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A  
D I S P L A Y  
O F  
H E R A L D R I E :

*MANIFESTING*

A more easie accessse to the knowledge thereof  
*than hath beene hitherto published by any, through  
the benefit of METHOD;*

Whereinto it is now reduced by the study and industry  
O F

I O H N G V I L L I M,

*late Pursuivant at ARMES.*

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*The Second Edition ;*

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Corrected and much enlarged by the Author  
himselſe in his life time :

Together with his owne Addition of explaining the  
Termes of *Hawking and Hunting*, for the use and  
delight of G E N T L E M E N .

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*Quod quisque privatim accipit, tenetur in communem usum depromere.  
Vnius labor multorum laborem allevat.*

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L O N D O N,  
Printed by Richard Badger for Ralph Mab. 1632.

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TO  
THE RIGHT  
HONORABLE THOMAS,  
EARLE OF ARVNDELL  
AND SVRREY, PRIMIER EARLE  
OF ENGLAND, EARLE MAR-

shall of the same Kingdome, Baron, *Howard, Mow-*  
*bray, Segraue, Brus of Gower, Fitz-Alan, Clun, Osvaldstre,*  
and *Mantrauers*, Knight of the most Noble Order of the Gar-  
ter and one of the Lords of his Maiesties most honora-  
ble PRIVY COUNCELL.

Right Honorable;

**N**OT knowing any other way of building  
a lasting Monument to the Author of  
this learned Treatise, since Bookes ha-  
ving an immortality beyond their Au-  
thors, can propagate to posteritie as  
well the Memorie and Name, as Learning of their In-  
uentors, I thought good to publish this Second Editi-  
on of the Display of Heraldrie by that skilfull Artist  
Master GVILLIM, Pursuiuant at Armes, (whose  
Paines and Industry, if not in exact digesting this Art  
into prescript Rules of Method, yet in rarity of In-  
vention, the offspring of his owne most curious Fancy,  
deserve

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## The Epistle Dedicatory.

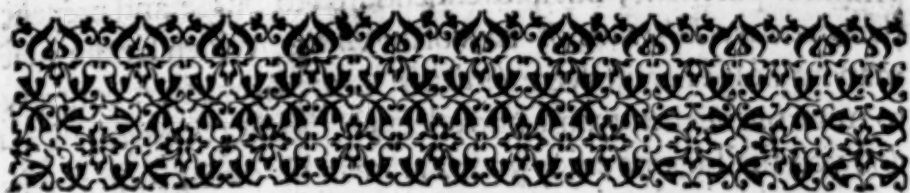
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*deserve the Bayes) thereby not onely to procure young  
Students in this Profession Ease and Furtherance, but  
also such sublimer Ingenies as Nature hath framed of a  
Purer Earth, Profit and Delight: which two were the  
ends our Author did intend and aime at chiefly, who  
himselfe with incessant cost and paines, having used the  
File in polishing and correcting the abrupt and ruder noti-  
ons of his first Edition, added also thereto such Rules  
and Axioms, as might be necessary both to illustrate the  
former, and demonstrate the Varieties and Changes of  
seuerall Bearings incident to this noble Science. These,  
and these only (most Honored Lord) doe I now present  
to your Honours most iudicious Eye, craving your gra-  
cious Patronage vnto this tender and selfe-helpleesse Or-  
phan, which next to his SACRED MAIESTY, Ho-  
nours Grand General, must necessarily be dependant on  
your Lordships selfe, Honours Earle Marshall, To whose  
protection together with it doe I also dedicate the ready  
Seruices and obseruant Performances of*

*Your Honours  
most humbly deu-  
oted Seruant,*

*RALPH MAB.*





## The *Publisher* to the Iudicious

READER.



*Good is diffusive*, neither prescrib'd to Channels, nor immur'd within the Precincts of a private brest; which mou'd the *Author* at first to publish, mee to re-publish this learned *Treatise*, by him at first so industriously collected, by me at last so carefully corrected; if I might indeed assume that property which to him alone in truth deserueth the appropriating: for (beleue it) our worthy *Author*, well knowing *Second thoughts excell their forerunners*, and *Nothing equally borne and perfect*, had amended such slips as alwaies to the immaturity of first Inuentions are necessary attendants, adding withall such select obseruations as might bring a lustre to the *rarity*, rather than a foile to the *beauty* of the *Worke*. These, through the neare and deare acquaintance with him my Noble Friend, thus intrusted (*Guardian-like*) into my hands, for their safer *Education* shall I say or *Eduction* and bringing out into the world, were by me (*wholy vnskilful* in that *Art*) committed to one professing himselfe an *Artist*, for reducing them to the order of our *Authors Method*, till discovering his defects therein almost equall to mine owne, I remain'd in as great a maze as at first beginning. In which perplexity, by vnexpected happinesse (such was the Fate of my good *Genius*) I became acquainted with an *Officer of Armes*, whom intreated to peruse what the other had confusedly peec'd together, and finding at first glimpse of his *Iudicious* eye the present distractions, with much sollicitation and many friendly endearments at last I procur'd to venter vpon it, though the shortnesse of *Time* and *Printers* haste did (not vniustly) much deterre him: who with incessant paines hath not only reduc'd the said *Collections* to their

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primitiue purenesse, but also endeouored to purge and preuent the mercenary *Insertions* of vnworthy *Armes*, which by the first man imployed herein were *sordidely* scraped together, contrary to mine owne intent and knowledge. Thus (*Courteous Reader*) you shall againe enioy your *Author* in his owne naturall *perfections* without fraud or alteration, except only in such inserted *Additions* as haue varied since his death, and the *Supplement* of some few examples, which were necessarily wanting to demonstrate certaine *Rules* in *Blazon* in some *Bearings*; all for the Ease and Furtherance of your particular *Study* in the Honorable *Art of Heraldrie*: which if you please to crowne with acceptance, enioy you the *Profit*, my selfe the *Paines*, and renouued *Guillim* the *Glory*.

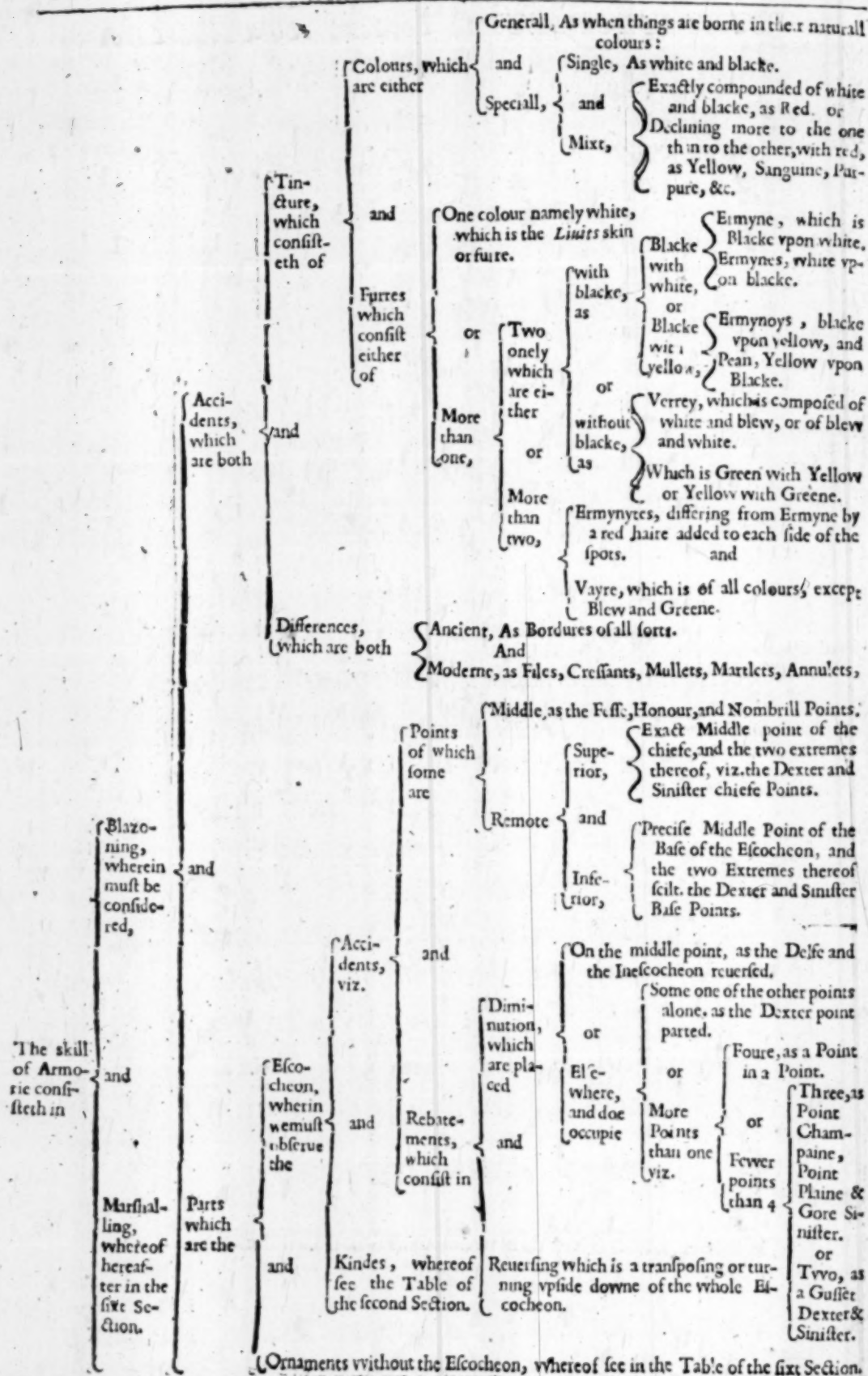
R. M.

*Nihil est inuehtum & perfectum simul.*

**T**His first Section sheweth the Originall beginning and vniuersality diuerse denominations, composition and voluntary assumption of *Armes* and *Ensignes*; the originall discipline of them, the *Equiuocation* of the Latine word *Arma* and in what sense the same is to be vnderstood and taken the necessity and vse of *Armes* and *Ensignes*; when and by whom they were first giuen for remunerations: their *sympathie* with their Bearers, and their conformities with names: their *definition*, *distribution*, *Blazon*, *Accidents*, and *Parts*; their *Diminutions* or *Abatements*; together with many *Precepts*, *Rules* and *Observations*, aswell generall as particular, pertaining to blazon.



## The Table of the First Section.





LENVOY to the Author by William Segar  
Gartar, Principall King of Armes.

**K**inde friend, and fellow, since it is your will,  
I should my verdict giue of this your skill;  
I say, our Art was neuer so displai'd;  
Better compos'd, nor Ground-worke truer laid,  
to raise a Fabrike to your lasting name.  
Your painefull study, curious search, and care,  
In turning ouer Books, both knowne, and rare;  
Your great Expences, and your little Gains,  
To counteruaile a Guerdon for your paines,  
doth make your Merit, to exceed your Fame.

But let me tell you, this will be the harme,  
In Arming others, you Your selfe disarm;  
Our Art is now Anatomized so,  
As who knowes not, what we our selues doe know?  
Our Corne in others Mill is ill apaid.

Bees sucke the Flowers, others eat their Honey,  
Poore digge the Mines, Rich men haue the Mony;  
Sheepe beare the fleece, others weare the Wooll,  
And some plant Vines, and some the Grapes doe pull;  
Sic vos non vobis, may to vs be said.

We blazon Armes, and some esteeme them not,  
We write of Honour, others doe it blot;  
We uphold Honour, others plucke vs downe,  
Burying themselves in base Obliuion:  
such are the effects of our defectiue Age.

Peeuish Precisenesse, lones no Heraldry,  
Crosses in Armes, they hold Idolarry:  
All Funeral's pompe, and Honour but a vaunt,  
Made Honour onely by the Honorant;  
shortly no difference twixt the Lord and Page.

Honours, Recusants doe so multiply,  
As Armes, the Ensignes of Nobility,  
Must be laid downe; they are too glorious,  
Vaine, idle shewes, and superstitious:  
Plebeian basenesse doth them so esteeme.

Degrees in bloud, the steps of pride and scorne,  
All Adams children, none are Gentle borne :  
Degrees of state, titles of Ceremony ;  
Brethren in Christ, greatnesse is Tyranny :  
O impure Purity, that so doth deeme!

Well gentle Guillims, you haue done your part,  
I would Reward might follow your desert,  
As Shadowes follow bodies in the Sunne:  
Shadowes (alas) are not substantiall,  
Shadowes, and rewards, proue nothing at all,  
For being both pursu'd, away they runne.

John St. George to the Author.

THOUGH *Indian Ams*, that scrape in *Mines of Gold*,  
Dare not for *Treasure* make exchange with death,  
Yet brauer mindes for honour dare be bold,  
Couragiously to sacrifice their breath;  
A precious *Gem* is *Honour*, *Guillims* then,  
Whose badge is *Armes*, the subiect of thy pen:  
Which as a *Diamond* when thou didst finde,  
Rude, and vncut, to bring the same to shape,  
And Lustre fit, thy *Purse*, thy *Pen*, thy *Minde*  
Did all conspire this worke to undertake:  
Which now perform'd, let *Goldsmiths* iudge the price,  
Till *Aesops Cocke* and *Indian Ams* be wise:  
And though thy *Guerdon* seeme not worth a mite,  
To such base *Prisers*, deeme it not the lesse,  
For higher spirits will iudge thereof aright:  
And they at last too late will all confesse,  
That *Gold* and *earthly pleasures* doe bewitch,  
But *Grace* and *Honour* onely makes men *Rich*.

JOHN ST. GEORGE.

To his neereft and dearest kinsman, JOHN  
GVILLIM, Pursuant of *Armes*, THO. GVIL-  
LIM wisheth his owne best wishes.

THIS large Display of thy Mysterious Art  
Each where displaies such Lustre, Labour, Learning,  
To euery one that can with due discerning  
Survey thy Volume ouer euery part;

As there is none, Noble or Gentle heart,  
(And onely such this subiect is concerning)  
That can deny thee (thine owne vertues earning)  
The praise and prise of thy diuine desert.

If



*If any Criticks curiously repining,  
 Barke at thy Light, their fury is thy foile,  
 For, more we praise such Lamps so publike shining,  
 And euer pray they neuer faile of Oile.  
 So fare thou (Cosen) for this worke of thine,  
 Which with thy name shall now eternize mine.*

*To my worthy Friend Master GVILLIM  
 on his present worke.*

**A**S in a curious *Lant-schape*, oft we see  
*Nature*, so follow'd as we thinke it's she,  
 Trees, Riuer, Hills, towers, Valleys, Country-farmes  
 Higher or lower plac'd; so here are *Armes*.  
 Of which the seuerall *Blazons*, *Rancks*, and *Rites*,  
 Now first explain'd by their due shades and lights,  
 In perfect *Method* wrought with *Precepts*, *Lawes*,  
*Examples*, and distinctions, for each cause,  
*Guillims* elaborate hand hath with such spright  
 Inform'd, as euery part hath life and light,  
 But when the whole together I behold,  
 So Faire, so Rich, so Even, so Manifest,  
 Of all the *Bookes*, we say, ere borne with vs,  
 Not one can boast a nobler *Genius*.

ANTHONIE GIBSON.

*To my deseruedly beloued and worthy Friend  
 and Countryman, Mr. John Guillim, touching  
 his Display of the Honorable Art  
 OF ARMORY.*

**T**Hy Name, thy Country, and thy matchlesse Art,  
 Incites my Muse to raise her *Armes* of power,  
 With praises to lay open thy desert,  
 To make it all-devouring Time deuoure.  
 But (oh) a small Reward it is to get  
 But Fame, too Cheape for that which cost so deere,  
 As Time, and Paines, and Cost; and all three, great:  
 Yet that's the most, she most doe lookt for heere.  
 Thou hast reduc'd an Art (much like our Law)  
 Vnmethodiz'd, to such a Method now,  
 That the whole Art, that was before but raw,  
 Is made most ripe in Rules the same to know:  
 Heere, all the *Termes* by which the Art is knowne,  
 And the least Particler of each least Part,  
 Are so *Antonomized*, and strictly showne,

That All may see the Soule of all this Art.  
 Heere, all the Bearings, both of Beasts and Birds,  
 Of Fish, Flies, Flowers, Stone, and each minerall,  
 Of Planets, Starres, and all, that All affords,  
 Are made by Art, appeare most naturall.  
 So that this Worke, did ransacke Heauen and Earth,  
 Yea Natures bulke it selfe, or all that is  
 In Nature hid, before this Booke had birth,  
 To shew this Art by them, and them by this :  
 Then, Natures Secretary we may stile  
 Thy Searching Spirit, or else we iustly may,  
 Plinius Secundus call thee; fish (the while,  
 Rare Herald) thou dost Natures Armes display;  
 So that we cannot hold him Generous,  
 (If squar'd by Rules of Generosity,)  
 That will not haue this Booke (composed thus)  
 To vnderstand Himselfe, and It thereby.  
 For, heere by Armes (as sometimes Ships at Sea)  
 Is scene how Houses grapple, but for Peace;  
 Yet (being ioined) distinguish'd so they be,  
 That we may see them (seuerall) peece by peece.  
 For the whole Body to these Armes thou hast,  
 So cleerely purg'd from sad Obscurity,  
 That now this Art in FRONT may well be plac'd  
 Of Arts that shine in Perspicuity.  
 And if before, the same seem'd most abstruse;  
 Now, hast thou (for WALES glory, and thine owne  
 Rare BRITAIN) made it facile for our vse,  
 Sith vnconfusedly the same is shorne:  
 Then, all that honour Armes must honour Thee,  
 That hast made Armes from all confusion Free.

IOHN DAVIES  
 of Hereford.

To his worthy and well-deseruing Friend,  
 Mr. I. Guillim.

FAine would I praise thee as thy worth requires;  
 But (ah) I cannot sith my power decaies:  
 I want the *Muses* aid, and sacred *Fires*  
 To offer vp my loue vnto thy praise:  
 For, thou by *Armes*, as heere doth well appeare,  
 Deseru'st more praise than *Papers* *Armes* can beare.

John Speed.

In



In Authorem, Gulielmi Belcheri  
Eulogium.

**A**Rmorum primus Winkynthewordeus artem  
Protulit, & ternis linguis lustravit eandem :  
Accedit Leighus : concordat perbene Boswell,  
Armorioq; suo veri dignatur Honoris,  
Clarorum Clypeis & Cristis ornat : eamq;  
Pulchrè Nobilitat, Generis Blazonia, Ferni:  
Armorum proprium docuit Wirleius & vsum.  
At tua prae reliquis, Guillime, hinc gloria crescit,  
Quod tu cuncta simul, reliqui quae singula, praestas,  
Et quae confusè reliqui, fauor ordine primus,  
Hinc tibi laus, inter laudatos, prima manebit,  
Nobiliumq; choro; (reliquos contemne) placebis.

G. B.

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TO



The first of these is the *Journal of the Proceedings of the Council of the City of London*, which is a valuable source of information on the history of the city and its government. It is a large volume, and contains a great deal of interesting material.

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## TO THE COURTEOUS

READER.

**H**ow difficult a thing it is to produce forme, out of things shapelesse and deformed, and to prescribe limits to things confused, there is none but may easily perceiue, if he shall take but a sleight view of the Chaof-like contemperation of things not onely diuerse but repugnant in nature, hitherto concorporated in the generous profession of Heraldry: as the formes of the pure Cœlestiall bodies, mixt with grosse Terrestrials; Earthly Animals, with Watery; Savage beasts, with Tame; Whole-footed beasts, with Diuided; Reptiles, with things Gressible; Fowles of prey, with Home-bred; these againe, with Riuer fowles; Aery Insecta, with Earthly; also things Naturall, with Artificiall; Arts Liberall, with Mechanicall, Military, with Rusticall; and Rusticke with Civil. Which confused mixture hath not a little discouraged many persons, (otherwise well affected to the study of Armory) and impaired the estimation of the profession. For redresse whereof, my selfe, (though vnablest of many) haue done my best, in this my Display of Heraldry, to dissolue this deformed lumpe, distributing and digesting each particular thereof into his peculiar ranke; wherein, albeit the issue of my enterprize bee not answerable to the height of my desires, yet doe I assure my selfe my labour herein will not bee altogether fruitlesse, forasmuch as hereby I haue broken the Ice, and made way to some after-commers of greater gifts and riper iudgement, that may giue a fairer body to this my delineated rough draught or shadow of a new framed method. For if men of greatest skill haue failed to giue absolute forme to their works, notwithstanding their best endeauours, with little reason may such perfection be expected from me, whose Talent is so small, as that I am forced to build wholly vpon other mens foundations: and therefore may be thought to haue undertaken an idle taske, in writing of things formerly handled, and published by persons of more sufficiency and greater iudgement. Notwithstanding, who knoweth not, that as euery man hath his proper conceit and inuention, so hath he his seuerall drift and purpose, so as diuers men writing of one selfe Argument, do handle the same diuersly? Which being so, what letteth that euery of vs, writing in a diuerse kind, may not without offence to other, vse our vttermost endeauours to giue vnto, this erst vnshapely and disproportionable, profession of Heraldry, a true Symmetria and proportionable correspondence of each part to other? In as much (if I be not deceiued) both they and my selfe doe all ayme at one marke, which is, so to adorne and beautifie this science, as that it being purged from her wonted deformities may become more plausible to many, and be fauourably entertained of all; which could not be otherwise better effected, than by dissoluing of this Chaof-like or confused Lumpe, and dissevering of each particular thereof from other, and disposing them vnder their peculiar heads, which is the full scope of these my Trauels. Now to the end I might the better accomplish this Taske, after I had carefully collected the chiefe Grounds, Principles, Rules and Obseruations, that

Ger.

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## TO THE READER.

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Ger. Leigh, Boswell, Ferne, Bara, Cassaneus, and other best approved Authors in their severall Works have written touching the rudiments and first principles of Armory; then did I seriously bethinke my selfe for the orderly distribution of those their dispersed Notes and Obseruations so by me collected, and digesting of them into some forme of Method, or at the least into some Methodicall resemblance, wherein I hope I have in some sort accomplished my desire, and have for thy better understanding and apprehension (gentle Reader) first distributed this Worke into Sections, and those into Chapters, briefly shewing their severall substances and orderly connexions; and throughout the whole I have begunne with the Genus of each kind, and severed them into their Species, which also are subdivided into Individuaes, annexing particular rules to each severall sort. Moreover I have added Definitions, Diuisions, and Etymologies of the Artificiall termes, peculiarly pertaining to this Art, bestowed the chiefe grounds, Principles, Rules and Obseruations under their proper heads, and manifested their use by examples of speciall choice, whereby they receive not onely warrant, but also lively sense and vigor, in default whereof they would become destitute of all force according to that saying of Aretius: *Præcepta quantumvis bona & concinna, mortua sunt, nisi ipse auditor variis exemplis ea repræsentat.* Finally, to the end that nothing should be wanting that might giue thee full contentment, I have prefixed before every Section an Analogicall Table, briefly comprehending the substance of each subsequent Section, and that with such coherence that each of the said Tables answereth in a Relative respect of the one of them to the other; so as all of them doe Iumpe together in an vniuersall coherence, as by their particular references doth manifestly appeare, whereby I have brought to passe (though with long and difficult labour) that in this my Display of Heraldry, thou maiest easily finde (bestowed according to order) whatsoever thou desirest concerning the Principles of this Profession: So that thou in short time and with much ease maiest reape not onely a profitable gleanings, but a plentiful Haruest of this my long and painefull Lucubrations. *F A R E W E L L.*





A  
**DISPLAY**  
 OF  
**HERALDRIE.**

SECT. I. CHAP. I.



Whoever shall addresse himselfe to write of matters of Instruction, or of any other Argument of importance, it behooveth, that before he enter thereinto, he should resolutely determine with himselfe, in what order he will handle the same: So shall he best accomplish that hee hath vnderaken, and informe the vnderstanding, and helpe the memory of the Reader. For so doth *Cassianus* admonish vs saying: *Præquam ad scientiam perveniat, bonum est, modum præscribere docendi & ordinem, quia per ordinem res intellectæ magis delectant animos, mentes nutriunt, sensus magis illuminant, & memoriam reddunt clariorem.* Such order and course of writing doth also procure in the Reader a facility of apprehension, as *Erasmus* noteth, saying; *Facilius discimus quæ congruo dicuntur ordine, quàm quæ sparsim & confusim.*

What Order is, *S. Augustine* doth informe vs, saying, *Ordo est parium dispariumque rerum distributio.* This order is twofold; the one of *Nature*, the other of *Discipline*: The order of *Nature* (as Doctour *Cassius* noteth) is a progression from simples to things compound: contrariwise, the order of *Discipline* is a proceeding from things compound to simples. As touching the order that I have prefixed to my selfe in this Display of *Heraldræ*, you shall vnderstand, that forasmuch as the handling of one of these alone, sufficeth not to the effecting of my intended *Method*, I must of force make use of them

Definition of order.  
*Aug. de civit. Dei.*  
 Order twofold.  
*Cass. de l. 2.*

Order in this  
V Worke ob-  
serued.

both in some sort, according to their distinct kindes. Wherein albeit the order of *Nature* in right should haue the precedence, as the more worthy, *quia Natura regitur ab intelligentia non errante*: neuerthelesse, in regard my principall purpose tendeth to the prescribing of a forme of *Discipline*, whereunto these tokens which wee call *Armes* must be reduced, and therein to manifest rather their location than their generation, their vse than their essence, their shadow than their substance, I am constrained to prefer the latter (which serueth directly for my purpose) before the former, which tendeth thereto but collaterally: whose dignity notwithstanding I purpose regardfully to obserue, when I shall come to the distribution of things *Naturall* in their proper places.

Digression.

But before I enter my *Method*, I hold it expedient, (though I doe somewhat digresse) by way of introduction to the better conceiuing and vnderstanding of that which shall be herein handled, briefly to offer to the consideration of the iudicious Reader, some few things of necessary note, touching the Subiect of this Worke: Such are those ensignes or marks which we call *Armes* in English, and in Latine, *Arma*; which being a word of equivocation or ambiguity, needeth some explication; *Digredi enim quandoq; licet ex causa, non autem dinagari*: for so it is very requisite, to the end it may be certainly knowen in what sense this word is to be here taken, *quia discenti ponenda sunt vera & certa*.

Equivocation  
of the word  
*Arma*.

Instruments  
naturall.

It is therefore to bee obserued that this word *Arma* in Latine is sometimes taken for very naturall instruments, and in this sense doth Doctour *Cassius* vse the same, where he saith, *Arma bellis natura dedit, ut Leoni dentes, Serpenti aculeum, &c.* Sometimes it is taken for all manner of instruments pertaining to *Mechanicall Trades*, as *Arma Rusticorum, Rastra, Ligones, & huiusmodi*. Also *Arma Coquinaria, lebes, patella, tripus, olla, &c.* And *Virg. Aeneid. 5.* speaking of the necessities pertaining to shipping, saith, *Colligere arma iubet, validisque incumbere remis*.

Instruments  
Mechanicall.

Instruments  
Military.

Metaphoricall  
sense.

Sometimes it is taken for all sorts of warlike instruments; and in this sense doth Doctour *Cassius* take it, saying, *At hominibus arma industria finxit, eoque finxit, ut pro imperio rationis eis vteretur*. But this word *Arma* here meant is not vnderstood in any of these significations, but must be taken in a metaphoricall sense, for that they doe assume a borrowed name (by way of figure called *Metonymia subiecti*) from the Shields, Targets, Banners, Military Cassocks, and other Martiall Instruments, whereupon they were ingrauen, embossed, embrodered or depicted: which kinds of furnitures and habiliments are peculiar vnto martiall men and professed souldiers, to whom onely it pertaineth to beare Armour; which euen at this day we doe vsually call by the name of *Armes*. And of them in proesse of time did these ensignes or marks receiue their denomination, and were called *Arma*, in English *Armes*, as *Abra. Fra.* noteth, saying, *Arma appellantur, quod olim solis militibus data fuerunt, qui arma gerere solent. Nam cum ista sit gloria armis, ut instrumentis comparata placuit ipsam, quoque mercedem arma appellare*.

*Claudius Fauchet* saith, that *Armes* haue their appellation or denomination because *military men* beare their deuices, or Inuentions depicted vpon their Coate-Armours, and in and vpon their shields: *Claudius Fauchet*.

*Armes* were called *Symbola* which signifieth *signes, tokens, or markes*, giuen



giuen in time of hostility, or of *Ciuill Tumults*, by Captaines to their Soldiers, or by the authors of Rebellion to their pernicious associates and confederates, for distinguishing of particular persons, as well among themselves, as from their Enemies; for the better auoiding of such inconueniencies (as I shall presently shew when I come to speake of them, and vse of *Armes*.)

These Armoriall notes (so much in vse with vs at this day) are oftentimes called *Insignia*, which name, as *Aldronandus* supposeth, proceeded of the barennesse of the Latine tongue, his words are these, *Insignium nomen ex lingua Latina videtur fluxisse inopia; & certè vix alium vocabulum huc magis quadrat quod hac præcipuè virtutis & gentilitatis siue nota siue signum sit.*

How far the extent of this word *Insignia*, or *Ensignes*, doth dilate it selfe, wee may perceiue by this, that it comprizeth generally all Signes, Markes, and Tokens of honour, due to well deseruing persons, either in respect of their Gouvernement, Learning, Wisedome, Magnanimity, &c. These albeit they haue no gouvernement annexed to them, yet haue they in them much honour, and estimation, as were those Pontificall Ornaments, and Ensignes, wherewith *Simeon the high Priest* was adorned and furnished at such time as hee went to meet *Alexander*, by weanes whereof his fury was appeased. In the like sort did *Pope Leo* attire himselfe when he went to meete *Attyla the Scythian Prince*; who hauing subdued the Country of *Hungary*, and destroyed *Aquileia* in *Italy*, came forwards to *Rome* with like intent. So also did *Pope Benedict* mitigate the fury of *Totila*, as if there lurked some secret forte and maiesty in the very Ornaments and Ensignes.

Of the number of these Ensignes are those notes, markes, and shapes of *Animals*, that martiall men vsed to adorne the *Crests* of their *Helmets*, withall to make themselves more eminent in the field: and to the end there might bee better notice taken of their valorous actions when they encountered their Enemies in *Battell*: or should draw on their forces to fight. Whereof we shall haue cause to speake hereafter in place more conuenient when we shall come to treat of them particularly.

The vse of these was yet extended farther than the adorning of *Shields* and *Helmets* onely: For *Ships* also and other Nauigable vessels, were also garnished and beautified in their fore-decks, yea, and that in very ancient time, for the distinguishing of one Ship from another. As we may see, *Acts* 28. 11. Where *Paul* saith, hee went in a Ship whose badge was *Cassio* and *Pollux*. Also the fore-decke of *Europa* that was carried away, had a forme of a *Bull* painted thereon, which gaue occasion to the Fable: That a *Bull* had stollen away *Europa*. Neither did the Ancients onely vse this, but it hath beene a receiued custome in all Ages sithence, and yet continued with vs vnto this Day. Hereof it commeth that wee giue the Ships the names of the things that are depicted vpon them, as the *Bull*, *Beare*, *Lion*, *Tyger*, &c.

*Armes* then as they are here meant, according to their originall and first vse, maybee thus defined; *Armes* are tokens or resemblances signifying some act or quality of the Bearer. || Or thus, These *Signes* called *Armes* are nothing else but *Demonstrations* and *Testimonies* of Nobility and of worthy prowesfull exploits performed in Marshall seruices, especially if they bee ancient, and bestowed by a Noble and renowned Prince: And this is according to their vse in the time of *Alexander the Great*, and since vntill of later



3 Definition  
of them.

times: But according to their moderne (I meane since the time of *Charles* the fourth) and present vse, *Armes* may be said to be *Hieroglyphicall*, or *Enigmaticall Symboles* or *Signes*, testifying and demonstrating the Nobility or Gentry, acquired by the vertue and good seruice performed by their Bearer or some of his Ancestors, either in martiall exploits abroad, or by their learning and wisdom which they attained to, by spending their bodies and spirits in continuall study, to make themselves fit for the patronage and defence of the weale-publike at home.

How great the dignity and estimation of *Armes* euer hath beene, and yet is, we may easily conceiue by this, that they doe delight the beholders, and greatly grace and beautifie the places wherein they are erected; so also they doe occasion their spectators to make serious inquisition, whose they are, who is the owner of the house wherein they are set vp, of what family their Bearer is descended; and who were his next, and who his remote parents or ancestors.

*Armes*, external demonstrations of the minde.

It is very probable that these *Signes*, which we call *Armes*, at this Day, howsoeuer in former *Ages* they haue beene named (whether *Emblemes* or *Pictures*, grauen, painted or embossed, or notes representing some secret or hidden Mystery; as *Hieroglyphicks*, or *Enigmaticall*, or hidden conceits) they were externall notes of the inward disposition of the minde, manifesting in some sort the naturall qualities of their Bearers, yet so as they were hidden from the vulgar sort, and knowne to the iudicious, onely experimented in the knowledge of the naturall vertues and dispositions of *bodies Celestiall, of Animals and of Vegetables, &c.*

*Armes* abstracts of Nature.

These in their beginning and first institution, were not bestowed vpon vulgar persons, neither were their intendments fitted for common capacity, but such as were extracted out of the bowels, and very intrals of nature, and were neither obscure to the Learned, nor ouer-familiar to the common sort.

Their conformity with names.

Betweene *Armes* and *Names* there is a certaine conformity, so that as it is a thing vnlawfull for a man (but vpon great occasion) to change his name: *Sic neque arma* (saith *Cassian*) *mutare licet, nisi magna & honorifica causa accesserit*; and another saith, *A nominibus ad arma bonum deducitur Argumentum*.

There are sometimes *Armes* borne that may seeme to haue beene deuised (in their first institution) according to the Surnames of the Bearers, as a Beare for *Vrsonne*, three Castles for *Castleton*, three Conies for *Conesby*, &c. Whether these be either better or more ancient than other *Armes*, it is a question of more difficulty to be resolved, than commodious if it were knowne.

If there be two distinct families of one Surname, yet bearing severall Coate-Armours, it is no consequence that they are originally issued from the same Ancestors; for their agreement of their Surnames may be said to be a probability, but yet it is no prooffe that they are both extracted from the same Ancestors, vnlesse there be withall a resemblance of their Coate-Armours, which are the expresse notes of distinction.

In case where there are two families, diuerse in name, and issued from severall parents; and both of them doe beare one and the selfesame Coate-Armour, and the name of one of them is agreeable to the Coate-Armour, and

and the other dissonant from the same; The same being in question to whether of them this Coate doth properly appertaine: it may be probably conjectured, that he is interested in the Coate-Armour whose appellation is agreeable therewith, rather than his, whose name hath no conformity with it. For names were instituted for differencing of each person from other severally, according to the saying, *Sicut nomina inuenta sunt ad cognoscendos homines: Ita Arma & insignia ad cognoscendum homines sunt inuenta.*

If two men of severall families shall beare one Coate-Armour, and have their abode in one Country or Territorie; and one of them can produce no more prooffe, why hee doth arrogate the propriety thereof, than the other can: In such case the cause shall be questioned before the Soueraigne, or before such as doe from him deriue their authority, for the hearing, examining and determining cases of this nature: Otherwise, if either of them can proue that his Ancestors receiued the same of the Kings gift, as a remuneration for seruice done, the *Armes* shall be adiudged to be his.

Also there is between these *Armes* and their Bearers, a kind of Sympathy or natural participation of qualities, in so much as who so dishonourably or vn-reuerently vseth the *Armes* of any man, seemeth to haue offered indignity to the person of their *Berer*, (so as according to some authors) their owner shal right himselfe against such an offender, or wrongdoer, *Actione iniuriarum.*

As touching the antiquity of these signes which we call *Armes*, *Diodorus Siculus* maketh mention, that *Osiris* surnamed *Iupiter* the iust, some to *Cham* the cursed sonne of *Noah*, called of the *Gentiles* *Ianus*, being banished from the blessed Tents of *Shem* and *Japhet*; by reason of the curse fallen vpon his father, was constrained to seeke some remote place wherein he might settle himselfe, his children, and people: for which purpose he assembled a great army, and appointed *Hercules* his eldest sonne Captaine. And in this so ancient an expedition of warres, as well *Osiris* himselfe as *Hercules*, *Macedon* and *Anubis* his sons, and others, did paint certaine *Signes* vpon their shields, bucklers, and other weapons; which signes were after called *Armes*: As for example, *Osiris* bare a scepter royall, insigned on the top with an Eye: *Hercules*, a Lion rampant holding a Battle-axe: *Macedon*, a Wolfe, and *Anubis*, a Dogge. And we finde in *Homer* and in *Virgil*, that the *Heroes* had their signes, or markes, whereby their persons were distinctly knowne, and discerned in *Battaile*, as well as their *Kings* and *Commons* had their publike Ensignes: For the *Athenians* bare the Owle; The *Persians*, an Archer or Sagitary stamped in their coynes: The *Romans* bare an Eagle, *Minotaure* and sundry other shapes, which (according to *Pliny*) they bare in Battell vnto the time of *Marius*, who bare in his Ensigne an Eagle, Argent, figured and embossed, *Sus vne haute longue*, as may bee scene in Ancient Medals, and chiefly in which is found this word, *Allocatio.*

*Paulus Emitius* saith, that anciently the French *Kings* did beare, Argent, there *Diadems*, Gules. Others say, they beare three *Toades*, Sable, in a field, Vert, alias Sinople, which cannot be good *Armory*, as the Masters of that mystery doe hold, because of Colour vpon Colour.

Whence they receiued those *Armes* it is not certainly knowne, vnlesse they had them from the Romanes.

But their opinion is more probable who by the *Blazon* of the Shield of France,

The Sympathy  
of Armes with  
their Bearers.

The Antiquity  
of Armes  
and ensignes  
Armoriall.

The ancient  
Armes of the  
French Kings



France, would shew that the first *Frankes* consist of *Sicom'bri* (a people of *Germany*, inhabiting the *Marches* of *Frizeland*, towards *Holland*, *Zeland* and *Gelderland*) gave vnto them, *Azure*, which resembleth the water (which being calme representeth the colour of the *Heauens*) and therein three *flower de Lis*, Or, which doe grow plentifully in those *Marches*, and doe flourish in *May*, and *June*.

Others affirme, that the same was sent by an *Angell* from *Heauen* to *Clovis*, the first *Christian King* of *France*.

But *Gregory of Towers* in his *History* mentioned no such thing, neither doth it appeare that they bare those *Armes* before the time of *King Pippine*, but after the time of *Lewes Le Grosse*: at which time it seemeth that *Armories* beganne to become hereditarie, and were transferred from *Father* to *Sonne* in each familie.

In the first assumption of these *Signes*, euery man did take to himselfe some such beast, bird, fish, serpent, or other creature as he thought best fitting, his estate, or whose nature and quality did in some sort quadrate with his owne, or where unto himselfe was in some respect in quality like or wished to bee resembled vnto. *Ex iis quibus quisq; maxime delectatur qualis etiam sit ipse cognoscitur*. The reason is, for that no man, is delighted but with things that are like himselfe. Therefore wherein any man is specially delighted himselfe also is found to bee in quality much like vnto them.

*Zanchius de mortalitate Animarum* 133. Whereof it commeth that our soules albeit they are naturally delighted with things that please, and delight the *Externall senses*, yet shall we finde that by how much the minde is more generous and Noble, by so much the more doth it apprehend a more solide delight in things pertaining to the inward faculties, than in such as pertaine to the exterior senses, As we may see in those *Arts* wherein the *Phantasie* is chiefly exercized: wherby they receiue a greater contentment of things pertaining to the minde, that is to say, as well *Morall*, as *Naturall*, and *Supernaturall Philosophy*. For like as our exterior senses are delighted with corporall, and corruptible things; so in like manner are our minde affected to things *Spirituall* and eternall, and are wonderfully delighted in them by reason of the *Sympathy* of their naturall qualities. *Similitudo non currit quator pedibus (vt aiunt in Scholis)* Many things may be like, yet nothing like in all points or respects.

Vse of Armes  
vniuersall

As their institution is not new, but very ancient, derived almost from the beginning of the world; so their vse was not limited, or restrayned to some few particular Nations, Kingdomes and Countries, but most largely spread all the World ouer, in so much, as their is no Nation, Country or people, so savage or barbarous, but that they haue their particular *Signes*, wherby they may particularly and distinctly bee knowne and discerned from others. As in Example.

The Nation of the	Israelues	bare for their Ensigns	The Hebrew letter Tan,
	Scythians		A Thunderbolte.
	Egyptians		An Oxe
	Phrygians		A Swine.
	Thracians		Mars.
	Romanes		An Eagle.
	Persians		Bowe, and Arrowes.

Coralis



*Corali*, a Sauage People of *Pontus*, bare two *Wheels*.

And *Plutarch* in the life of *Marius* saith, that the *Cymbrians*, a people inhabiting the parts of *Demmarke*, *Norway*, and the *Almaynes*, which in those Dayes were cruell, and barbarous, neuerthelesse had their *Sheilds* adorned with the formes and shapes of sauage and cruell beasts, as also their *Targets*, and other *Military instruments* fured accordingly, and that in such multitudes, and in such glorious and glistering manner, that they dazeled the Eies of the beholders.

Aunciently  
Armes borne  
in *Shields* and  
*Targets*.

Neither were these *Signes* peculiarly restrained vnto *Nations*, *Countries*, and *Prouinces*, but they were so vniuersall, as that there were no *Tribe*, particular person or family, but had their *Armoriall Signes*, or *Notes*, whereby they were not onely distinctly knowne, and discerned from other forraine *Tribes* and families, but also apparantly discerned (amongst themselves) one from another, by meanes of interposition of some minute or small differences, which after-commers were forced to deuise for the preservation of Common peace and vnity, when the multitude of Bearers (through long tract of time) encreased excessively.

Armes generally  
vied  
for particular  
distinction.

*Achilles* had his *Shield* beautifully adorned with great variety of things *Celestiall*, as the motion of the *Sunne*, *Moone*, *Starres*, *Planets*, and other the *Celestiall Spheres*, the Situation of the *Earth*, and the adiacent *Ilands*, the *Seas*, with the ebbing and flowing thereof, &c. whereof I shall haue better occasion offered to speake more at large hereafter. Also *Amphiaraus* (as *Pindarus* the *Theban Poet* affirmeth) in his expedition to *Thebes*, bare in his *Shield*, a *Painted Dragon*. *Capanus* one of the seven *Captaines* that besieged *Thebes*, bare the manifold headed *Hydra*, that *Hercules* fought withall, as *Statius* the *Neapolitan Poet* reporteth. *Polynices* a *Sphynx*. *Agamemnon* in the *Troian Warres* bare in his *Shield* a *Lion*, with this *Epigram*, *Terror hic est hominum, & qui hunc gerit est Agamemnon*.

*Shields* diversely  
adorned.

*Vlysses* bare a *Dolphine*, and a *Typhon* breathing out flames of fire: *Persus* *Medusæ* head: *Antiochus* a *Lion*, with a white wand: *Theseus* an *Oxe*: *Selencus* a *Bull*: *Augustus* a *Sphynx*, with infinite others which I purposely overpasse.

First production  
of Armes  
rough and  
rude.

These *signes* or *tokens* were in their first production rough-hewen, (as I may tearme them) and rude, as also those other notes or *signes* that we now call *Badges*, or *Cognizances*: so as they may be sayd to haue been rather painted *Emblemes*, than exquisite tokens of honour, or absolute *signes* or *badges*: in the time of their first Institution they receiued diuers denominations, As *Signes*, *Ensignes*, *Tokens*, *Markes*, *Cognizances*, &c. But when in after-Ages, they had beene polished and refined, then were these *Tokens* or *Signes*, that had beene formerly (after a rude fashion) handled together, more carefully distinguished, so as those which we now call *Crests* or *Cognizances*, worne vpon the helmets of *Military persons* in the field, were distinctly knowne from those that were borne in the *Shields* and *Targets*, which wee now call *Armes* in English, and in Latine *Arma*. Men of ancient times deuised, and invented many things ingeniously, and with great care and consideration, but finished them not, but recommended them to posteritie, to be by them brought to perfection According to that saying: *Inuenit antiquitas posteri perfecerunt*, neither doth this derogate ought from the studious, and

Diuerse Denominations  
of  
Armes.

Industry of the Ancient, neither is this any indignity vnto them; *Non erubescat antiquitas* (saith *Cassaneus*) *si quid melius horum quæ ipsa tradidit, Novitas adinvenit*: for nothing is deuised and perfected, at an instant, but it is continuance of time, and much labour and industry that brings it to perfection.

These *Signes, Markes, Notes, Ensignes*, or whatsoeuer else you please to name them; are not all of one sort, for some of them may be applied to peace, and others to military vse; and of each of these there are diuerse kinds or sorts: For some of them are expresse notes of gouernement and authority or iurisdiction, others haue no authority at all annexed to them.

Like as there is an absolute authority or iurisdiction royall, free from all limitation, and an other said to be a mixt gouernement; yea, and that as well in ciuill policy, as in *Ecclesiasticall iurisdiction*: so are also the ensignes seuerall, as well those that pertaine to the Citie, or Common-Wealth, as also those that belong to *Ecclesiasticall gouernement*.

Those *Ensignes* that are remote or exempted from gouernement and authority are diuerse, according to the diuersity of conceipts of the first institutors or deuisers of them. For some of them are in manner Vulgar, and Common, and such as may fall to the lot of a person of meane condition: others againe of more subtile, and deepe inuention; exquisite, beautifull and honorable, and are remunerations or rewards of some noble exploits, of meere Diuine wits, or of some rare or excellent vertue, as a recompence of *memorable and worthy deserts*.

Opinion of  
some concern-  
ing the Anti-  
quity of  
Armes.

Another opi-  
nion.

I know some are of opinion that these tokens or signes, which we doe call *Armes*, were vterly vknowne to the ancient *Greeks* and *Romans*; and their remorie not to be found with their nations: They doe confesse that the *Romans* did make the same vse of their *Images* that wee doe at this day by our *Armes*, viz. to produce them for testimonies of their generous race.

Some other are of opinion, that they were excogitated and brought in vse by *Charles the Great* and the *Lombards*, and some againe doe suppose, they began in the time of *Fredericke Barbarossa*, but the contrary appeareth by Authentick proofe, as I haue euen now shewed: well may their opinion stand with reason, that doe hold, that the discipline of *Armes* in the raigne, (or rather) during the Imperiall gouernement of *Theodosius*, and in the time of *Charles the Great*, was brought to some kinde of perfection, and withall more generally propagated and dispersed, according to that saying of *Abra. Franc. Carolo potentissimo Imperante hac & distinctius explicata fuisse, & frequentius usurpata et lucescit*.

The principall end for which these signes were first taken vp, and put in vse, was, that they might serue for notes and marks to distinguish tribes, families and particular persons, each from other; but this was not their only vse, for that they serued also to notifie, to the ingenuous beholder of them, (after some sort) the naturall quality, and disposition of their Bearers; and so behoouefull was this inuention thought to be, and their vse so reasonable, as that they haue been entertained of all succeeding posterities, among all nations, and continued (euen to this day) without any immutation or alteration of their primary institution. These *Armoriall Ensignes* thus ingeniously deuised



devised had a further vse; for they serued also for the more commodious distribution of Nations, Tribes, and Families, into Regiments and Bands; as also for assembling, conducting, and gouerning of them in martiall expedition, and distinguishing (as I haue shewed) of particular persons in wars, as well amongst themselves as from their enemies; because it often falleth out by reason of the likenesse of Armour and Weapons, of Discipline of Warre, and of Language and Voice (in default of such signes) that much treachery is wrought, and many men after battell or skirmish doe make their retreat to the troopes of the Enemy, to the danger of their surprize, or losse of life: So then it is cleere that this is one vse of these *Notes*, or *Markes* of distinction called *Armes*, that if a man shall meet or encounter vs, we doe forthwith discover by the *note* or *marke* that he beareth, whether he be friend or enemy; and for some of those vses and ends which I haue formerly shewed, these Armoriall Ensignes haue receiued approbation in the highest degree, even from the mouth of God himselfe (who, when he prescribed vnto *Moses* and *Aaron* a forme of ordering and conducting the *Israelites* in their passage towards the Land of the promise) did expressly command the vse of Armoriall signes, saying, *Filij Israelis quisquis iuxta vexillum suum cum signis secundum domum Maiorum suorum castra habento*: which order he required to bee obserued, not onely in the conduction of them in their iourney, but also in the pitching and raising of their Campe.

In which precept we may obserue, that God maketh mention of two sorts of Ensignes; the one generall, the other particular; and that these latter were no lesse needfull than the former, for the orderly gouerning and conducting of so huge and populous a multitude as the *Israelites* were, in a iourney so long, and withall subiect to infinite dangers. The first sort of these Ensignes, God calleth *Vexilla*, that is to say, *Standards* or *Banners*, which serued for the conduction of their seuerall Regiments. For the *Israelites* consisted of twelue Tribes which were diuided into foure Regiments; that is to wit, three Tribes to each Regiment, of which euery one had a particular *Standard*, which as they differed in colour one from another, so did they doubtlesse comprehend in them seuerall and distinct formes.

Here may arise a twofold question concerning these *Standards* before mentioned; the one, what colour each of them were; the other, what formes and shapes were depicted in them. As to the colour, *Lyra* vpon the second of *Numbers*, saith, *Qualia sunt ista vexilla in Textu non habetur, sed dicunt aliqui Hebraei quod vexillum cuiuslibet Tribus, erat similis colori lapidis positi in rationali, in quo inscriptum erat nomen ipsius Reuben, & sic de aliis.*

And as to their seuerall formes, *Martinus Borhaus* in his *Commentarie* vpon the same place, hath this saying, *Tradunt veteres in Reubenis vexillo Mandragoram depictam fuisse, quam ille in agro collectam matri Lia attulerat: In Iehudæ Leonem, cui illum benedicendo pater Iacobus contulerat. In Ephraim vexillo, Bouis species. In Danis vexillo, serpentis Imago, qui serpenti & colubro a Iacobo comparatus erat, fiat Dan coluber in via.* And in conclusion he saith, *Sis fides penes Authores.*

This sort of *Ensigne* according to *Calepine*, is called, *Vexillum quasi paruum velum.* & accipitur (saith he) *pro signo quo in exercitu vel classe Imperatores vtuntur.* The vse of these *Standards* doe consist herein, that they being borne

question.

Resolution.  
*Lyra* vpon  
*Num. 2.**Martinus Bor-*  
*haus, Num. 2.*  
Formes borne  
in *Standards.*



aloft upon a long pole or staffe apparant to every mans view the Souldiers may be thereby directed (vpon all occasions of seruice) and by the sight of them may bee disseuered and vnited at all times, as the necessity of the seruice shall require. Of this vse, *Lyra* vpon the second of *Numbers* saith, *Vexilla in perticis eleuantur, vt ad eorum aspectum bellatores diuidantur & vniantur* : For like as a ship is guided in the surging seas by the Sterne or Ruther, euen so are the Souldiers ordered in their Martial exploits by their *Standard* or *Ensigne*.

*Lyra. Num. 2.*

*2 Sol.*

*Lyra.*

The other sorts of *Ensignes*, God calleth *Signa secundum domum Maiorum suorum* : whereby is meant (if I be not deceiued) the particular *Ensignes*, or *Tokens* of each particular Family, and of the particular persons of each Familie. For so doe I vnderstand that exposition of *Lyra* vpon the same place, *Signa propria sunt in vestibis & scutis, quibus bellatores mutuo se cognoscunt, & suos ab Aduersariis distinguunt*.

But here we must put a difference betweene these words *Arma & Insignia*, and we must separate those things that are proper to *Armes* from such as pertaine to *Ensignes*.

*Armes* therefore being taken in the largest sense (as I haue hitherto in this Discourse vsed the word) may bee said to bee cyther Publike or Priuate:

Such are said to bee *publike Armes*, as haue some Soueraigne Authoritie or Iurisdiction annexed to them.

Of the first sort are such *Armes* as are borne by *Emperours*, *Kings*, and absolute *Princes*, and free Estates, hauing Soueraigne authority and power within their severall *Empires*, and *Kingdomes*, and *Territories*. These in proprietic of speech cannot be aply sayd to be the *Armes* of their Stocke or family, whereof they are descended, but do rather represent the nature of *Ensignes*, than of *Armes*, in regard of the publike authority to them annexed; As also in respect that whosoever shall succeed them in those supreme governments shall beare the same *Armes* as the expresse notes and testimonies of such their severall iurisdctions, though they be extracted from Aliens, or forraine families. For so neither is the *Eagle* the peculiar *Armes* of the house of *Austria*, nor the *Lions* of the family of *Plantagenet*, nor the *flowers de Lis* of the house of *Valoys*. And these *Armes* or *Ensignes* may no man else beare or yet marke his goods withall, vnlesse it be that in token of loialty he will set vp the *Kings Armes* in his house, and place his owne *armes* vnderneath, And there are certaine *Ensignes* of dignity and office which euery man hauing the same dignity or office may lawfully beare as the *Ensignes* of a *Proconsull*, the *Ensignes* of a *Bishop*. And these are peculiar to those onely that haue the exercising of such dignity or office, if any other shall vsurpe the bearing or vse of them, he incurreth the crime of forgery. Priuate *Armes* are such as are proper to Priuate persons, whether they bee numbred in ranke of the greater Nobility, as *Dukes*, *Marquises*, *Earles*, *Viscounts* and *Barons*, hauing no Soueraigne or absolute power: or of the lesser Nobility or Gentry, *Knights*, *Esquires* and *Gentlemen*; neither yet are they *Ensignes* of any ordinary dignity, but peculiar to their family, and may be infinitely transferred to their posterity.

For *Armes* or *Armoriall tokens* pertaining to some particular family,  
doe

doe descend to every peculiar person extracted from the same *Agnation*, whether they be heires to their *Father* or *Grandfather*, or not. Sometimes the Bearers of these doe so greatly multiplie, as that they are constrained for distinction sake, to annex some apposition *over*, and above their paternall Coate to them descended for differencing the persons. *Quod licitum est, sicut nomini addere prænomen*, which they may no lesse lawfully doe, than to adde a Christian name to a Surname, to distinguish two Children issued from one parent.

These *Armes* are sometimes composed of naturall things; as of some kinde of *Celestiall bodies*, viz. of the *Sunne*, *Moone*, *Stars*, &c. Sometimes of foure footed *Beasts*, or of *Birds*, or of *Serpents*, or of *Fishes*, or some other *Reptiles*, or else of some kinde of *Vegetables*, as *Trees*, *Shrubs*, *Flowers*, *Fruits*, *Leaves*, &c. Or else of some solide things, as *Castles*, *Towers*, *Mountaines*, &c. Or of things pertaining to Arts Liberall, or trades *Mechanicall*, &c. Sometimes againe they are compact of none of these, but doe consist onely of the variations of simple Colours, counterchanged by occasion of transverse, perpendicular, or whatsoever other Line vsed in Coate-Armour, whether the same be *streight*, *Crooked*, *Bunched*, &c. Whereby passing through the *Escutcheon*, either transverse, oblique or direct, the colours become transmuted, or counterchanged; of all which I shall haue occasion to speake hereafter in their particular places.

If question happen to arise touching the right of some desolate place, or ruined building, if in digging vp the ruines, or taking vp of the foundation thereof, there be found any knowne Coate-Armour; the questioned place shall be adiudged to appertaine to that family, to whom that Coate-Armour belongeth.

Armes a token  
of propriety.

If any man be attainted or conuicted of *Treason* for betraying his Country, or of *Heresie*, to the end he should be branded with a greater note of infamy, his *Armes* are rased, broken downe and vtterly defaced.

Armes defaced

Sometimes it falleth out that if a noble family be extinguished by the death of the last of the same (deceasing without issue) whereby the bearing of the *Armes* proper to that Lineage is from thence forth abolished: The *Armes* are interred in the graue together with the corpes of the defunct.

Armes interred  
with the  
Corpes.

After long tract of time, these tokens which we call *Armes*, became remunerations for seruice, and were bestowed by Emperors, Kings, and Princes, and their Generals and chiefe commanders in the field vpon martiall men, whose valorous merits (euen in iustice) requited due recompence of honour answerable vnto their worthy acts, the remembrance whereof could not better be preserued and deriued vnto posterity, than by these kinds of honorable rewards. The first we reade of, that made this vse of them was *Alexander* the great, being moued thereunto by the perswasion of *Aristotle* his Schoolemaster: who hauing obserued his magnificent minde in rewarding his souldiers to the full of their deserts, did at length preuaile with him so much, as that he caused him to turne the *Current* of his bounty another way, and to recompence his souldiers with these marks, or tokens of honour; which he bestowed on them as hereditary testimonies of their glorious merits. In later Ages *Charles* the fourth the *Emperour*, gaue *Armes* also vnto learned men, and such as had performed any memorable

Opinion of  
some concerning  
the Antiquity  
of Armes



seruice, or excellent worke; therefore *Bartholus*, being a most expert man in the lawes, and one of the Councell of the said *Charles* the fourth, receiued in reward for his *Armes* from the said Emperour, this Coate-Armour, viz. Or, a *Lion rampant his taile forked*, Gules, which afterward descended successiue to his children and posterity. But *Bartholus* (though he were a most singular and perfect Ciuillian) because he was vnexperienced in Martiall discipline, durst not at first assume the bearing of those *Armes*: But afterwards vpon better aduise hee bare them, knowing how vnfit it was to refuse a reward giuen by so potent an Emperour. And this was a noble institution of *Charles* the fourth, that not onely the skilfull professors of the Ciuill lawes, but the learned proficients, and the iudicious students, in other Arts and professions, might receiue remuneration for their vertues, *Honos enim alit Artes, omnesque incenduntur ad studia gloria.* *Abr. Fra. pa. 76.* And without all doubt there is great reason that *Armes* should be distributed vnto men, renowned for their learning and wisdom, who with expence, euen of their liues and spirits in continuall study, to enable themselves fit for to serue the Weale publike at home, by magistracy, and ciuill gouernement, wherein they may no lesse merit reward of their Prince at home, by their politike manning of ciuill affaires; than the Martiall man abroad, with his brandished slaughtering sword; sithence they oftentimes in their ciuill gouernement, doe prescribe limits to Martiall affaires also, how farre they shall extend their power, according to that saying of *Cicero*; *Offici. 1. Parua sunt foris Arma, nisi est consilium domi.* And this is the cause that *Armes* are giuen for remuneration in later times, as well to Learned and Religious men, as to Martiall men; yet not so much for their valour, as for their wisdom, and to honour them withall; according to the saying of a certaine Author, *Arma dantur viris religiosis, non propter strenuitatem, sed propter honorem, quia honorabile est Arma portare; ut Doctor in legibus viginti annis per legem Armorum fiet miles, non tamen propter eius strenuitatem, sed propter eius dignitatem.*

The examples of these two Great Potentates before mentioned in remunerating their well meriting Souldiers, faithfull seruants and vertuous and learned subiects, with these *Signes*, or *Symbols* called *Armes*, the one, viz. *Alexander* the Great, for seruice done in warres; The other, namely *Charles* the fourth, for politike manning of Ciuill affaires by learning and wisdom at home, haue bene imitated by diuers Emperours, Kings and Princes, of succeeding ages, vsing therein the ministry of the Office of Heralds; as subordinate officers thereunto appointed and authorized, reseruing alwaies to themselves the supreme Iurisdiction of iudging and remunerating persons according to their deserts; but vsing the ministry of the Heralds, as for fundry other vses of great importance in a State, so also for the inuening and deuising of congruent tokens of honour, answerable to the merits of those that shall receiue the same: to doe which, although there is a power seeming absolute, committed to them by the Soueraigne; yet the same is restrained into a power ordinary, which is to deuise with discretion *Armes* correspondent to the desert of the person, that shall be thought worthy to haue these honorable badges or tokens of honour bestowed vpon him.

Now sithence we haue had cause here in this Chapter to make mention  
of



of a *Herald*, it shall not be amisse to shew what this word is, and his naturall signification.

*Here-beaulte*, by abbreviation (as *Verstegan* noteth) *Herault*, as also *Herault*, doth rightly signifie the Champion of the Army; And growing to bee a Name of Office, he that in the Army hath the speciall charge to denounce Warres, or to challenge to *Battell*, or *Combat*: In which sense our name of *Heraulte* approacheth neere to *Fecialis* in *Latine*.

## SECT. I. CHAP. II.



SO much of such notes as are necessary to bee obserued, for the better vnderstanding of these things that shall be hereafter deliuered, touching the subiect of this worke. Now we proceed to the practike exercise of these *Armoriall tokens*, which pertain to the function of *Heralds*, and is termed *Armory*, and may be thus defined: *Armory is an Art rightly prescribing the true knowledge and vse of Armes.*

Definition of  
Armory.

Now like as in things naturall the effects doe euer more immediatly ensue their causes, euen so *diuision* which is a *demonstration* of the extent and power of things, must by immediate consequence follow definition, which doth expresse the nature of the thing defined. *Diuision is a distribution of things common, into things particular or lesse common.* The vse thereof consisteth herein, that by the assistance of this diuision, words of large intendment and signification, are reduced to their definite and determinate sense and meaning, that so the minde of the learner be not misled through the ambiguity of words, either of manifold or vncertaine interpretations. Moreover it serueth to illuminate the vnderstanding of the learner, and to make him more capable of such things as are deliuered, *Ea enim qua diuisim traduntur facilius intelliguntur.*

Of Diuision of  
Vie.

The practise hereof shall be manifested in the distribution of the skill of *Armory*, with all the parts and complements thereof throughout this whole worke.

This skill of *Armory* consisteth of  $\left\{ \begin{array}{l} \text{Blazoning,} \\ \text{and} \\ \text{Marshalling.} \end{array} \right.$

Distribution.

Albeit I doe here make mention of the *marshalling*, or conioyning of diuerse *Armes* in one *Shield*, or *Escoccheon*; neuertheless, sithence it is farre besides my purpose, (for the present) to haue further to doe with them, (in this place) than only to nominate them, for distributions sake, I will reserue this kinde, of *Marshalling*, or conioyning of the *Armes* of distinct families in one *Escoccheon*, vnto a more conuenient time and place, peculiarly destinated to that purpose, and I will proceede to the explication of those things which doe concerne the first member of this distribution, viz. *Blazoning*.

Definition.  
Blazon.

*Blazon* is taken, either strictly for an explication of *Armes* in apt and significant termes: or else, it is taken largely for a display of the vertues of the *Bearers of Armes*: in which sense *Cassaneus* defineth the same in this man-

ner, *Blazonia est quasi alicuius vera laudatio sub quibusdam signis, secundum prudentiam, iustitiam, fortitudinem & temperantiam.* A certaine French *Armourist* saith, that to Blazon is to expresse what the shapes, kinds, and colour of things borne in *Armes* are, together with their apt significations.

Of rule.

Like as definitions are forerunners of diuisions, euen so diuisions also haue precedence of rules. To speake properly of a rule: It may be said to be any straight or leuell thing, whereby lines are drawne in a direct and euen forme. In resemblance whereof, we here vnderstand it, to be a brieft precept or instruction for knowing or doing of things aright, as witnesseth *Calepine*, saying, *Regula per translationem dicitur, brevis rerum praeceptio*, that is to say, a compendious or ready instruction of matters.

Rules are taken for brieft documents prescribed for the deliuey, or apprehension of some Art or Science; by these the wits and inuentions of men are much comforted and quickned, according to that saying of *Seneca*, *Ingenij vis praeceptis alitur & crescit, non aliter quam scintilla flatu leui aduta, nouasque persuasiones adiicit innatas, & deprauatas corrigit.* The force of wit is nourished and augmented by Rules or Precepts; like as a sparke is kindled with a soft and gentle fire, and doe adde new inducements and persuasions, to those that are already apprehended, and correcteth such as are depraued and vicious.

Rules of Blazon in genere.

It followeth therefore, by due order of consequence, that I should annex such rules as are peculiar to blazon *in genere*. For other particular rules must be reserued to more proper places.

Rule 1.

The aptest rules for this place, are these immediately following: In *Blazoning* you must vse an aduised deliberation before you enter thereunto, for hauing once begun, to recall the same, doth argue an vnconsiderate forwardnesse meriting iust reprehension.

Rule 2.

The more compendious your *Blazon* is, by so much is it holden the more commendable, *Quia quod breuius est semper delectabilius habetur.* Therefore you must shun multiplicity of impertinent words in your *Blazon*, *Frusta enim fit per plura quod fieri potest per pauciora.* But herein you must obserue this Caution, that whilst you labour to be compendious, you omit nothing materiall or necessary to be expressed: for as the one doth eclipse the vnderstanding, so the other is offensive to memory, as *Aristotle* noteth, saying, *Omnis sermo, si sit breuior quam oportet, obscurat intellectum, si autem longior, difficile erit retentioni.*

Rule 3.

You must take speciall heede to words in *Blazon*, for a different forme of *Blazoning* maketh the *Armes* cease to bee the same; *Diuerfitas enim nominis inducet diuersitatem rei, in tantum quod nomina sunt significatiua rerum.*

Rule 4.

Rule 5.

You must not bee too full of conceits in *Blazon*, nor ouerforward in speech.

You must vse no iteration or repetition of words, in *Blazoning* of one Coate:

Especially of any of these  
four words, viz.

{ of.  
{ or.  
{ And.  
{ With.

{ For the doubling of any of these, is  
{ counted a great fault, insomuch as  
{ the offender herein is deemed vn-  
{ worthy to *Blazon* a Coate-Armour.

In *Blazoning* you must haue regard of the things that are borne in *Armes*:

as



as also whereunto they may be resembled, whether they be naturall or artificiall, and so to commend them accordingly. Rule 6.

In the *Blazoning* of any Coate, you must euermore obserue this speciall rule. First, to beginne with the Field, and then proceed to the blazon of the Charge, if any be. Moreouer if the *Field* bee occupied with sundry things, whether the same be of one or diuerse kinds: you must first nominate that which lieth next and immediately vpon the Field, and then blazon that which is more remote from the same. What Field and Charge are, shall be shewed in their proper places; *Interem oportet discentem credere.* Rule 7.

*Cassaneus* holdeth, that where the Chiefe of an *Escutcheon* is of one colour or metall, or more, you should blazon the chiefe first, but I hold it more consonant to reason, to beginne with the Field (because of the priority thereof in nature, as also in respect that it is the *continent*) rather than with the Charge, which is the thing *contained*, and so consequently last in nature. Neuerthelesse the French *Armourists* for the most part do blazon the Charge first, and the Field after, which is a course meerely repugnant to nature: by whose prescript order, the place must haue precedence of the thing placed, and the continent of the thing contained: wherefore our Heralds manner of blazon is more agreeable to reason than theirs. There be diuerse formes of blazon: A certaine Dutchman who liued in the time of King *Henry* the fifth, vsed to blaze Armes by the principall parts of mans body, as *Aber. Fra.* writeth, pag. 63. *Malorques* a French man made vse of flowers for this purpose: *Faucher* an Englishman, who liued in the time of King *Edward* the third, performed it by the daies of the weeke; but in former times their predecessors vsed only these three kinds following: first, or Metals and Colours; secondly, by precious Stones, and thirdly, by the celestiaall Planets. Out of which sundry formes, I haue made choice of these three last which are most ancient and necessary, in respect that these aboue all other doe best fit my purpose; which is, to apply to each particular state of Gentry, a blazon correspondent. As for example, two Gentlemen hauing no title of dignity, blazon by Metals and Colours: two persons ennoblised by the Soueraigne, by precious Stones: and to Emperors, Monarchs, Kings and Princes, blazon by Planes. Preposterous Blazons.

The two last of these three selected formes, are not to be vsed in the blazoning of the Coate-Armours of Gentlemen that are not aduanced to some degree of Nobility, vnlesse they be rarely qualified, or of speciall desert. Selected kings of Blazonding.

These selected formes of blazon, doe seeme to imply a necessity of their inuention; to the end that as well by *Blazon*, as by degree, Noble men might be distinguished, from Gentlemen; and persons of maiesty, from those of noble lineage, that so a due *Decorum* may be obserued in each degree, according to the dignity of their persons: for that it is a thing vnfitting, either to handle a meane argument in a loftie stile, or a stately argument in a meane. Rule 8.



## SECT. I. CHAP. III.

Distribution.

**S**O much of the definition and generall rules of blazon. Now will I proceed to the distribution thereof.

The principall meanes of teaching, and the chiefe part of Method consisteth distinction, therefore in the explanation or unfolding of this fabrike of *Armes* or *Armoriall signes*, I will vse some manifest kinde of distribution.

Accidents of  
Armes what?

The blazon of *Armes* consisteth in their  
 { *Accidents*,  
 and  
 { *Parts*.

I call those notes or markes, *Accidents* of *Armes*, that haue no inherent quality or participation of the substance or *Essence* of them, but may be annexed vnto them, or taken from them, their substance still remaining; for so doth *Porphyrius* define the same, saying, *Accidens potest adesse & abesse sine subiecti interitu*. *Accidents* may be said to be cosen germans to nothing: For so after a sort doth *Aristotle* reckon of them saying, *Accidens videtur esse propinquum non enti*, *Metaph. 6*. For they haue no being of themselves, but as they are in things of being, or annexed to them. As the same Author further noteth, *Metaph. 7*. *Accidentia non sunt entia, nisi quia sunt entis*.

*Accidents* and *formes* do agree in this point, that both the one and the other of them being separated from the substance, yet is not the substance thereby altered from that it was, but remaineth still the same; which occasioned many men to thinke that *formes* were accidents. These cannot alter the matter or substance because they are not of the maine, but come vpon the by, as it were. *Nihil enim transmutat materiam, nisi sit in materia*.

*Accidents* are in the subiect, as *passio in patiente*, according to that saying, *Accidens ut est in subiecto, non idem est in subiecto, sed ut est passio eius, est sibi idem*.

Such accidents as are here  
 meant are these, viz.  
 { *Tincture*,  
 and  
 { *Differences*.

Tincturs.

*Tincture* is a variable hew of *Armes* and is common as well to *Differences* of *Armes*, as to the *Armes* themselves.

And the same is distributed into  
 { *Colours*,  
 and  
 { *Furres*.

Colours.

*Colour*, may bee said to be an externall die, wherewith any thing is coloured or stained, or else it may be said to be the glosse of a body beautified with light.

And this colour here mentioned is both  
 { *Generall*,  
 and  
 { *Speciall*.

Colour ge-  
-all.

By generall *Colour*, I vnderstand the proper and naturall colour of each particular thing, whether the same be *Naturall* or *Artificiall*, of what kinde  
 focuer

foeuer that are depicted and set forth in their externall and proper beauty. In this respect all colours whatsoeuer (without exception) may seeme to pertaine to this *Art*, forsomuch as there is nothing in this world subiect to the sight of man, but either is, or aply may be borne in *Armes*; so spacious and generall is the scope of *Armory*. In blazoning of things borne in their naturall or proper colour, you shall onely tearme them to bee borne proper, which is a blazon sufficient for things of that kinde, and well fitting their property or nature, for there are no termes of blazon allowed to things borne after that sort.

Blazon of  
things pro-  
per.

By speciall colours, I meane such colours, as by a certaine peculiar propriety (as it were) doe belong to this *Art* of *Armory*.

Speciall co-  
lour.

These are both { *Simple*,  
and  
*Mixt*.

*Simple colours* are those, whose existence is of such absolute perfection (in their kinde) as that they need not the participation of any other colour to make them absolute, but doe communicate their naturall qualities to all other colours, to make them perfect, in which respect they are called *elementa coloris*, as shall be shewed hereafter.

Simple co-  
lours what.

And those are { *White*,  
and  
*Blacke*.

To these in right belongeth the first place amongst colours, because in the order of nature they were before all other colours: *Priora enim sunt compositis composita*: and are of *Aristotle* called, *Elementa colorum*, saying, *Albus & niger sunt elementa colorum mediorum*. Onely *White* and *Blacke* are accounted simple colours, because all other colours whatsoeuer are raised either of an equall or vnequall mixture or composition of these two, which are (as I may terme them) their common parents. These are said to be the common parents of all other colours, in respect they haue their original being from these, either in an equal or disproportionable mixture. Therefore I wil begin with them, and so proceed to the rest that we call *colores Medij*, in respect of their participation of both. Now for as much as practise is the scope of *Doctrines*, (to the end those things that are, or shall be delivered, may bee the better conceined or borne in memory) I haue thought good to manifest them by particular examples of ocular demonstration, in the plainest manner that I can deuise, *Quia qualis est rerum demonstratio, talis futura est hominum scientia*.

Elements of  
colours.

Examples and demonstrations are of great power and efficacy, to illustrate and bring things to light, wherein breuity, the prop and aide of memory and sweet companion of facility, is highly commended, as *Farnesius* noteth, saying, *Nihil est ad res illuminandas illustris exemplis, in quibus breuitas adiutrix, memoria, facilitatis socia semper est commendata*.

VVhite defini-  
ned.

Note.

Reſemblance  
of white.

Dignity.

White is a colour that conſiſteth of very much light; as it is of *Scribonius* defined; *Albedo eſt color ſimplex in corpore tenuiore multa luminofitate conſtans*: to which blacke is contrary. Note, as colours may be reſembled to things of greateſt Nobility or reputation, ſo is their worthineſſe accounted of accordingly.

The colour *White* is reſembled to the light, and the dignity thereof reckoned more worthy than the *blacke*, by how much the light and the day is of more eſteeme than darkeneſſe and the night, whereunto *blacke* is likened. Furthermore *white* is accounted more worthy than *blacke*, in reſpect of the more worthy uſe thereof. For men in ancient time were accuſtomed to note things well and laudably performed (and eſteemed worthy to bee kept in memorie) with *white*, and contrarywiſe whatſoever was holden reprochfull or diſhonorable, was noted with *blacke*, as the *Poet* noteth, ſaying,

*Quæ laudanda forent, & quæ culpanda vicifim,  
Illa prius creta, mox hæc carbone notaſti.*

Precedency.

Moreover *white* challengeth the precedency of *blacke* (according to *Vpton*) in reſpect of the priority of time, for that it was in nature before *blacke*, which is a deprivation thereof. Like as darkeneſſe, whereunto *blacke* is reſembled, is an exemption of light, *Omnis enim priuatio præſupponit habitum*. Finally *Vpton* preferreth *white* before *blacke*, in regard that *white* is more eaſily diſcerned and furtheſt ſeene in the Field.

This colour is moſt commonly taken in *Blazon* for the metall *Siluer*, and is termed *Argent*, whereſoever the ſame is found, either in Field or Charge. This Metall repreſenteth *Water*, which (next to the *Aire*) is the nobleſt of all the Elements, and in Armory it is termed *Argent*, for that it approacheth neere to the *Luminary Bodies*. To this Metall is giuen the ſecond place next to *Gold*; in regard that the Armory cannot be good, that hath not in it either *Gold* or *Siluer*: It alſo for another cauſe bare the reſemblance of *Water*, which ſcowreth, cleanſeth, and putteth away all filth and vncleanneſſe: For in *Blazon* it betokeneth innocency, cleanneſſe of life and chaſtity; amongſt complexion it is likened to ſeame, as for the eſteeme of this Metall *Siluer*, we may obſerue in all Ages that *Emperors*, *Kings* and *Princes* had, and yet haue their veſſels of chiefe uſe of *Siluer*; As for the abundance of this Metall, you may reade 2 *Chron. 9*. How euery man brought vnto *Salomon* preſents, being veſſels of *Siluer* and veſſels of *Gold*, and Raiment and Armour and ſweet Odors, Horses and Mules from yeare to yeare. And the King gaue *Siluer* in *Ieruſalem* as ſtones, &c. Such was the plentiful abundance of this Metall in the Daies of *Salomon*. In compoſition of *Armes*, it is accounted a fault worthy blame to blazon this otherwiſe than *Argent*; but in doubling of *Mantles* it is not ſo taken: for therein it is not vnderſtood to be a Metall, but the ſkinne or furre of a little beaſt called a *Lituie*, ſo named (as I conceiue) *Lituania*, now called *Luten*, a part of *Sarmatia* conſining vpon *Polonia*. This *Furre* hath bene heretofore much uſed by the



the ancient *Matrons* of the honorable Citie of *London*, euen by those that were of the chiefeft account, who ware the same in a kinde of *Bonnet*, called corruptly a *Lettice Cappe*.



*Blaske* is a colour contrary to *White*, hauing little participation of light, and is of *Scribonius* thus defined, *Nigredo est color in corpore crassiore exigua luminositatis particeps*. Whereby it is apparant that *blasse* is of lesse perfection than *white*. For what thing soeuer there is that hath in it either light or heate, or else a life, either Animall or vegetable, the same being once extinct, the thing it selfe becommeth forthwith *blasse*, which is said to be the colour of horror and destruction; for which respect mourning garments

are made of that colour, that doth most significantly represent the horror of death and corruption, *Farnes. 3. 104*. This colour is called in blazon *Sable*, of the latine word *Sabulum*, which signifieth, grosse, sand or grauell, in respect of the heauy and earthy substance, wherein it aboundeth aboue all others. And this colour is reputed farre inferior in dignity to *white*, and is likened to darkenesse, called in Latine *Tenebra*, *eo quod teneant*, id est, *impediant oculos, & visum prohibeant*. Note that the rest of those speciall colours before mentioned, besides *white* and *blasse*, are called *Colores medij*, for that they haue their primary *Essence* from these, either by an equall or vneuen concorporation or mixture of these two together: and in regard of these two extremes from which they haue their being, cannot properly be called *Colores*, nisi per participationem.

Now as touching *Colores medij*, or mixed Colours; it is to be vnderstood that they are raised by the contemperation or mixture of the two *Simples* formerly handled, as may appeare by the *Definition of Scribonius*, who saith, *Mixtus color est, qui ex Simplicium contemperacione producitur*.

All mixt, or midling Colours, that we call *Colores medij*, are reckoned more *Noble*, or *Ignoble*, by participation; that is to say, as they doe partake more or lesse of the nobility of *white*, which is resembled to light, or of *blasse*, which hath a resemblance of darkenesse, or deprivation of light.

Of these according to } Exactly compounded of both *Simples*.  
*Scribonius*, some are } Declining more to the one than to the other, in an  
vnequall proportion.



That Colour which is said to be exactly compounded, doth participate of the two *Simples* indifferently in a iust proportion, as *Red*; which *Scribonius* thus defineth: *Rubedo est color aquali simul Albedinis & Nigredinis combinatione constans*. Amongst Colours (next after Metals) this Colour, *Vermilion*, or *Red* hath the prime place: forasmuch as it representeth the Fire which of all other elements is the most lightsome, and approacheth neereft to the quality and vertue of the Sunne. In regard whereof it was ordained, that none

should beare this Colour, (which betokeneth noblenesse of courage, and valorous magnanimity) but persons of honorab'e birth and ranke, and Men of speciall desert. This colour inciteth courage and magnanimity in persons, that doe grapple together in single, or publique fight. We read that when those that strengthened their Battels with *Elephants*, when they would proooke them to fight they produced before them resemblances of this martiall Colour, as the bloud of *Grapes* and of *Atulberies*. This Colour is likened to the precious *Rubie*, amongst vertues it is compared to magnanimity, or boldnesse of courage. And amongst the complexions, it is resembled to *Choler*. In *Armory* it is called, *Gules*.

Yellow.



This Colour is bright *Yellow*, which is compounded of much *White*, and a little *Red*, as if you should take two parts of *White*, and but one of *Red*. This Colour in *Armes* is blazed by the name of *Or*, which is as much to say as *Aurum*, which is *Gold*: and it is commonly called *Gold Yellow*, because it doth lively represent that most excellent Metall, the possession whereof inchanteth the hearts of fooles, and the Colour whereof blindeth the eyes of the wise. Of the excellency of this Metall, *Hesiodus* hath this saying: *Aurum est in corporibus sicut Sol inter stellas*.

Dignity of Gold.

And therefore such is the worthinesse of this Colour which doth resemble it, that (as *Christine de Pise* holdeth) none ought to beare the same in *Armes*, but *Emperours* and *Kings*, and such as be of the *Bloud Royall*, though indeed it be in vse more common. And as this Metall excelleth all other in value, purity and finenesse; so ought the *Bearer* (as much as in him lieth) endeavour to surpass all other in *Prowesse* and *Vertue*.

Greene.



This Colour is *Greene*, which consisteth of more *Blacke*, and of lesse *Red*, as appeareth by the *Definition*; *Viridis est color Nigredine copiosiore, & Rubedine minore contemperatus*. This color is blazoned *Vert*, and is called in Latine *Viridis*, à *vigore*, in regard of the strength, freshnesse and liuelynesse thereof; and therefore best resembleth youth, in that most *vegetables*, so long as they flourish, are beautified with this verdue: and is a colour most wholesome and pleasant to the eye, except it be in a young Gentlewomans face.

Blew.

Definition.



*Blew* is a Colour which consisteth of much *Red*, and of little *White*, and doth represent the colour of the *Skie* in a cleere Sunne-shining day. This in *Blazon* is termed *Azure*. *Ceruleus color, a Cælo dictus est, quod tanquam solers & diligens nescit otari. Farnes. 2. 18.*

Purple





*Purple* is a Colour that consisteth of much Red, and of a small quantitie of Blacke, and is thus defined: *Purpleus color est, qui à multa Rubedine, & pauciore Nigredine commiscetur.* Cassanens having formerly handled those former six Colours, viz. White, Blacke, Red, Yellow, Greene and Blew, saith, that of them all (being compounded and mixed together according to proportion) this *Purple* Colour is raised. This Colour vsually hath no other name in *Blazon*.

*Purple* Colour hath some resemblance of a withered Red-Rose, which after long gathering, the glorious lustre thereof fading, it becommeth somewhat blackish, as if it were a proportionable commixture of Red and Blacke together. This Colour hath his Denomination, of a certaine Fish called in Latine *Purpura*, a kinde of shell-fish, whereof in times past, great store haue beene found neere to that famous Citie of *Tyrus*, situated next to the Sea-coast in the Countrey of *Phanicia*: this kinde of fish hath in the mouth of it an excellent and precious liquor, or iuyce of singular vse in dying of cloathes, the inuention and vse whereof was first found out by the *Tyrians*, for which cause this Colour is called *Tyrinus Color*. They must bee taken aliue, and that chiefly in the Spring season, at which time this Iuyce is most plentiful in them, at other seasons it is more scarce: They are gathered aliue, and cast together on a heape, that so by their continuall motion, they may vent out this rich liquor together with their spirit, which done in some neate place or other provided for the cleane keeping thereof, it is taken vp and spared for necessary purposes. This Colour in ancient time was of that precious esteeme, as that none but Kings, and Princes, and their fauourites might weare the same, as we may see, *Dan. 5. 16.* Now if thou canst read the writing and shew me the interpretation thereof, thou shalt be cloathed with Purple, and shalt haue a chaine of gold about thy necke. Also, *1 Macchab. 10. 20.* And Alexander sent Jonathan a Purple Roabe, and a crowne of gold; And againe, When his accusers saw his honour as it was proclaimed, and that he was cloathed in Purple they fled all away. Herof (perhaps) it commeth that this Colour is found of so rare vse in armoriall signes. Moreover it is said; And the King commanded that they should take off the garment of Jonathan, and cloath him in Purple, and so they did, *1 Macchab. 10. 62.*



*Tawny* (saith Leigh) is a Colour of worship, and of some *Heralds* it is called *Bruske*, and is most commonly borne of French Gentlemen, but very few doe beare it in England. In *Blazon* it is knowne by the name of *Tenne*. It is (saith he) the surest colour that is (of so bright a hew being compounded) for it is made of two bright Colours, which are Red and Yellow: neither shall you haue any Colour so made among all that may be deuised; and not to be stainand.



Murrey.



The last of the seven *mixed Colours*, we doe commonly call *Murrey*, but in *Blazon*, *Sanguine*, and is (as most truly saith *Leigh*) a *Princely Colour*, being indeed one of the *Colours* appertaining of ancient time to the *Prince of Wales*. It is a *Colour* of great estimation, and very stately, and is of vse in certaine roabes of the *Knights* of the *Bath*. Some *Heralds* of approued iudgement, doe hardly admit these two last mentioned for *Colours of Fields*, in regard they are reckoned *Stain and Colours*. Yet some *Coats of Armes* there are,

and those of reuerend antiquitie, whose *Fields* are of those *colours*, for which respect they haue beene allowed for *colours of Fields*, as Sir *Iohn Ferne* in his *Glorie of Generositie* noteth. This kinde of bearing, *Leigh* doth instance in two *English Gentlemen* of ancient Houses, that haue of long time borne *Tawney* in their *Armes*: the one of them he nameth *Hounzaker*, and the other *Finers*.

I haue purposely, for the auoiding of prolixity omitted here, to speake of the Elements, vertues and complexions which euery one of these Metals and colours are respectiueley resembled vnto, because *Ferne* in his *Blazon of Gentry* hath a large discourse of the same subiect, to which I referre the Reader.

## SECT. I. CHAP. IV.

Furres.



herto of *Colours* and *Metals*: Now of *Furres*, according to the *series* and course of our distribution before deliuered, pag. 16.

VVhy called Pellicci.

Vse.

*Furres* (vsed in *Armes*) are taken for the *skinner* of certaine beasts stripped from the bodies, and artificially trimmed, for the furring, doubling, or lining of *Roabes* and *Garments*, seruing as well for state and magnificence, as for wholesome and necessarie vse. And these thus trimmed and imploied, are called in Latine, *pellicci*, à *pellendo*, of driuing away, (quite contrary in sense, though like in sound, to *pellices*, à *pellendo*, for drawing all to them) because they doe repell and resist the extremities of cold, and preferue the bodies that are couered with them, in good temperature.

These are vsed as well in *doublings* of the *Mantels* pertaining to *Coat-Armours*, as in the *Coat-Armours* themselves.

*Furres* doe consist either of

One colour alone,  
or  
More colours than one.

That



That *Furre* that consisteth of *one colour* alone, is *White Furre*. *White*, which in *doubling* is taken for the *Lituits* skin, before spoken of, *pag. 18*. An example whereof we haue in this *Escocheon*. Same perhaps will expect, that in the handling of these *Furres*, I should pursue the order of *Gerard Leigh*, who giueth the preheminence of place vnto *Ermyne*, for the *dignitie* and *riches* thereof: but that forme suiteth neither with the *Method* that I haue prefixed to my selfe; nor yet with the *Order of Nature*, which euer preferreth *Sim-*

*ples* before *Compounds*, because of their *prioritie* in time: for as *Aristotle* saith, *Order of discipline.*

*Priora sunt compositis incomposita*: which order, as it is of all other the most reasonable, certaine, and infallible; so doe I endeavour by all meanes to conforme my selfe in these my poore labours thereunto: *Natura enim regitur ab intelligentia non errante*. Note that this, and all other the examples following thorowout this *Chapter* (as they are here placed) must be vnderstood to be *doublings* or *linings* of *Roabes*, or *Mantels of State*, or other *Garments*, wherein (according to *Leigh*) they all haue one generall name, and are called *Doublings*: but in *Escocheons* they are called by nine proper and seuerall names. What those *Mantles* are, shall bee shewed hereafter when I shall come to the handling of the second *Member* of *Diuision* before made.

*Doublings* what.

In the blazoning of *Armes*, this *Colour* is euer more rearm'd *Argent*, vnlesse it be in the description of the *Armes* of one that is *Reus Lasa Maiestatis*: but being a *doubling*, it is no offence (saith *Christine de Pise*) to call it *White*, because therein it is to be vnderstood only as a *Furre* or *Skinne*.

*White furre* blazoned in *doublings*.

*Rule for doublings.*

*Furres* consisting of more than one *Colour*, are either of { *Two Colours,*  
or  
*More than two.*

with <i>Blacke</i> , and are ei- ther	{	<i>Blacke</i> mixt with	{	<i>Ermyne</i> ,
		<i>White</i> , as		and
		or		<i>Ermynes</i> .
		<i>Blacke</i> mixt with	{	<i>Ermynois</i>
		<i>Yellow</i> , as		and
				<i>Pean</i> .

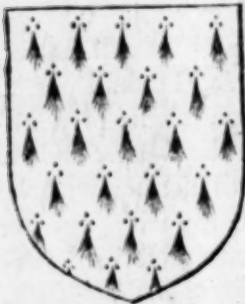
Such *Furres* as are compounded of two *Colours* only, are forted either

without <i>Blacke</i> : such are, accord- ing to <i>Leigh</i> ,	{	<i>Verrey</i> , scz. <i>A.</i> and <i>B.</i>
		and
		<i>Verry</i> , <i>Or</i> , and <i>Vert</i> .

Knowledge is no way better or more readily attained than by *demonstra-* *Bearings*  
*tion*:

tion: *Scire enim est per demonstrationem intelligere*, saith *Aristotle*. I will therefore giue you particular example of their seuerall *Bearings*.

Ermyne  
Rule.



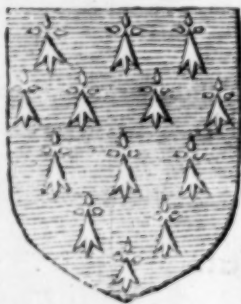
*Ermyne* is a *Furre* consisting of *White* distinguished with *Blacke spots*. You must blazon this by the name of *Ermyne*, and not *Argent* powdered with *Sable*. This is the skin of a little beast, lesse than a *Squirrell* (saith *Leigh*) that hath his being in the woods of the Land of *Armenia*, whereof hee taketh his name. The taile thereof is of a thumbs length, which is of colour *Browne*, as appeareth, *Fol. 75*. The *Egyptians* did propose this little Beast for an *Hieroglyphick* of *Chastitie*, *Farnes. Lib. 2. fol. 15*. So greatly is this little Beast af-

fecte vnto cleanness, as that she had rather expose her selfe to the hazard of being killed or taken by the Hunters, than she would pollute her Coat with the filth of the bird-lime laid before the entrance of the caue to take her at her going in. In the former part of his *Accidence*, *Fol. 132*. he seemeth therein to contradict himselfe, in that he affirmeth *Ermyne* to be no *Colour*, but a *Compound* with a *Metall*, and serueth as *Metall* onely. For mine owne part, I doe not see how in doubling of *Mantles* it should bee reckoned a *Metall*, for that all doublings or linings of *Roabes* and *Garments*, though perhaps not altogether, yet chiefly are ordained for the repelling of cold and weathers drift: to which vse *Metals* are most vnfit, as King *Dionysius* declared, when comming into a Church where the Images were attired in most rich golden *Roabes*, hee tooke them away, saying, Such garments were too cold for Winter, and too heauie for Summer. A faire pretence to cloake his *Sacrilegious Auarice*. The same Author in his said *Accidence*, *Fol. 75*. making mention of this *Furre*, taketh occasion to commend a late prescribed order for the distribution of this rich and rare *Furre*, according to the dignitie of the persons to whom the wearing thereof is allowed, which is this; that an *Emperour*, a *King* or a *Prince* may haue the *poudering* in their apparell as thicke set together as they please: a *Duke* may haue in his *Mantles cape*, onely, foure *Raungs* or *Ranckes* of them: a *Marquis* three *Raungs* and a halfe: an *Earle* a cape of three *Raungs* onely. In some Coates these are numbred, but then they extend not to the number of tenne. These *rowes* or *ranckes* before named are of some Authors called *Timbers of Ermyne*: for no man vnder the degree of a *Baron* or a *Knight* of the most honourable order of the *Garter* may haue his *mantle* doubled with *Ermyne*.

Order for the  
wearing of  
Ermynes.

Doublings  
Ermyne.

Rule.



This that is other *Furre*, before mentioned, to consist of a mixture of *white* and *blacke*, and hath some resemblance of the former: but differeth in this; that where, that is composed of *white* powdered with *blacke*; contrariwise this is *blacke* powdered with *white*. But neither in that, nor in this shall you make any mention in *blazon* of any such mixtures, but onely vse the name appropriated to either of them, which doth sufficiently expresse the manner of their composition to the vnderstanding of those that



that are but meanelly skilled in *blazon*; the names peculiarly allotted to this *Ermynes*. *Furre* is *Ermynes*.

Mr. *Boswell* is of this opinion, that *Ermynes* and *Ermynes* ought neuer to be sorted in *Armes* with the metall of their colour, because (saith he) they are but *Furres*, and haue no proper *blazon* with any metall. Yet doth hee particularly *blazon* the Coat of *Walcot*, Fol. 106. in the *Atchieuement* of the Right Honorable Lord, Sir William Cecil, Knight, late Lord Treasurer of England, where he might fitly haue taken exception against such bearing if he could haue produced any good ground for warranting such his opinion; in default whereof he there passeth the same ouer with silence, knowing that Antiquitie and Custome (which hath the vigour of a law, where there is no law written) are powerfull in things of this nature: he secretly relinquisheth his opinion, forasmuch as it is manifest, that not onely *Walcot* but *Kingsmell*, and many others, both ancient and moderne hath vsed such bearing without contradiction.



Of those *Furres* before mentioned, that are compounded of *Tellow* and *Blacke*, this is the first, and is termed in *blazon*, *Ermynois*, whose ground or field is *Ermynois*, yellow, and the *Pouldrings* blacke, though this bee rich in *Armes* (saith *Leigh*) yet in doubling it is not so rich. Of the vse of this *Furre*, *Bara* maketh mention in his booke entituled, *Le Blazon des Armoiries*, pag. 14. and *Edel. Hiryssen* in his booke entituled *le Iardyn d'armories*, in the *Arme* of *Leefswelt*.



This is that other *Furre* composed of the same colours, but disposed in a contrary manner to the former; for whereas that consisteth of yellow powdered with blacke, this is blacke powdered with yellow; and in *blazon* is termed *Pean*.

There are other sorts of *Furres* or *Doublings*, consisting also of two onely colours, which as they are much different in forme, so doe they also receiue a diuerse *blazon*, from these before specified which are these that follow, and their like.

Other Furres.



Rule.

Robes of estate  
furred after  
this manner.Alex. Gen.  
Dier.

Hee beareth *Verrey*, Or and *Azure*, by the name of *Claude de Rochford*, sometime *Constable of France*. In *Contes* of this sort of bearing, in case where it may bee holden doubtfull whether should haue the precedence, the *Colour* or the *Metall*, the *Metall* must haue the preheminence as the more worthy. The *Frenchmen*, from whom we doe borrow our termes of *blazon*, doe call all sorts of *Doublings* or *Furres* of this forme, by the name of *Vayre*; perhaps, *Quia ex diuersis coloribus alternatim variantur*. To this

sort of bearing, there are no other termes of *blazon* allowed. If your *vayre* doth consist of *Argent* and *Azure*, you must in *blazon* thereof, say onely, hee beareth *vayre*, and it sufficeth: but if it be composed of any other colours, then you must say, he beareth *vayre* of these or those colours. The *Latine Blazoners* making mention of this sort of bearing, doe thus describe them, *Portat arma variata ex pellibus albis & caruleis*, accounting them for skinnes of little beasts. For that in ancient times they were vsed for linings of *Roabes*, and *muntles* of *Senators*, *Consuls*, *Emperours* and *Kings*, and thereupon are skilfully teamed *doublings*. Of this vse of them, *Alex. ab Alex. Gemal. dierum*, lib. 5. Fol. 285. saith, *Legimus Caligulam depictas penulas induisse*.

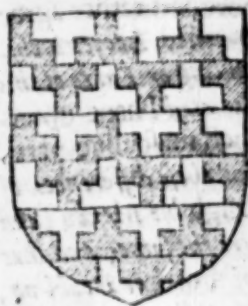
Sometimes it was permitted to men growne to yeares, to vse a kinde of short cloake called *Penula*, in time of warres, though it were in substance but sleight and thinn: For *Alexander Seuerus* the *Emperour*, in fauour of aged men, did grant them a priuiledge for wearing of this kinde of garments: *Wolf. Lazius*, lib. 8. The garments of the *Tribune* of the people, and of the *Plebeian* sect, was most commonly this *Penula* before mentioned, like as also was *Sagum*, which was a souldiers Cloake, or *Cassocke*, and *Endormis*, which was an hairy garment much like an Irish mantell, and hooode. These were apt garments for repelling of cold; These were not habits becomming an *Emperour* or Chiefe Commander to wear; neuertheless wee reade that *Caligula* ware oftentimes, *Depictas penulas*, *Alex. lib. 5*. Amongst the rest this is to be obserued, that *Consuls* were habited sometimes in Coat-Armours called *Paludamenta*, and sometimes in *Kirtles* called *Trabea*, which was a kinde of garment worne by *Kings* vnder their *Mantles* of State. So that they were sometimes said to be *Trabeati*, and sometimes to be *Paludati*, according to these seuerall habits. Also the *Lictores* were Officers that vsually attended these *Consuls*, and were like vnto *Sergeants*, or *Ministers* appointed to inflict corporall punishment vpon offenders, and were most commonly in number twelue. These also attended the *Consull* to the wars, inuested also with Coat-Armour.

Concerning those *Depicta penula* formerly mentioned, they are said to haue bene in vse with *Emperours* of later ages, that were addicted to wantonnesse and delicacie, whereof *Tranquillus* in *Caligula*, writeth in this manner, *Vestitu, calceatuque & cetero habitu, neque patrio, neque anili, ac ne virili quidem, ac denique non humano semper usus est: saepe depictas gemmatasque Penulas indutus*. *Wolf. Lazius* in *Comment. Reip. lib. 8. 857*. If you obserue the proportion of this *vayre*, you shall easily discern the very shape of the case

Or



or skinne of little beasts, in them; for so did ancient Gouvernors and Princes of the world (saith Sir Iohn Ferne in *Lac. Nob. pag. 86.*) line their poinpous Roabes, with furre of diuers colours, sowing one skinne to another after the plainest fashion. There is yet another kinde of fures, much differing from all other the fures before expressed, notionely in shape, but in name also, as in example.



This sort of furre or doubling, was (as Leigh noteth) of some old Heralds called *varry cuppy*, and *varry tassa*, which (saith he) is asmuch to say, as a *Furre of cups*, but himselfe calleth it *Meire*, for so he reckoneth it well blazoned, and very ancient, and a *Spanish coate*. But I hold it better blazoned, *Potent counterpotent*, for the resemblance it hath of the heads of *crowches*, which Chaucer calleth *Potens*, *Quia potentiam tribuunt infirmis*, as appeareth in his description of old age, in the *Romcant of the Rose*.

Potent counterpotent.

*So eld she was that she ne went  
A foote, but it were by potent.*

Potent whar.

So much of fures consisting of two colours onely: now of such as are composed of more than two colours, according to the diuision before deliuered.

Such are these and their like, viz. *Ermynites*,  
*Vaire of many colours.*



This at the first sight may seeme to be all one with the second *Furre*, before in this Chapter expressed, but differeth in this, that herein is added one haire of Red on each side of euery of these *Poulderings*. And as this differeth little in shape and shew from that second *Furre* named *Ermyne*; so doth it nor much differ from the same in name, that being called *Ermyne*, and this *Ermynites*.

Ermynites.

The other *Furre* that is composed of more than two colours, is formed of foure seuerall colours at the least, as in example.



This differeth much from all the other fures, and (according to Leigh) must be blazoned *vaire*; this is composed of foure distinct colours, viz. Argent, Gule, Or, and Sable. Here I will note vnto you, a generall rule that you must carefully obserue, not onely in the blazoning of these fures; but generally of all Coate-Armours, viz. that you describe them so particularly and plainely, as whoso heareth your blazon, may bee able to *tricke* or expresse the forme and true portrature thereof, together with the manner of bearing

Rule generall



bearing, no lesse perfectly, than if he had done it by some patterne thereof laid before him.

Although I have here in the *Blazon* of this kinde of *Furre*, as also in the Table of this first *Section* put a difference betweene these three words, *vaire verrey*, and *varry*, in ascribing to euery one of these a particular property in the *Blazon* of *Furres* differing in *Metals* and *Colours*; in which I must confesse, I have followed *Leigh*; yet I doe for my owne part rather agree with *Sir Iohn Ferne*, who in the 86. page of his booke intituled *Lacyes Nobility*, writeth, *That there is no other blazon allowed to a Doubling or Furre of this nature, than onely vaire, or variated*; for which word *variaded* I have obserued, that our English *Blazoners* vse *verrey*; from the french masculine participle, *vairé*; and *Sir Iohn Ferne* there further saith, *That these differences of termes verrey, varry and vaire, are meere phantasies of Leigh his Blazon*; and newly by him deuised without any authority of writer to inferre the same; And that before *Leigh* his time, all Authors had called this sort of *Furre* or *Doubling*, *Vaire*; And if it be varied, or composed of *Argent* and *Azure*, then it is so called, and no *Colours* named: but if it consist of any other *Colour*, then it is blazed, *Vaire*, of such and such *Colours*. And I shall hereafter in this my present *Edition*, alwaies *Blazon* a *Furre* of this nature, of what *Metall* and *Colours* soeuer composed, yea, although it consist of two *Metals* and two *Colours*, *vaire* or *verrey*, alwaies naming the *Metall* and *Colour*, except of *Argent* and *Azure*: And thus concluding the Chapter of *Tinctures*, being the first kinde of *Accidents* of *Armes*, I will now goe on to the second sort.

#### SECT. I. CHAP. V.



Having hitherto handled the first part of the distribution before deliuered touching the *Accidents*, viz. *Tincture*: I will now goe forward to handle that other member of the same, namely, *Differences*; shewing first what *Differences* are, and so proceed in order to the *Diuision* of them.

But before I proceed to the definition and diuision of them, it is not vnecessary to obserue, That *Armes* may be resembled to *Arithmeticall* numbers, for like as in numbers the addition, or subtraction of an vnity, maketh the said number to receiue a diuerse forme, from that it hath before; in like manner the apposition to, or exemption of any one thing, from the *Coate-Armour*, be it either difference, or whatsoever else, the *Coate-Armour* is not the same; but varyeth from that it was before. This variation (occasioned by the addition, or exemption of some aduentitious thing) neuertheless altereth not the substance of the *Coat-Armour*; but maketh the same to differ in forme only from that it was before; for these aduentitious Appositions are of the nature of *Accidents*, whose property is *Adesse & abesse sine subiecti corruptione*; as I have formerly shewed out of *Porphyrius*. p. 16.

*Differences* haue no existence of themselues, but are of the quality of *Adiectiues*, which need the ayd and support of some substantiue, to be annexed to them, and were deuised, for the distinguishing of *Coate-Armour*, of particular

ticular persons, of one and the same family, each from other among themselves, according to that saying of *Cass. Differentia sunt quadam accidenti a se non existentia, qua inducunt diuersitatem separatiuam, per quam dignoscuntur talia Arma, in quibus sunt inserta, ab armis alierius.* But I will proceed to the definition and diuision of *Differences*.

*Differences* are extraordinary additaments, whereby Bearers of the same Coate-Armour are distinguished each from others, and their neerenesse to the principall Bearer is demonstrated.

of Differences some are  $\left\{ \begin{array}{l} \text{Ancient,} \\ \text{Moderne.} \end{array} \right.$

Those I call *Ancient differences*, that were vsed in ancient time for the distinguishing, not onely of one *Nation* or *Tribe* from another; but also to note a diuersity betweene *particular persons* also, descended out of one *Family*, and from the same *Parents*. Such are *bordures* and *imborduring* of all sorts. The *Bordures* that were annexed vnto Coate-Armours, in the beginning were plaine, and (in all likelyhood) were of some one of the *colours* or *metals* before spoken of: But afterwards in proccesse of time, (by reason of the multiplication of persons and of *Families*) men were constrained to deuise other sorts of *bordures*; to induce a variety, whereby each particular person might be distinctly knowne, and differenced *Ab omnibus & singulis eiusdem domus & familia.* Of these there are diuers formes, as by these examples following may appeare.



The first deuised *Bordures* were borne plaine, after *Plaine* the manner of this, which is thus blazoned. He beareth Argent, a *bordure*, Gules. Here you shall not need so mention the *plainnesse* of the *bordure*; for when you say a *bordure* of this or that *colour* or *metall*, and no more, then it is alwaies vnderstood to be *plaine* albeit the same be not so expressed. But if it haue any other forme than *plaine*, in such case, you must not omit to make expresse mention of the fashion thereof.

The *plaine bordure*, vsed for differing of Coate-Armour is resembled to those *Fimbria's*, or *Bordures*, that Almighty God by the mouth of his seruant *Moses* commanded the *Israelites*, to weare about the skirts of their Garments, to put them in minde, of their duties touching their obseruation of his precepts; In respect that the people waere yet rude, and vnexercised in obedience, therefore was this ordinance prescribed vnto them; As Saint *Hierome* noteth in these words, *Rudi adhuc populo, & hominibus ad obedientiam insutis, per Moysen imperatur a Domino: vt in signum memoria quod precepta Domini recordentur, per singulas vestimentorum fimbrias habeant cum cocco Hyacinthini coloris Insignia, vt etiam casu huc illucque respicientibus oculis, mandatorum Caelestium memoria nascatur.* Of these *Bordures* were the *Pharisees* reprooued by Christ, because they perverted the vse thereof, by wearing them, not for the putting of them in minde of the



obseruation of Gods precepts, but for a brauery, and their own vaine ostentation, and to the end they would seeme more strict and seuerer obseruers of Gods precepts than others were.

Rule.  
The content  
of a bordure.

The *content* of the *Bordures*, (saith *Leigh*) is the fifth part of the *Field*. Also it is to be obserued, that when the *Field* and the *Circumference* or *Traict* about the same, drawne (as in this example) be both of one *metall*, *colour* or *furre*, then shall you not tearme it a *bordure*, but you shall say, that he beareth such *metall*, *colour* or *furre* *imbordured*. *Leigh* reckoneth this sort of *imborduring* here spoken of, to bee of the number of *differences* of brethren; but *Bartol* (saith he) hath committed the distribution thereof to the *Heralds*.

Simple bor-  
dures.

Before I proceed to the *Compound bordures* aboue specified, I will giue some few examples of other seuerall formes of *simple bordures*; (*Quia simplicita priora fuerunt compositis*,) as followeth.



He beareth, *Sable*, a *bordure engrailed*, *argent*; This word *engrailed*, is deriued from the Latine word *Ingreddior*, which signifieth to enter, or goe in; *Quia ista linea ex qua conficitur Bordura, Campum plus aquo ingreditur*: or else it is deriued of *Gradus*, which signifieth a *step* or *degree*, and thereof it is called a *bordure engrailed*, *Quia* (as *Vpton* noteth) *eius color gradatim infertur in campum Armorum*.

Bordures in-  
uecked

The next sort of *Bordure* that I will note vnto you, is a *bordure inuecked*, and the same is formed as appeareth in this next *Escocheon*.



This *bordure* is formed meereley contrary to the last *precedent*, and is blazoned in this manner. He beareth *Or*, a *border inuecked*, *Gules*. As the former doth dilate it selfe by way of inroaching into the *Field*, contrariwise this doth contract it selfe by inuersion of the points into it selfe; In regard wherof (it seemeth) it receiueth his denomination, and is called *Inuecked*, of the latine word *Inueho*, which signifieth, *To carry in*, *Quia ipsa linea gibbosa, in Borduram plus aquo inuehatur*.

Dent border;

Wyrly.



This *bordure* differeth in forme from both the other, and is thus blazoned; he beareth, *Gules*, a *bordure indented*, *Argent*. Mr. *Wyrly*, in his booke intituled, *The true vse of Armes*, treating of the honorable life, and languishing death of *Sir Iohn de Gralbye*, *Capitoll de Buz*, and one of the *Knights* elected at the first foundation of the *Garter*, by that victorious King *Edward the third*, doth therein make mention of one *Sir Perducas Dalbreth*, to whom his *Coat-armour* did properly appertaine, and describeth the same in this manner.

Sir



*Sir Perducas Dalbreth to the French returned,  
Who Guly shield about his necke did sling  
Wrapt with dent-bordure silver shining.*

This bordure is said to be indented, because it seemeth to be composed (as it were) of *teeth*, whereof the same hath a resemblance aswell in property as in forme: for *teeth* (especially those of beasts of ravenous kind, or of prey) haue that part of their teeth next to their gums, broad and strong, and their points sharpe after the manner aboue specified; and they are called in Latine *Dentes à demendo* (as *Isidorus* noteth) which signifieth to take away or diminish, *Quia aliquid de cibus semper demunt*. In the same manner also do euery of these *Indentings*, entring into the Field, lessen and take away some part of them as they goe.

Note that all sorts of *bordures* are subiect to charging with things as well *Artificiall*, as *Naturall*; as by examples following, in part shall appeare; wherein I purpose not to be curious, either in their number, or yet in their order; but as they shall come to hand, so will I set them downe in their proper places.

Hitherto of *bordures* simple, now of such as are compounded, as followeth;



He beareth, Azure, a *bordure countercomponed*, Or, and Gules; which is as much to say, as *compounded of these two Colours counterly placed*. Note that *Countercompony* consisteth euermore of two *traits* onely and no more. Note further, that the manner of *differencing* of Coate-Armours by *bordures* is very ancient, but if you respect their particular formes and charge, they are not so.

*Bordure countercomponed.*



He beareth, Gules, a *bordure purslewe*, Verrey. Note heere that, this terme *purslewe*, is common to all the *Furres* before handled; so often as they are vsed in *bordures*. Therefore whensoever you shall finde a *bordure* of any of these seuerall kinds, you must (for the more certainty of the *Blazon*) expresse by name of what sort of *furres* the same is, if there be a peculiar name appropriate thereunto. Otherwise if it bee one of those kinds, that haue no certaine name, whereby it may be distinctly knowne from the rest; or if it

*Bordure purslewe of vair. Rule.*

be so, that the *bordure* be composed of some such of the *Furres* as doe comprehend vnder one name, diuers and distinct *Colours*, then must you of necessity particularly name the *Colours* whereof euery such *bordure* is so composed, except it consisteth of *Argent* and *Azure*, as this doth, and then it sufficeth to call it onely *verrey*; as in this example I haue done.

He

Bordure  
checkie.



He beareth, Gules, a Bordure checkie, Or and Azure. Albeit this hath a neere resemblance of counter-compo-  
ny before handled, yet is it not the same; for that neuer exceedeth two tracts or panes, and this is neuer lesse than of three: therefore you must take speciall heed to the number of the Tracts in Blazon, else may you easily erre in mistaking the one for the other. And this Rule holdeth not alone in Bordures, but also in Bends, Fesses, Barres, &c. borne after those manners.

Sometimes you shall find the Bordures charged with things liuing, as in these examples:



The Field is Argent, a Bordure, Azure, charged with Enaluron of Martlets, to the number of eight, Or: In your blazoning of Bordures of this kinde of bearing, you must mention what sort of Fowle or Bird your bordure is charged withall, for that this terme serueth generally for all kinde of bordures charged with things of this kinde.

Jasper Earle  
of Pembroke.  
Bordure Ena-  
luron of Mar-  
tlets.

A like Bordure did Jasper Earle of Pembroke beare, that was halfe-brother to King Henry the Sixth, and was created Duke of Bedford; by that most prudent Prince, King Henry the Seuenth.

Hamlyne Plan-  
tagenet.  
bale brother  
to King Hen-  
rie the third.



He beareth Azure, a Bordure, Gules, charged with eight Lioncels, Or: Such a bordure is set forth for Hamlyne Plantagenet that was base-brother to King Henry the Second. This terme Enurny is proper to all bordures charged with any beasts, whose kinds must bee specially obserued, and expressed in blazon, for the more certaintie thereof.

Sometimes you shall finde two of these sorts of Bordures before handled, commixt in one, as in these next examples following.

Examples of  
Bordures  
charged with  
liuing and ve-  
getable thinges.  
Hen. Courtney  
Earle of De-  
uon, and Mar-  
ques of Exce-  
ter.



He beareth Argent, a bordure quarterly, as followeth: The first, Gules, enurny of three Lioncels passant guardant, Or. The second, Azure, verdoy, of as many Flowers de Lis, Or. The third as the second: The fourth as the first. Such a bordure did Henry Courtney, Earle of Deuon, and Marquesse of Exceter, beare, (who liued in the time of King Henry the Eighth) enuironing the Royall Armes of Honour. And this Coat Armour may also be thus shortly blazoned Argent, a bordure

quarterly England and France.

He



He beareth Gules, a *bordure*, quarterly composed of *purflew*, *Ermyne*, and *Counter-componie*, Or, and Azure. Such a *Bordure* did *Henry Fitz-roy* beare, who was *Duke of Richmond* and *Somerset*, as also *Earle of Nottingham*. He was *base sonne* vnto King *Henry the Eighth*. Sometimes you shall finde *Bordures* charged with *leaves* or *flowers*, and other *vegetables*, as in example.

Hen. Fitz. Roy  
Duke of Rich-  
mond.

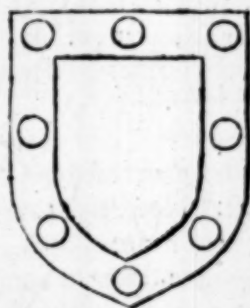


He beareth Sable, a *bordure*, Or, charged with *Verdoy* of *Trefoiles*, slipped to the number of 8. proper. Note, that this terme *Verdoy* is appropriated to all *bordures* charged with *leaves*, *flowers*, *fruits*, and other the like *vegetables*. Wherefore, to make your *blazon* more certaine, it behooueth, that you should expressly mention what kinde of *vegetable* the *bordure* is charged withall.

Bordure Ver-  
doy.

Otherwhiles you shall haue *bordures* charged with other sorts of things *inanimate*, or without life, as in this next example.

Bordure char-  
ged with  
things inani-  
mate.



He beareth, Or, a *Bordure*, Sable, charged with *Entoyre* of 8. *Besants*. Such a *bordure* did *Richard Plantagenet*, *Kin. of the Romans*, and *Earle of Cornwall*, beare that was *sonne* vnto King *Iohn*, and brother to King *Henry the third*. Note, that this terme *Entoyre* is proper to all *Bordures* charged with *dead things*: therefore you must name what kind of *Entoyre* the *Bordure* is charged with; whether with *Roundles*, *Crescents*, *Mullets*, *Annulets*, or whatsoever other *dead thing*. A *Beisawnte*, or (as some call them) a *Talent*, is taken for

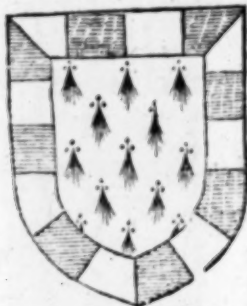
Richard plan-  
tagenet King  
of the Romans.

Entoyre Note.

a *Masseine Plate* or *Bullion* of *Gold*, containing (according to *Leigh*) of *Troy* weight, 104. *li.* and two ounces, and is in value 3750. *li.* sterling, and had for the most part no similitude or representation vpon it (as some hold) but only fashioned round and smooth, as if it were fitted and prepared to receiue some kinde of *stampe*. But others are of opinion, that they were stamped, and that they were called *Bezants* (or rather *Bizants*) of *Bizantium*, the place where they were anciently coined. Note, that whensoever you shall find any *Bezants* or *Talents* borne in *Armes*, you shall not need to make mention of their colour in blazoning of them, because they be euermore vnderstood to be *Gold*.



Bordure gobonated.



Sometimes you shall finde *bordures gobonated* of two colours, as in this next example. Hee beareth *Ermyne*, a *bordure gobonated*, Or and Sable: and such a *bearing* is so termed, because it is diuided in such fort, as if it were cut into small *Gobbers*.

As this *Bordure* is *gobonated*, so shall you finde *Bordures*, either *Bendy*, or *Bendwaies*, or charged with *Bendelets*, as in this next *Escutcheon* in part may appeare.

Bordure Bendy.



He beareth *Gules*, a *bordure*, *Sable*, charged with three *Bendelets*, *Argent*. I giue it this *blazon* in respect that the *Sable* doth surmount the *Argent*, and standeth (as it were) in stead of a *Field*. but if they both were of *euen peeces*, then should I haue termed it a *bordure-bendee*, or *bend-waies*, of so many *peeces* *Argent* and *Sable*, or *Sable* and *Argent*, as it should happen.

There resteth yet one example more of *bordurings*, which I haue here placed, to the end the same may serue instead of many particular demonstrations, otherwise requisite for the full vnderstanding of the manifold seuerall sorts of *diapering*, that may be vsed in *bordures*, as in example.

Bordure diapered.  
Note.

He beareth *Argent*, a *Bordure*, *Gules*, *diapered*, *Entoyre*, *Enurmy*. *Enaluron*, *Verdoy*, &c. Note, that you may haue *diaper* of any two, three or more of these, or any other their like, in one *bordure*: and that not on ly *bordures*, but also *Fields* of *Coat-armours* are found *diapered*. That *Field* or *bordure* is properly said to be *diapered*, which beeing fretted all ouer, hath something *quick* or *dead* appearing within the *Frets*. And albeit things hauing life and sense, or their parts, may be borne *diapered*; yet *Plants*, *Fruits*, *Leaues*, *Flowers*, and other *Vegetables*, are (in the opinion of some *Armorists*) iudged to be more fit for such kinde of *bearing*.

This kinde of *bearing* *diaper* in *coat-armour*, is sometimes scene in *Coats* of *France* and *Belgia*, but very rare or neuer in *England*, as Sir *Iohn Ferne* noteth. *Diaper* (saith he) is knowne of euery man to be a fantastickall worke of knots, within which are wrought the signes or forms of things either quick or dead, according to the inuention of the work-master, as it is well knowne in *Ypres*, *Bruges*, and some Cities of *Heynault*. In the *blazon* of such *Coats* you must first name the colour or metall of the *Field*.

As

As touching their first feuerall *Charges* imposed vpon these *borders* afore handled, I should not (I acknowledge) haue made mention of them at all in this place (the order of my *Method* respected) *sed propter necessitatem nonnunquam recedendum est à regulis*. But the occasion offered to treat of the *differences* of *borders* in this place, inforced me to make vntimely mention of those *Charges*, to the intent I might yeeld some satisfaction to the Reader touching these variable formes, which I could no way better performe than by demonstratiue examples: *Exempla enim ponimus, vt sentiant addiscentes*.

Norwithstanding, that I take here onely mentioned a *bordure* and *imborduring*, for *Ancient differences*, yet I doe not thereupon conclude, that Antiquity was not acquainted with any other than these; but the reason, that I doe not particularly here discourse at large of those other *Ancient differences*, is, because the vse of diuers of them now, as *differences*, is antiquated, and some of them are now vsed, as *Ordinaries*, or some other *Charge* of the *Field*; which I shall afterward handle, but not heere, because it suites not with my intended method; others of those *Ancient ones* are still in vse, as *differences*; but to demonstrate some other younger brother than anciently they did, and therefore now termed *moderne*, by changing of their first vse. Let it therefore suffice onely to name some of those first sort here mentioned as *Orles*, *Cotizes*, *Bends*, &c. Which how they then were disposed of, in the *Terminall*, *Collaterall* and *Fixall* *Coate-Armours*, I referre you to *Sir Iohn Ferne* and others, who haue writ plentifully of them. In those elder times also, the variation of *Metall* or *Colour*, *Transposition* of *Charge*, yea, sometime change of the *Charge*, or of part of the *Charge*, were vsed for distinctions of *Families*, as you may obserue in diuers *Authors*, and in the *Coate-Armours* of younger branches of many *Ancient Families*.

Ancient differences, their first vse Antiquated.

# SECT. I. CHAP. VI.



hitherto of the ancient manner of *differentencing Coat-armours*: Next, such as we call *moderne differences*, come in order to be handled. I call those *moderne differences*, that are of a latter institution, and put in vse sithence the inuention of *Bordures*. Such are these that follow, and their like: viz. the *File*, *Crescent*, *Mullet*, *Martlet*, *Annulet*, *Flower de-lis*, &c.

Moderne differences.

What these *Files* are, I cannot certainly auouch, because I find that diuers *Authors*, and those very iudiciall in matters of this kinde, do diuersly iudge of them, according to their feuerall conceits. *Vpon*, a man much commended for his skill in *Blazon*, and of some *Armorists* supposed to haue beene the first that made obseruation of their vse, (but they are therein much deceived, for that such vse was made of them many ages before *Vpons* time) calleth them *Points*, such as men vsually fasten their garments withall, and saith, they may be borne either *euem* or *odde*, to the number of nine. *Budant*, an ancient *Writer*, affirmeth them to be *Tongs*, and that they may not be borne but *odde*. *Alciatus* in his *Parergon* nameth them *Plaites* or *Plaits* of garments.

Files what.

Opinion of Vpon.

Of Budant.

Of Alciatus

Bartholus.

*Bartolus* calleth them *Candles*. Some other *Authors* call them *Files*, and others *Lambeaux* or *Labels*. In this so great vncertaintie, I forbear to determine any thing, seeing those so learned cannot certainly resolue among themselves what they are. Only concerning their diuers manner of bearing, these examples following will giue light: wherein I will beginne with their single bearing, and so will I proceed to their compound use.



The Field is *Argent*, a *File*, with one *Labell*, *Gules*. This forme of bearing is found in the *Chappell* of the *Castle of Camphire*, aliàs *Treuoir*, in *Zeland*. Such is the dignitie of the *File*, as that the *Heralds* in their found discretion, haue caused many poore decaied Gentlemen, and persons newly risen, to lay aside the bearing thereof, because of the dignitie of the same, being such, as the sonne of an *Emperour* cannot beare a difference of higher esteeme, during the life of his father.

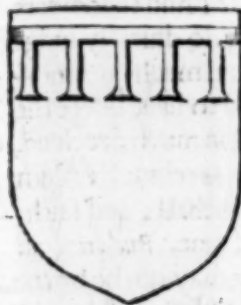
Vpton.

*Vpton* saith, that *Files* are not borne for *Armes*, but for differences of *Armes*: *Tales lingua sine labella* (saith he) *non dicuntur proprie signa, sed differentia signorum*. Neuerthelesse in practice it falleth out otherwise, as in this Coate here expressed, and others following may be seene. For we finde that *Labels* are borne both single and manifold without any other manner of *Charge*; so that it is cleere, that they are borne sometimes for *Armes*, and not alwayes for Differences of *Armes*; as by the second *Esccheon* following more plainely appeareth.



Leigh.

He beareth *Azure*, a *File* of three *Lambeaux*, *Argent*: this, saith *Leigh*, is the first of the nine Differences of brethren, and serueth for the heire or eldest sonne, the father liuing. *Honorius* saith, that one of the *Labels* betokeneth his father, the other his mother, and the middlemost signifieth himselfe.



Leigh.

He beareth *Argent*, a *File* of five points, or *Lambeaux*, *Azure*: this seemeth to me a perfect Coate of it selfe, for I finde the same anciently set vp in a glasse-window in the Church of *Estington* in the County of *Glocester*, and is borne by the name of *Henlington*. Whence may appeare that this *File* is borne as a *Charge* sometimes, and not for a Difference of Coate-armour alwayes. The *File* of *Lambeaux*, saith *Leigh*, is the difference of the Heire whilst the Grandfather liueth; but his Grandfather being deceased, then hee leaueth



Teacheth this, and taketh that of *three*, which was his fathers *Difference*. But herein his *Rule* faileth; for that they haue beene anciently borne with *fiue points* of the *Difference* of the *Eldest sonne*, in the time of *King Edward* the first, as appeareth by diuers *Seales*, and other good autenticke proofes of *Antiquitie*.

Note, that as the *Bordures* before mentioned, so also these *Files* are oftentimes charged with things aswell *quicke* as *dead*, whereof I will giue you some few examples in these next *Escutcheons*.



He beareth Argent, a *File* of *three Lambeaux*, Azure each charged with as many *flowers de lis*, Or. Such a *Filee* did *Henry* the fourth, *Duke of Lancaster* beare, (ouer the *Armes* of *England*) who was sonne to *Henry*, Earle of *Lancaster*, whose father was *Edmund* surnamed *Crookbacke*, that was first Earle of *Lancaster*; and sonne to *King Henry* the third.

Henry Duke of Lancaster.



He beareth Azure a *File* of *three Lambeaux*, Argent, each charged on the *dexter side* of the *foote* thereof with a *canton*, Gules. A like *File* did *Lionel Plantagenet* beare (who was third sonne vnto *King Edward* the third) ouer the *Armes* of *France* and *England*, sauing that those *Cantons* were placed in the highest part of his *Labels* afore said.

Lionel Plantagenet.

The *Labell* of the *Heire apparent* (saith *Wyrley*) is seldome transferred vnto the *second brother*; but when the *Inheritance* goeth to the *daughters* of the *Elder brother*; in which case, it was permitted vnto him, to beare the *File* as *heire male* of his family, and as one that remained in expectancie of the *Inheritance*, if the issue of his *Nieces* should faile. Note, that the *second brother* might not intrude himselfe into the absolute *Signes* of his family, the *Inheritance* being in his *Nieces* or *kinswomen*. *Hugh de Hastings*, being a *second brother*, and his posteritie did beare a *Labell* for their *difference* vpon the like occasion, and for the reasons here mentioned.

The Labell transferred vpon one Wyrley.

Rule.



The *Field* is, Vert; a *File* of *three points* parted per pale Gules and Argent, on the first six towres, Or, & the second as many *Lionceaux rampant* proper. Such a *File* was borne by *Edward Plantagenet* sonne and heire to *Edmund* of *Langley* Duke of *Yorke*, which *Edward* liued in the time of *King Richard* the second; by whom he was created *Duke of Aubemarle*, and was slaine in the battle of *Agincourt* in the time of *King*

Edward Plantagenet Duke of Aquitaine.

Robert D'ar-  
tois.

He beareth Argent, a *File* of three *Lambeaux*, Gules, each charged with as many towers, Or. Such a *File* did Robert D'Artois beare, who guided King Edward the third in all his warres against the French. This Robert was a Frenchman, and was thought to haue beene the first that moued King Edward the third to make his challenge to the Crowne of France. Many more exam-  
ples might be giuen of the diuers manners of *bearing* and *charging* of *Files*, but these here expressed may suffice to informe the Reader that they are no lesse

subject to *Charges* than the *Bordures* before expressed: as also to moue him to take a more strict obseruation of them as they shall come to hand.

Forasmuch as it hath beene anciently questioned (and for ought that I could euer see, resteth as yet vndecided) by Bartholus, Budaus, and other Iudicious persons of their times; whether *Files*, or *Labels* should bee borne with *even points*, or *odd*; some holding that they could not bee borne but *odd*, others maintaining they might be vsed indifferently as well *even* as *odd*. In my former Impression I followed the stronger opinion, and in all the precedent examples haue produced patternes of vnequall points. Neuerthelesse not so resting satisfied, I haue since endeauoured to examine their vse (the faithfullest interprétour of things doubtfull) to which end I tooke occasion to peruse certaine *Miscellaneous* notes of *Seales* which I had gathered long agoe: by which *Seales* it appeared, they had beene anciently vsed to be borne as well *even* as *odd*, whereupon (out of my desire to cleare all doubts, and to make euery thing as peripicuous, and manifold as I could) I resolved to cut such *Seales* as came to my hands, for the better approbation of this my assertion, and content of the Reader, and withall to set them downe according to order of *even* bearing, *Viz.* 2. 4. 6. &c. before I would conclude this Chapter of *files*. As in example;



*Sigillum hoc appendit Chartæ cuiusdam Ioh. ap Howell de Monnemoth fact. Christianæ Ball. continenti quoddam escambium vnius Cartilagij, in vico vocato Mowkentsstreet, &c. Dat. Anno regni Regis Eduar. III. 32.*

This peece of *Evidence* resteth amongst the writings or deeds of George Thorpe of Wanneswell Esquire, and one of his Maiesties Gent. Pensioners: whose residence is in the Parish of Barckley in the County of Gloucester.

An example of a *file* with foure points followeth in this next in *Escocheon*.



He beareth, Argent, two cheurons, Gules, on a quarter of the second, a File of foure points of the first. This Coate was amongst others taken out of an old *masse-booke* at *Gosworth* in the County of *Chester*, wherein they were found faire Limmed many yeares agoe. As appeareth by a booke of visitation of that Shire, remayning in my owne hands extant to bee seene: which visitation was made by *William Flower*, alias *Norrey*, King of Armes of the north part beyond the Riuer of *Trent*, who was associated and accompanied therein, with *Robert Glouer Somerset Herald*, his

*Marshall*, An. Dom. 1580.

This Coate might haue beene more aptly placed hereafter in the second Section, amongst Ordinaries of diuerse kinds, borne one vpon another; But that I desired to place all my Labels of euen points together without interruption, though I digressed somewhat therein by giuing way to necessity, albeit with breach of Rule and Order; *Nonnunquam enim propter excellentiam seu necessitatem receditur à Regulis*. This forme of bearing of Files with foure points, is also warranted by Rowles of great Antiquitie: As appeareth by the Coate of *Sir Thomas Leybourne*, that bare, Azure, six *Lionceaux Rampant*, Or, a File of foure points, Gules, which I doe here passe ouer, as well for breuity, as for impertinency therof to this place, in respect of the Lions the principall charge thereof. Note here a strange bearing of a File.



This Seale was affixed vnto a certaine deed of one *William de Curli*, as appeareth by a Transcript therof in my booke of Seales, the effect whereof is brieft, as followeth in these words:

*Will. de C. fil. Will. de Curli, &c. pro Salute Antecess. &c. terr. in Territorio de Langle, 20. Henr. 3. Teste Hug le Poer. Vicecom. Warwick. Henr. de Napsford, Roberto de Clopton milit.* This Example serueth to confirme my former assertion; that Files are not onely borne for differences,

but sometimes for the onely Charge of the Coate-Armour, as appeareth by the Coat of *Henlington*, wherof I haue giuen Example, elsewhere: and herein we may obserue, a rare forme of position thereof, in *Bend Sinister*.

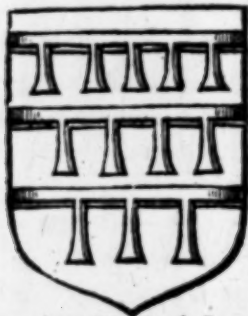


I haue also seene a like File of three points borne dexterwaies in Bend, for the onely Charge of the Field; as in this *Escocheon* which may receiue this Blazon, Hee beareth, Argent, a File of three points in Bend, Sable. This Coate-Armour belongeth to one *Morien* an Alien borne, buried in *Saint Maries Church* in *Oxenford*.

For the shunning of multiplicity of Examples I will giue an instance of a Coate-Armour, comprehending both sorts of Files, viz. euen and odde points, which for that it is simple, and vnmixt with any Ordinary or Common Charge, may serue instead of all. As in example;

The





The Field is Or, *Three files borne Barwayes*, Gules; The first having *five points*, the *second four*, the last *Triple pointed*: here I am constrained to say, *Triple pointed*, left by the iteration of the word *Three*, I should breake the Rule giuen, pag. 14. This is as I take it a *Dutch Coate*, borne by the name of *Liskirke*, *quasi lis Ecclesia*.

Now if any man will demand of me, why I doe spend my oyle and trauell in things of so small moment? To such I answer, that so long as I trauell to finde out the truth, I reckon my trauell well bestowed, though the matter be of neuer so small importance, *Suauē enim est in minimis etiam vera scire*.

There is yet another forme of bearing of *files* diuerse from these before mentioned, which albeit, the same be not in vse with vs, but seemeth to be a Nationall Custome peculiar to the Kingdome of *France*: Neuerthelesse si- thence I haue vndertaken to treat amongst things of the vse of Blazoning of Coate-armour, I would not willingly omit any forme of bearing, or other remarkable thing that might make either my selfe or the Reader more expert in the vse of *Blazon*. This forme of bearing *files*, which I will now shew you, is not distant some little space from the vpper part of the Chiefe (after the most vsuall fashion) but groweth immediatly out of the Chiefe it selfe.



per. Mathew of  
the life and  
death of H. 4.  
King of France.

The Field is Azure, a *file* issuing out of the *Chiefe* without any intermission at all; And is thus blazoned in French; *Il port D'azure, Vng file de Gules, mouant du Chiefe*. These Armoriall differences are (in *France*) obserued vpon the Robes of Honorable persons issued out of Princely Families amongst themselves; such Robes (I meane) as are giuen them either at the maria- ges, & funerals of Kings, and Queenes. As for example; It hath beene noted that the *Lambeaux*, Gules, vpon the

Mantles of *Orleanse*, haue beene adorned with *Flowers de lis*. The *Lambeaux* of *Arthois* with *Castles*, Or. Those of *Aniou* mouing out of the Chiefe, only Gules.

In like sort diuers other noble Houses of *France*, viz. of *Valois*, of *Berry*, and of *Allencon*, haue Bordures either plaine or engrailed, or charged with *Beyfants*, those of *Euerex Bastons*, Or, and Argent, and they of *Burbon Bastons*, Gules.

As touching the transferring of the *file* to the second brother in case be- fore mentioned, it is to be obserued, that *Hugh de Hastings*, being a second brother, and his posteritie did beare a *Labell* for their difference vpon the like occasion, and for the reason there mentioned.

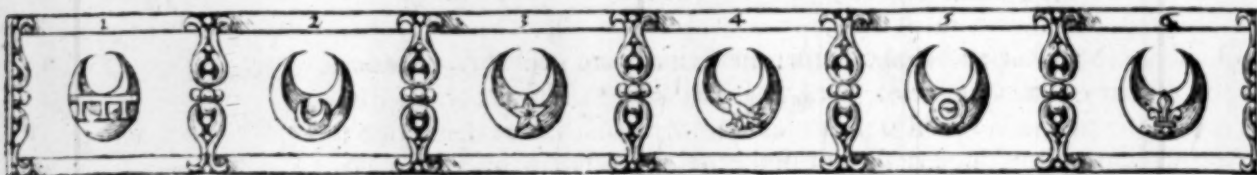
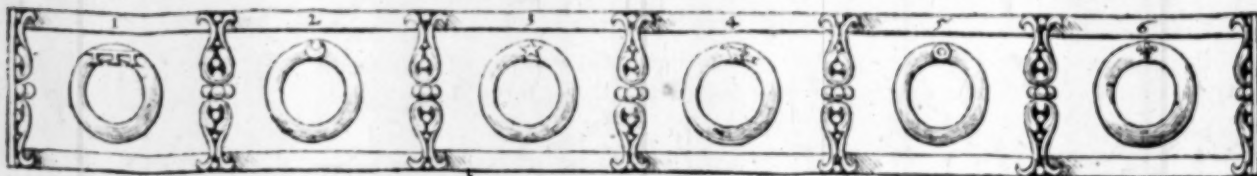
Here may rise a question, not vnworthy our obseruation; viz. Whether like as the eldest brother is preferred before the second, so the sonne of the eldest brother, shall in like sort be preferred, or take place before his *Vncle*? And this hath beene holden a great and difficult question a long season; vntill at length *Otho* the Emperour of *Germany*, being at *Treuer* with his *Barons* this

this matter was there questioned, he ordained that the cause should be decided by Combate, wherein the *Nephew* hardly obtained the victory; which because it was deemed to haue proceeded by the secret Iudgement of God, it was decreed that from thenceforth the *Nephew* should be preferred before the *Vncle*. Of this minde are *Nich. Boerius*, *Lucas de Penna*, and *Iohn de Montoleno*; that the *Nephew* should take place.

The like question hath risen in *France* betweene the second daughter, and the sonne of the elder sister, as well in *Auino* a city of *Narbonne* in *France*, as in other parts thereof, which remained long vndetermined. At length it was finally adiudged in the Court of Parliament (holden at *Paris*) for the *Nephewes*, for whom also it was likewise decreed in the citie of *Auino*. *Cassia in Catallonia de Glor.*

If any man shall demand of me, how it commeth to passe that the Diminutions or Differences of *Armes* before mentioned, are so diuersly borne, not only in forraine Countries, but also in one selfe nation: Or why there is not one set forme obserued in the vse of them with all Nations? I answer, that, it is not possible, because of the infinite actions of men, which are no lesse infinitely subiect to mutabilitie, and therefore can by no meanes be reduced to a set forme of bearing vniuersally, according to that saying of an vncertaine Author, *Res sunt infinita, infiniteque mutabiles idcirco præcepto generali comprehendere non possunt.*

Besides these Differences before mentioned, other sorts of *moderne differences* were deuised for the distinguishing of brethren and persons issued out of one *Family*, which for the reach they extend vnto, doe more manifestly expresse, and (as it were) point out with the finger, how farre their seuerall bearers are distant in degree from their originall ancestors; as also, how each of them standeth in degree one to another among themselues, as by the examples ensuing may appeare.

*The First House.**The Second House.**The Third House.**The Fourth House.**The Fifth House.**The Sixth House.*



To these *single differences* expressed in the first of these Rankes doth Gerard Leigh adde three other to make vp the number of nine; which Number he laboured much to make complete throughout all his book. The forme of which three, are these: *viz.* the *Rose*, the *Crosse Moline*, and the *Double Cater-foile*.



It hath beene euermore on obseruation with *Nations* in bearing of *Armes*, that as euery particular *family* (saith Sir Iohn Ferne) did beare *Armes* different in substance from those of other *families*, so those that are descended of the selfesame blood, should likewise beare the *Armes* of that house and Familie whereof they are descended, in a different manner each from other, (not in substance but in accidents) for the distinguishing of their *Line of Agnation*. And the apposition of these *Differences*, albeit they seeme to make some alteration in the *Coate-armours* whereunto they are annexed, yet is the same but meereley *Accidentall*, the substance still remaining as it was before; the nature of these *Appositions* being such as is of all other *Accidents*, *Vt possunt abesse & adesse sine subiecti interitu*.

Obseruation  
in bearing of  
*Armes*.

And these differences annexed to *Coate-armours* are of some Authors tearmed (and that not improperly) *Diminutiones armorum*, in respect they doe derogate from the dignitie of the *Armes* whereto they are added, as expressly manifesting them to bee of lesse esteeme than those from which they are deriued: *Multiplicitas enim indiuiduorum, in eadem specie diminutionem arguit*. But doubtlesse, the conceit of *Apposition* of these differences to *Coate-armours* was grounded vpon the necessity (the common Parent of all inuentions) aswell that thereby all confused bearing of *armes* might bee auoided; as also that the prerogatiue of the Eldest sonne should be preserved inuiolable. And for this cause hath the Eldest of euery noble and generous Family, his peculiar manner of sole and plaine bearing, which he will in no case permit any other man to vse, though he bee of the same Family and Surname, but with addition of some kind of *Difference*, because the sole bearing of *Armes* pertaineth onely to the first begotten: *In primogenito enim* (saith Lyra) *tantum in capite stat, & remanet splendor genitura*.

Differences  
called *Diminutiones armorum*  
and why.

Occasion of  
invention of  
Differences.

Vse of differences.

Lyra in Genes.  
49.

As touching the dignitie of the first begotten, Tremelius in his *Annotations* vpon the 49 of *Genesis* maketh mention of two chiefe *Prerogatiues*, due vnto Reuben, had he not defiled his fathers bed; the one of *Honour*, whereby he had his brethren in *Subiection* vnto him; the other of *Strength*, by reason of his double portion of Inheritance. And Chassanens saith, *Ea que acquiruntur Primogenito, acquiruntur titulo vniuersali, item acquiruntur vt constituto in dignitate*. For these respects the *Armes* of the Family ought to remaine entire to the Eldest, because the second, third and fourth begotten sonnes, cannot arrogate to themselves any such *Prerogatiue*, and therefore may not beare their *Coate* but with *Difference*.

Tremelius in  
Genes. 49.  
Dignitie of  
the first be-  
gotten.

Chassa. Caneles.  
76 part. 1.

Another vse of  
differences,

Furthermore, these *differences* here spoken of, are of some *Authors* called *Doctrina Armorum*, and that very aptly, in regard that by the *apposition* of them to Coate-Armours, our vnderstanding (vpon sight of them) is informed from what *Line of Consanguinity* the Bearer of such *difference* doth abstract himselfe; whether from the line *ascending, descending* or *collaterall*; as also, in what degree he standeth; as, whether he be the *second, third* or *fourth* begotten childe of such a *Parent*. And such *apposition* is no lesse lawfull, than is the addition of *names* of *Baptisme* vnto the *surname* of the *familie*: *Sicut enim nomina inuenta sunt ad cognoscendos homines, ita arma vel insignia ad familias & personas distinguendas singulatim.*

A further vse  
of differences.

There is yet a further vse of these *differences*, in that they serue to preuent and auoid *dissentions, debates, challenges, combats, and slaughters*. For as to all brethren there is but one *surname* allowed, yet for difference, that one of them may bee discerned from another, there is added vnto each brother a *pranomen*, or *name of baptisme*; so is it necessary, that sithence the Coate-Armour of the *Ancestor* is competible to all the children (as the *marke of the familie* whereof they are descended) that a *difference* should bee added to the Coate-Armour of every brother, to marke and limit out to all mens sight the *diuersitie* of their *Birth* and *Line* whereupon they depend, that so all occasion of challenge may be preuented, when each man knoweth not onely his place of precedence, but also his neerenesse and place of title to the Inheritance.

Differences of  
Bloud-Royall  
more eminent,  
and why.  
The first rea-  
son.

Whereas I haue formerly among the examples of *Borders*, vsed demonstrations of *differences* in the *bloud-royall*, of some of the younger sonnes of Kings; I hold it fit before I conclude this Tract of *differences*, to giue a little touch of the necessity why these should be more eminent than those of ordinary vse, with persons of inferior estate. First, in regard that if the Coate-Armour of others should haue too neere a conformity and resemblance with the *Soueraigne Ensignes*, the vulgar sort perhaps might (in some cases or pretences) be seduced to follow such a one as were not their *King*, to the great disturbance of the State, and no lesse perill to the person of their lawfull *Soueraigne*. And not onely is it so in *Coats* pertaining to the *bloud-royall*, but also in other inferiour callings: For in ancient time (saith *Wyrly*) when men could not sufficiently distinguish their Coate-Armours by changing their *denices* into other *colours*, for the number of leaders, that many times were of one house or family; then were they forced to vary their *markes* by the said additions. And very seldome should you see in those times, *Crescents, Mollets*, or such small things borne for a *difference*: or if any such were, they were made so large, that they might easily be discerned by the distance of fortie foot. Furthermore, the *Soueraigne* estate and dignity being compared with the quality of any *Subiect*, the difference will bee found so great betweene them, and the one so farre surmounting the other of them, as that reason it selfe willet that so great a difference should bee put betweene the *Royall Ensignes* and the *Armes* of a *Subiect*, as there is betweene their estates and degrees, sith those *Ensignes* are the *markes* of their worthinesse and esteeme.

For these and other respects, it hath beene, and yet still is in vse, that in addition of *differences* to the *Armes* of Kings younger children, the skillfull  
Heralds



Heralds haue giuen some of the *Honourable Ordinaries*, for more apparant distinctions, as a *Fesse*, *Chiefe*, *Bend*, *Pile*, *Bordure*, and such like, as we may manifestly see in diuers ancient *Coats* borne by such noble Personages as haue descended from the collaterall lines of the Kings of *England*, *France*, *Scotland*, &c.

Honorable  
Ordinaries  
vsed for diffe-  
rences.

Concerning those *moderne differences* before expressed in the forme of six ranks, page 42. viz. *Crescents*, *Mollets*, *Martlets*, &c. notwithstanding their institution was ingenious, yet hath tract of time discovered their vse to be dangerous, especially in *Martiall affaires*, by reason of their darknesse and vnapparent formes, occasioned by imposition of one difference vpon another: the perill whereof hath not a little extenuated their estimation. Neuerthelesse, their inuention is not therefore to be condemned, inasmuch as the euents haue not fallen out answerable to the intention of their first Deuiser: Neither can it be therefore iustly said to be done without ground of reason, as a certaine *Author* noteth: *Si finis in intellectu operantis sit rationabilis, etiamsi non sequatur quod intenditur, non idcirco dicitur irrationabiliter operari.*

Crescents,  
Mollets, &c.

Here it is to be obserued, that *differences* doe in no waies appertaine vnto *Sisters*, for that they are reputed to be separated and diuided from the family whereof they are descended, inasmuch as when they are once married, they doe lose their owne surname, and doe receiue their denomination from the Familie whereof their husbands are descended. And so much doth the word *Soror* notifie vnto vs, as *Sofinus* saith: *Soror est quasi scorsim nata, & à familia separata.*

Note.  
No differen-  
ces nor daugh-  
ters.

To *Daughters* it is permitted to beare the *Armes* of their *Father*, euen as the *elder brother* doth after his *Fathers* decease, without any scandall or challenge of their *elder brother*, for that to daughters neuer were any *differences* allowed, and that for three causes: First, because their *Coats* are neuer, or very seldome aduanced in the Field, forasmuch as to that sex war is reputed odious. Secondly, for that the Coate-Armour is no longer borne by them than during their life, for the same extendeth not to their *Issue*. Lastly, because so long as *Issue* continueth of any of the *Brethrens Lines*, they are debarred from the inheritance. Yet in some cases they shall beare the Coate-Armour to them and their heires, as in example: If all the issue of the *Brethren* happen to become extinct, then the *Daughters* shall inherit the Land of their *Ancestor*. In which case, they may therewithall assume his Coate-Armour, and beare the same by themselves and their heires for euer. But betwixt those *Sisters* bee allowed no *differences* or *badges* of *Pedegrees*: the reason whereof is, for that sithence by them the Name of the House cannot be preferred; therefore they are admitted to the *Inheritance* equally, and are adiudged but one Heire to all intents and purposes, in Lawes as well *Martiall* as *Ciuill*, without any eminent prerogative either of Honour or Possession, betwixt *Elder* and *Younger*.

Armes of  
daughters.  
Why daugh-  
ters are not  
allowed diffe-  
rences.



## SECT. I. CHAP. VII.



SO much of the *Accidents* of *Armes*, viz. *Tincture* and *Differences*, comprehended in the first part of our premised distribution. Now of the second member thereof, viz. *Parts of Armes*.

The parts of *Armes* are the { *Escoccheon*,  
Ornaments without the *Escoccheon*.

An *Escoccheon* is the forme or representation of a *Shield* of what kind soeuer, and is so called of the Latine word *Scutum*, which hath the same signification: whence also an *Esquire* or *Page*, takes his name, of *Scutiger*, signifying primarily a *Target-bearer*. And the *Target* is not vnaptly deduced from the Latine word *tergus*, a beasts hide, whereof at first *Shields* were made, whereupon *Pliny* saith, *Tergus ad scuta galeasque impenetrabile*, An impenetrable hide fit to make a *Shield*. And the Poet *Statius*,

---cassis clypeos vestire iuuenis:

With bullocks hides they clad their shields.

Whence *Virgil* calls *Ajax* his *Buckler*, *Septemplex*, for the seuenfold doublings of leather: as elsewhere he describes a *Target*, ---duo taurea terga: made of two Oxe hides. But the cleereſt ſtarre of our Profession, Mr. *Clarencieux* takes it from the British word *Tarian*, and that from the French *Thireos*, which *Pausanias* saith, is the *Buckler* in vse amongst the old *Gaules*. If any here should aske mee, why then *Escoccheons* should be vsed in *Heraldry*, ſith other men are inueſted with *Enſignes* of honour, beſides *Martiall men*; I anſwer them, that as to *Militarie men* that token is proper for reward of that kinde of ſeruice; ſo if others by their *Vertues*, *Arts*, or *Actions*, aduance either the honour or the welfare of their Country, their ſeruice is as be-  
hoouefull as the others, and themſelues as *Defenders* or *Preſeruers* of their Countries peace and happines (as I haue formerly ſhewed) deſerue likewise the reward of the *Escoccheon*, being the *Hieroglyphicke* or *Embleme* of defence and preſeruing. In which reſpect, that good Prophet *Eliab* was called The chariots and horſemen of *Israel*. And by the Ciuill Law, (*Imp. in L. Aduoc. C. de Aduoc.*) and *Aduocate* is ſaid to be *Miles*, a martiall man, and to haue the ſame prerogatiues, in that they doe *ciuium vitam & patrimonium defendere*, defend the life and the livelyhood of the Subiects. Touching the diuers formes of *Shields*, I will not here ſpeake; every Country almoſt hauing their diuerſe makings: amongst which, the ſmalleſt were in vse amongst our old *Brittaines*, as being moſt manageable; and the greateſt amongst the *Romans* and *Grecians*, as may appeare by *Alexander*, who being to paſſe a riuer, vsed his *Shield* for his *Boat*, and his *Speare* for his *Ruther* to guide himſelfe ouer. And it was euer held more diſhonorable for a man to loſe his *Buckler*, than his ſword in field, becauſe it is more praiſe-worthy to defend a friend, than to hurt a foe, as a Noble Generall once ſaid: *Mallet unum Ciuem, &c. I had rather ſaue one good Subiect, than kill an hundred enemies.*

The

The Accidents in this *Escoccheon* are  $\left\{ \begin{array}{l} \text{Points.} \\ \text{Abatements.} \end{array} \right.$

*Points* are certaine places in an *Escoccheon* diuerfly named according to their seuerall *Positions*.

Whereof some are  $\left\{ \begin{array}{l} \text{Middle.} \\ \text{Remote.} \end{array} \right.$

The *Middle Points* are those that haue their location in, or neere to the *Center* of the *Escoccheon*.

Such are these, viz. the  $\left\{ \begin{array}{l} \text{Honour} \\ \text{Fesse} \\ \text{Nombrell} \end{array} \right\} \text{Points.}$

The *Fesse Point* is the exact *Center* of the *Escoccheon*. The *Honour Point* is <sup>Fesse, Honour, and Nombrell</sup> the next aboue the same in a direct line. The *Nombrell* is next vnderneath the *Fesse Point*, answering in a like distance from the *Fesse Point*, as Gerard Leigh hath set them downe.

*Remote Points* are those that haue their situation naturally in places further <sup>Remote Points</sup> distant from the *center* of the *Escoccheon*.

Of these some are  $\left\{ \begin{array}{l} \text{Superiour.} \\ \text{Inferiour.} \end{array} \right.$

The *Superior Remote Points* are those that haue their being in the vpper part of the *Escoccheon*.

Of these there are  $\left\{ \begin{array}{l} \text{Middle,} \\ \text{Extremes.} \end{array} \right.$

The *Superior Middle Point* doth occupie the precise *Middest* of the *chiefe*, betweene the two *extremes*. The two *Superior extreme Points* do possesse the corners of the *Chiefe* part of the *Escoccheon*.

And are termed  $\left\{ \begin{array}{l} \text{Dexter,} \\ \text{Sinister.} \end{array} \right.$

The *Superior Dexter Point* hath his beginning neere vnto the right *corner* of the *Escoccheon* in the *chiefe* thereof. The *Superior Sinister point* is placed neere the *Left Angle* of the *chiefe*, in opposition to the *Dexter chiefe*; whereunto, as also to the *Middle chiefe Point*, it answereth in a direct line.

The *Inferior Points* do occupie the *Base* of the *Escoccheon*, and thereof haue their *denomination*, and are called *Inferior*, because they are seated in the lower parts thereof.

Of these also there are both  $\left\{ \begin{array}{l} \text{Middle,} \\ \text{Remote.} \end{array} \right.$

Note

Note, that each of these doe answer in *opposition* vnto the seuerall *Superior Chiefe Points* aboue mentioned, in a direct line, insomuch as by them the *location* of these might be easily conceiued without any further description of them, *quia posito vno contrariorum, ponitur & alter*. Neuerthelesse, because those things that are deliuered diuidedly, are best conceiued and vnderstood, I will particularize these as I haue done the former, beginning with the *Middle Point*.

The *Middle Base Point* doth occupie the exact *Middest* of the *Base* of the *Escoccheon*, and answereth perpendicularly to the *Middle Superior* and *Inferior Points*. And in like sort doe both the *Inferior Base Extremes* answer in an



equi-distant proportion to the *Extremes* of the *Superior Points* placed in the *Corner* of the *Escoccheon*. That *Extreme Base Point* on the *right hand* is named the *Dexter Base Point*, and that on the *left hand* is the *Sinister Base*. And for the better explanation of that which hath beene here deliuered touching the *Points* of an *Escoccheon*, I haue here (because examples adde light) exprest the same by manifest *demonstrations*, placing seuerall *letters* vpon euery of the said *Points*, according to the description before mentioned. As

Preheminence  
in nomination,  
and location.

there is preheminence in the *prioritie* of nomination of things, so is there also in their *locall distribution*: wherefore you must haue respect vnto the *points* of an *Escoccheon*, for therein also consisteth a *dignity*, in asmuch as one point or place of the *Escoccheon*, is more worthy than another, whereunto you must haue regard in *blazoning*, *Quia à dignioribus semper est incipiendum*. What those *points* of an *Escoccheon* are, appeareth in the last precedent *Escoccheon*; and here made more manifest as in example.

<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle; text-align: center;"> A B C D E F G H I </div> <div style="display: inline-block; vertical-align: middle;">}</div> </div>	Signifieth	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle; text-align: left;"> Dexter Chiefe Precise Middle Chiefe Sinister Chiefe Honour Fesse Nombrill Dexter Base Exact Middle Base Sinister Base </div> <div style="display: inline-block; vertical-align: middle;">}</div> </div>	Point.

Note the necessity of the knowledge of these points.

The knowledge of these *Points* is very requisite, in respect, that when diuers of these *Points* are occupied with sundry things of *different kinds* (as oftentimes it falleth out in some *Escoccheons*) you may be able thereby to assigne vnto each *Point* his apt and peculiar *name*, according to the *dignity* of his place. For no man can perfectly *Blazon* any such *Coate*, vnlesse he doth rightly vnderstand the particular *Points* of the *Escoccheon*.





Escoccheon re-  
u-illed for de-  
flowing either  
maid or widow



Hee beareth, Or, an *Escoccheon reuersed, Sanguine*. This is that other *abatement* that occupieth the *Middle point* of the *Escoccheon*, and is giuen vnto him that discourteously intreateth either *Maid* or *Widdow* against their will; or to such an one as flieth from his *Soueraignes Banner*: he shall beare his *Armes* after this sort vntill such time as he haue done some valiant exploit, worthy to be noted by the *Heralds*; vpon whose true report, it may please the *Soueraigne* to restore him to his former *Bearing*; which *admission* must be done in no lesse priuate *Assembly* than in the *Mustering* of a *Campe*.

Such *Diminutions* as are placed vpon some other part of the *Escoccheon*,

Doe occupy { One point alone,  
More than one.

That which occupieth one alone, is called a *Dexter point parted*, an example whereof you may see in this next *Escoccheon*.

Point dexter  
parted for too  
much boasting.



He beareth, *Argent, a point Dexter parted, Tenné*: this *Diminution* is due vnto him that ouermuch boasteth himselfe of his *Martiall acts*. If a man doe performe any praise worthy *Action*, the selfe deed will sufficiently commend him though he hold his peace; and therefore *Seneca lib. 2. de beneficijs*, doth reprehend this kind of *uarne boasting*; *Res loquatur* (saith he) *nobis tacentibus*, Let our deeds spake, let our tongues be silent: or if we will needs haue verball praise, let vs seeke it by the direction of that wise King, *Laudet te alius, & non os tuum, aliena labia non lingua tua*, Let another man bee thy Trumpeter, and not thine owne mouth. For indeed, that marke wherewith *Iudicious Virgil* brandeth *Drauees*, doth seldome deceiue, *Lingua melior, sed frigida bello Dextera*, Whose tongue is quickest to speake, his arme in fight is weake. And albeit a man be truly valiant in deeds of *Armes*, yet *Laus in ore proprio sordescit*, It is vngentlemanlike to boast of it. *Plutarch* writes of young *Marius*, that his talke and gesture was so stout, that he got the name of *Martis filius*, the sonne of *Mars*; but when it came to the prooffe, he was so far from what he seemed, that he gained a new name of *Veneris filius*, the sonne of *Venus*.

Such *Diminutions* as doe occupie more than one point of the *Escoccheon*,

Doe comprehend, { Foure points,  
Lesse than foure.

That *diminution* of the former sort, is this which you see in this *Escoccheon*, and is due to him that is slothfull in the warres.

He



Hee beareth, Or, a *Point in Point*, Sanguine. Here-  
in you may see in part how necessary it is to know  
the *Points* of the *Esccheon* before expressed. Inas-  
much as this one *Abatement* compriseth these foure  
*Points*, viz. the *Honour*, together with the *dexter* and  
*sinister*, and the *exact base points*. For it is very mani-  
fest, that the one of these *Arch lines* hath his beginning  
from the *dexter*, and the other from the *sinister base*  
*points*, and doe meet in an *acute Angle* in the *Honour*  
*point*, answering perpendicularly to the *precise base point*

Point in  
point for sloth  
in warre.

In former ages this *vice* was chastised by another kind of punishment, saith  
*Chassaneus*, *Quando Miles se male gesserit in bello, potest Iudex scutum suum per-  
forari facere, ut hoc exemplo alij Milites in pralio sint fortiores*: If a Souldier  
deineane himselfe not well in fight, the Iudge Martiall may cause his *Esco-  
cheon* to be pierced, to teach others by this chastisement, to bee more valo-  
rous. But contrariwise it is honourable for a *man of Armes*, to haue blowes  
appeare in his Buckler, giuen by his foes; as is memorable in our ancient  
*Countriman Scana* (the principall man who taught *Iulius Caesar* the way to  
conquer *Britaine*) whose valour *Caesar* hath eternized with this acknowledg-  
ment, that it was he alone who saued the *fortification* against *Pompey* at *Dyr-  
rachium*, where *Caesar* perused his Buckler, and found 230. holes pierced in  
it. And therefore because the dastard dares not come so neere the *Enemy*  
to beare his strokes on his shield, he must be content to take this piercing of  
some of his owne side in *Armes*.

Piercing of the  
Shield a pu-  
nishment for  
Cowardize.

Those *Diminutions* that doe comprehend fewer than foure,

Are either, of  $\left\{ \begin{array}{l} \text{Three,} \\ \text{Two.} \end{array} \right.$

Such are said to comprehend three *points*, whose *lines* doe bound so ma-  
ny within their limits, as in example.



He beareth, Or, *Point Champaine*, Tennè. This is  
the first of those *Diminutions* that doe comprehend  
three *points*, and is formed of one *Arch line*, which ta-  
keth his beginning from the *Dexter base* (and inclu-  
ding the middlemost) and endeth in the *Sinister base*  
*point*. This is due vnto him that killeth his *Prisoner*,  
(humbly submitting himselfe) with his owne hands,  
though in extreme need, it is allowed by the *Law*  
of *Armes*, rather to kill, than to hazzard himselfe  
to bee slaine; *Alwaies* (saith Sir *Iohn Froyfard*) by

Point Cham-  
paine for kil-  
ling of a Pri-  
soner.

*rights of Armes* a man ought to grieve his enemy, and good companie of *Armes*  
*is mercy to Knights and Souldiers*.

Froyfard.



Point plaine  
or lying.



He beareth, Or, a *plaine point*, Sanguine. This *Abatement* comprehendeth the same points that the last precedent doth, but differeth from the same herein, that the former is framed of an *Arch-line*, and this of a *Right line*. This *Abatement* is due to him that *telleth lies*, or other false tales, to his *Soueraigne*. For if *light eare* incline to *light lips*, harme ensueth; and war is then easily begunne but hardly allaid againe, when misreport and light credence meet together.

A gore for  
Cowardice.



He beareth, Argent, a *Gore Sinister, Tennè*. This *Abatement* consisteth of two *Arch lines* drawne from the *Sinister chiefe*, and bottome of the *Escoccheon*, and meeting in a *sharpe Angle* in the *Fesse Point*. This is the third and last of the *Abatements* that occupieth three *points* of the *Escoccheon*, and is due to him that is a *coward* to his enemy. For we must conceiue that *Gores* and likewise *Gussets* are things in vse among women, especially *Sempsters*, and therefore are fit notes of cowards and womanish dispositions. But as for

Leigh.

the *Dexter Goare*, we must otherwise esteeme of it; for (saith Leigh) though it be of *Stainand colour*, yet is it exempted out of the number of abatements, and it is a good Coate for a Gentlewoman; many of which *sex* are so farre from the staine of Cowardize, as they will not turne their backs to men of greatest valour; but like the valiant *Penthesilea*, *Audetq; uiris concurrere uirgo*, *The damosell faire dares meet the stoutest man*; saith *Vir. I. Æneid*. But if there be both *Dexter* and *Sinister* (saith he) it is too bad to be borne; for although it be *charged*, yet doth it dishonour the thing that is thereupon.

Gusset.

That *Abatement* that comprehendeth onely two *points* of the *Escoccheon* is called a *Gusset*, and is formed of a *Tranverse line* drawne either from the *Dexter* or *Sinister chiefe point* of the *Escoccheon* tending to the *Honour point*, and descending from thence perpendicularly to the extreme base parts of the *Escoccheon*; as in this next example appeareth, wherein are expressed both the *Dexter* and *Sinister Gores*.



He beareth, Argent, 2 *Gussets*, Sanguine. In *Abating* (saith Leigh) there is but one *Gusset*: and he that is too much deuoted to the smocke, shall weare the *Gusset* on the *right side*; but he that committeth *Idolatrie* to *Bacchus*, the *Gusset* on the *left side*, shall be his reward. If he be faultie in both, then he shall beare both, as in the *Escoccheon* present. Such a *Ccoat* as this I finde borne by the name of *Coningham*, sauing that the *Field* is *Sable*, and the *Gussets* *Argent*, and therefore not to be taken to bee of this kinde, according to the

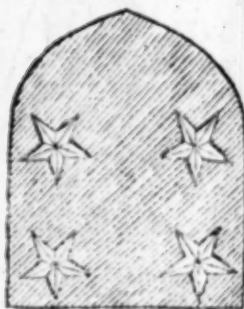
rule touching the *Delfe*.

Hitherto of such *Abatements* as doe abase the estimation of the *Coat-arm*.

mour whereunto they are annexed, in some parts or points of them only, being the first sort of *Abatements*, whereof we promised to speake.

Now followeth the last, and worst of all the rest, which is a *Coat armour reuerfed*. *Reuerfing* is a preposterous manner of location of a Coat-armour, by turning of the whole *Efcoccheon* upside downe, contrary to the vsuall forme of bearing, after this manner.

Reuerfed  
Coates for  
Trea on.  
Reuerfing  
what.



He beareth light blew, 4. Mollets, yellow, 2. in the *Fesse*, and as many in the *Cheefe*. This forme of bearing is peculiar to a *Traitor*: such a one (saith *Leigh*) was hee that owed these *Armes*, whole name was *Sir Armerie of Pauie*, a *Lombard borne*, an vnworthy *Captaine of Calice*, and *Traitor* to King *Edward the Third*, in selling the same to *Sir Geffrey Charney* for 20000. *Crownes*. To this kinde of bearing is this forme of *Blazon* (beginning at the *Base* first) peculiar, and to no other, in

respect that as this *Efcoccheon* standeth, the *Base Point* is the highest part thereof. By this inglorious subuersion of the *Efcoccheon*, the dignitie thereof is not blemished only in some points, as the former, but is essentially annihilated in the whole. In all other *Crimes*, though *Capitall*, the punishment transcendeth not the person of the *Offender*, *Quia nullum delictum patris innocenti filio pœna est* (saith *Chassaneus*,) the innocent son shall not beare the punishment of the fathers offence. But in this which we call *Crimen Læsæ Maiestatis*, or *High Treason*, (being an offence to so horrible and detestable before God and Man) it is farre other wise: for herein as well the children of the *Offenders*, as the *Traitors* themselves, shall participate of the heauie vengeance due to so great an impiety, although not in that deepe measure that the father doth: and that by the imitation of the *diuine Iustice*; that so men might be deterred, not only from the actuall committing, but also from the confederation and concealment of an offence so highly displeasing God, and abhorring Nature. For when a fact is committed or intended against the person of him that swaith the *Soueraigne State* (wherein he representeth the *Image* of the *diuine gouernment*) it is not so much offensive against the person of the *Prince*, as it is against the *Maiestie* of the *Eternall God*, whose *Image* he beareth. And the welfare of the *Subiects* depending on the safety of the *Soueraigne*, the danger intended to the one, hath in it a guilt of endammaging the liues of millions.

See Num. 16. &  
Numb. 27. 1, 2,  
3.

As touching persons conuicted of *High Treason* in the *Iustice* of the *Law* of *Armes*, for the further coercion of so hainous a fact as *Treason* is, and for a further punishment both of the *Traitor* & of his whole *Progenie*; it is to be observed, that if a *Gentleman* of *Coat-armour* hath issue diuers *Sons*, and committeth *Treason*, he hath forfeited his *Coat-armour* for euer, neither may his issue beare the same, *Quia eorum memoria destrui debet*, For that the memorie of them may utterly be extinguished. For sithence it is held they may be lawfully killed, seeing they are said to bee enemies to the *King* and *People*, much more is it lawfull to prohibit to their *Heires*, together with the inheritance, their *Arms* also, and stile of *Gentrie*: in so much as some are of opinion, that the son loseth *Iura Sepulchrorum*, the rights and ceremonies of *Buriall* accustomed to

Punishment of  
Treason by the  
Law of Armes

Statut. Hyber.  
Fol. 175.

*Gentrie.* And of *Marcus Manlius* (who was condemned of *Treason* against the *Roman State*) we finde a *Law*, that none should euer bare that name. A notable example whereof we saw of late on the instrument of that diuelish *Paricide* on the late puissant King of *France*, for the obliterating of the name and memory of such a villaine out of that Kingdome. And in *Ireland* such *Traitors* as are convicted by the *Acts* and *Ordinances* of the high Court of *Parliament*, are by force thereof adiudged to suffer damage in their name, state, preheminence, dignities and honour to them due in forepassed times; As in all their *Offices*, *Lordships*, *Castles*, *Mannors*, and in all their hereditaments whatsoeuer: Moreouer that they shall sustaine corruption of their bloud and family, and both himselfe and his posterity are (by force of such conviction and Iudgement) disabled to demand; receiue or recouer of any man by descent from any of their *Ancestors*, either lineall, or Collaterall; Neither are the *Children* of persons so conuicted, permitted to make their *Pedegree*; or to deriue themselves from such *Parents*.

Hainousnesse  
of *Treason*.

Finally, if such an one were inuested with any honourable dignitie, the *Lawes* adiudge not onely his *Coat-Armour* to be razed, and his *Shield* reuerfed, but also his *speare trunked*, his *spurres* hewen from his heeles, his *horse docked*, his *sword* to be broken vpon his *helmet*, his *Crest* diuided, his *Statues* pulled downe, his *blond* corrupted, and his *body* to death, (*nisi speciali Regis rescripto interuenerit gratia*, without the *Kings* speciall pardon) his *Familie* at an end, his *possessions* taken away, (and for a greater terrour) giuen to some other *Familie*, whose profitable seruice to the *King* and *State* may better deserue it. So loathsome is this offence to *Nobilitie*, that shee cannot suffer the *Markes* of him that hath offended in so high a degree, to possesse any place with her *Ensignes*; but that the same shall be without all reuerence defaced, and spurned into some base place: so that by such his *degradation*, he receiueh farre greater shame and ignominie, than euer he receiued honour by his aduancement; according to the old *Prouerbe*,

*Turpius eiicitur, quàm non admittitur hospes:*

*The shame is lesse nere to attaine,  
Than having wonne to lose againe.*

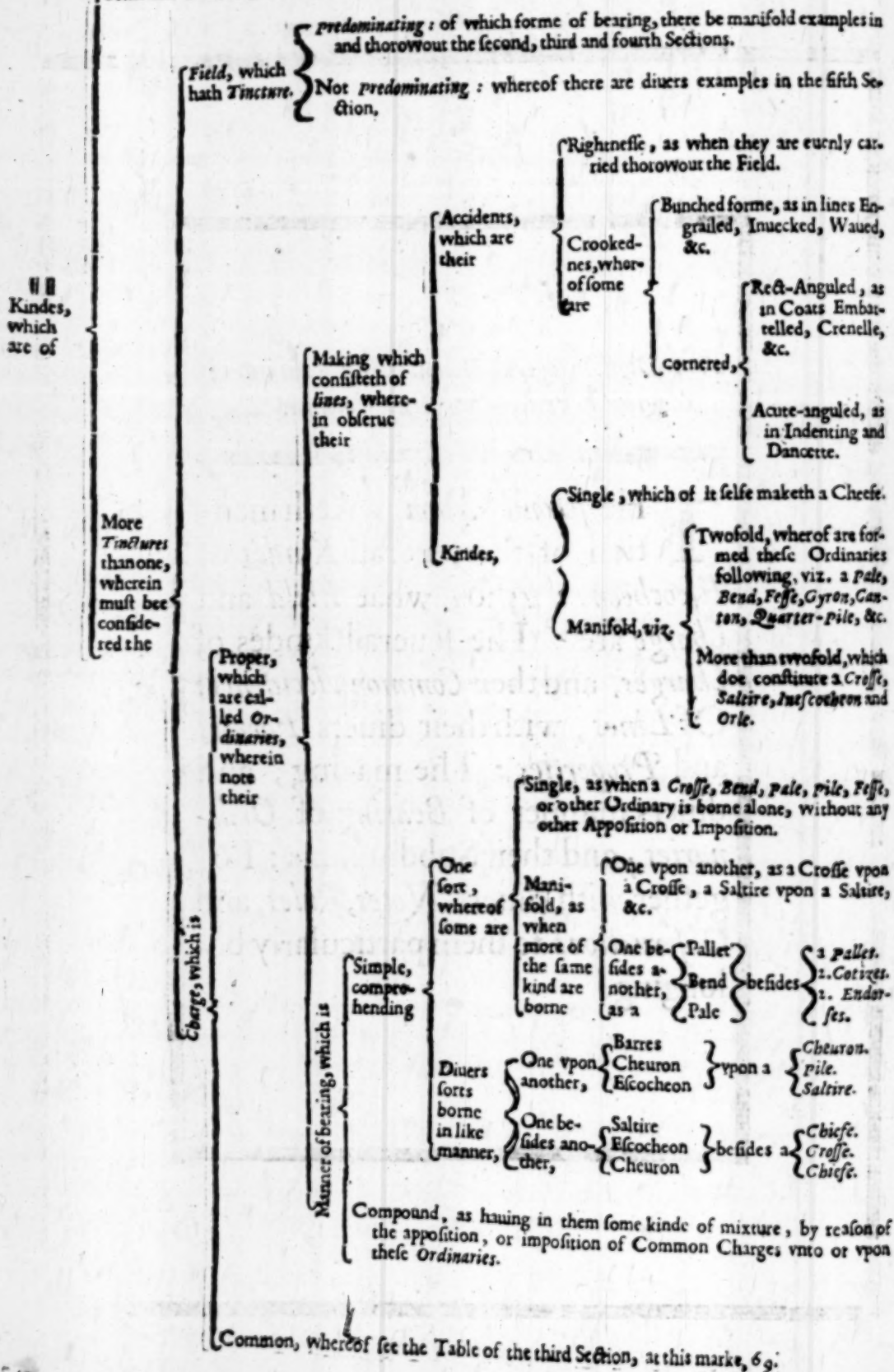
The end of the first Section.



*Tum Dignum operæpretium venit, cum inter se  
congruunt Præcepta & Experimenta.*

**T**He *second Section* maketh men-  
tion of the *seuerall Kindes* of  
*Escocheons* : Also, what *Field* and  
*Charge* are : The *seuerall Kindes* of  
*Charges*, and their *Common Accidents* :  
Of *Lines*, with their diuers *Formes*  
and *Properties* : The making, and  
diuers manner of *Bearing* of *Ordi-*  
*naries* ; and their *Subdiuisions* : To-  
gether with diuers *Notes, Rules*, and  
*Observations* to them particularly be-  
longing.

Some one Tincture, as when a Coat-Armour consisteth of any one of the Metals, Colours, or Furies only.





## SECTION II.

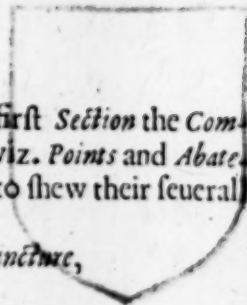
## CHAP. I.



Having formerly handled in the first Section the Common Accidents of an Escutcheon, viz. Points and Abatements: Now will I proceede to shew their severall kinds.

Severall kinds of Escutcheons.

Escutcheons are either of  $\left\{ \begin{array}{l} \text{One Tincture,} \\ \text{More than one.} \end{array} \right.$



Those Escutcheons are said to be of one Tincture that have onely some one Metall, Colour or Furre, appearing in the Shield of any Nobleman, or Gentleman. Concerning this forme of Bearing, it hath bene holden of some Writers a matter doubtfull, whether one Metall, Colour or Furre borne alone in a Shield be ancient or honourable: Sir John Ferne affirmeth, such Bearing to be false Armes, and not worth the receiving, except in some speciall cases; being perhaps thereunto induced, because it was reckoned among the Romans a thing reproachfull to beare a naked Shield without any Portraiture, in regard it was an usuall thing with men of valour and courage to have their Shields painted.

Escutcheons of one Tincture.



White Shields were accustomed to be bestowed upon such as were Novices in Martiall affaires, or (as we commonly call them) Freshwater Souldiers, to the end they might in future time merit to have them garnished with the titles and testimonies of their valorous deserts, vntill which time such Shields were reckoned inglorious: as Virgil noteth in his *Aeneidos* lib. 11. *Virgil.*

White Shields.

*Ense levis nudo, parmaque inglorius alba:*  
Quick he was with naked sword,  
But white Shield did no praise afford.

Contrarywise, Leigh reckoneth such unportraited bearing to be good, and withall very ancient, grounding his assertion (if I bee not deceived) upon the 1 Kings 10. 16. where it is said, that King Salomon made 200. Targets of beaten gold, and that 600. Shekles of gold went to a Target; as also that he



he made 300. Shields of beaten gold, and that three pound of gold went to one Shield.

Also we read, that *Simon*, the High Priest of the Iewes, sent *Numenius* with a Shield of great valew to the Romane state, to confirme the league of friendship betweene them, as appeareth in 1 *Macchab.* 14. 24. in these words, *After this Simon sent Numenius to Rome, with a great Shield of gold of a thousand pound weight, to confirme the friendship with them:* And in the letter of *Lucius* the Consull mention is againe made of the thousand pound weight of this golden Shield, 1 *Macchab.* 15. 16, 17, 18.

Golden  
Shields.



That these Shields were void of Portraictures, it may be probably coniectured, in that there is no mention of any; for otherwise, such might haue bene the curiousnesse and excellency of their workmanship, as that it might haue bene prised about the worth of the gold it selfe: an example whereof, *Ouid* in *Metamorph.* lib. 2. giueth, where describing the glorious beauty of the Palace of the Sunne, he saith,

*Argentei bifores radiabant lumine valua,  
Materiam superabat opus; nam Mulciber ille, &c.  
The two leaued siluer gates bright raies did cast,  
Rich stuffe, but Vulcans Art therein surpass.*

*Alex. Senuus*  
*Impe.*

*Alex. Macedo.*

Furthermore we reade that *Alex. Senuus* the Emperour had certaine golden Shields, whose Bearers were named *Chrysoaspides*, the Golden Shield-Bearers. And as touching the Bearers of Shields made of cleane Siluer, we reade that *Alex. Macedo* had such, whose Bearers were named *Argyroaspides*, Siluer-Shield Bearers, which manner of bearing (saith *Alex. ab Alex.*) they borrowed of the *Samnites*. Neither is there any mention that these were garnished with any Embossments, Graving, or Portraictures.

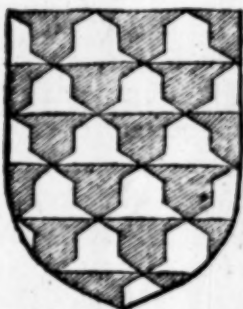
Shields of  
Colours.

Now to proue, that not onely Metals, but Colours also haue bene anciently borne alone in Shields: I will note vnto you the words of the Prophet *Nahum*, Chap. 2. where it is said *Clypeus potentum eius rubricatus, bellatores coccinati, &c.* The shield of the mighty ones were red, &c. alluding to their bloody fights.

We also finde that the *Grecians* vsed Ruffet Shields; the people of *Lucania* in *Italy*, situated betweene *Calabria* and *Apulia*, had their Shields wrought of Osiers, or twigges, and couered ouer with leather. It was the manner of the *Scythians*, *Medes* and *Persians*, to haue their Shields of Red colour, to the end that the effusion of their blood should not easily be discovered (when they receiued any wound) either to the discouragement of themselves, or animating of their enemies. Moreouer, these Nations vsed Scarlet and Red colours in their Military garments, and Shields, to the end they might thereby strike the greater terror and astonishment into the hearts of their enemies.



Of this sort of *Bearing*, I find in a note worthy of credit, amongst the Coate Armour of many Noble *Personages*, and valorous Gentlemen, that did attend the person of King Edward the first (in his Expedition that he made into the parts of *Scotland* to the siege of *Kalauerock*) that one *Eumenius de la Breche*, did beare in his *Shield* onely, *Gules* Finally, that *Furres* also haue beene alone in *Shields* (without any Charge) aswell as *Metals* and colours (besides the Coate-Armour of the *Duke of Brittain*) I could produce many examples euen to this day; were not the vse hereof so vulgar, as that it is altogether impertinent to giue instance therein.



You haue received a Rule before pag. 26. and 28. how you ought to Blazon a *Furre* of this sort. This kind of *bearing* of a *Furre* without any other Charge in the Field, is both ancient and good, saith *Leigh*. And this kind of *Furre* is much in vse with persons Nobly descended, and Gentlemen of good reputation haue long borne the same, as *Ferrars* of *Chartley*, *Beauchamp*, *Somerset*, *Marmion*, *Staunton*, and others.

Yet will I note vnto you one Coate-Armour consisting of *Furres*, for the beauty and rarity thereof, and the same of no vulgar bearing, as you may see in this next *Escoccheon*.



Hee beareth *verrey*, *Ermyne* and *Gules*, by the name of *Gresly* of *Drakelowe* in the Countie of *Darby*. Sometimes you may obserue in this kind of bearing, the Metall part charged with some other thing than *Ermine*, viz. with *Drops* or such like.

SECT. II. CHAP. II.



From *Shields* or *Escoccheons* consisting of one *Tincture* onely, we come to such as haue more *Tinctures* than one. Such *Escoccheon* is that, wherein diuerse colours are represented to our sight.

Of this some haue *Tincture* { Predominating,  
Not Predominating.

Tincture pre-  
dominant  
whar.

*Tincture* is said to *predominate*, when some one *metall*, colour or *surre*, is spread, or (at least) vnderstood to be spread all ouer the *Superficies* or *Surface* of the *Escocheon*, which we vsually call the *Field* thereof. In such *Escocheons* as haue in them more *Tinctures* than one (as is vsuall with the greatest number of them.

We must observe the

{ Field,  
{ Charge.

Field what.

The *Field* is the whole *Surface* (if I may so call it) of the *Shield* overspread with some Metall, Colour or Furre, and comprehendeth in it the *charge*, if it hath any. Looke how many Metals, Colours and Furies there are before named, so many severall Fields of *Armes* there be. In Blazoning of any *Armes*, you must (according to the Rule given, pag. 15.) first expresse the Metall, Colour or Furre of the Field, saying, He beareth, Or, Argent, Gules, &c. or thus, The Field is Or, Argent, Gules, &c. but you must not name this word *Field*, when you use these words, He beareth; saying, He beareth a *Field*, Or, Argent, Gules, &c. but you shall onely name the Metall, Colour or Furre; thus, The Field is, Or, Argent, Gules, &c. or He beareth, Or, Argent, Gules, &c. and then proceed to the Blazon of the Charge if there be any. The first Metall, Colour or Furre, that you beginne to Blazon withall is alwaies understood among our English *Blazoners* to be the *Field*. Also in *Blazoning* of *Armes* composed of *field* and *charge*, if there bee severall charges, whereof the one lieth neerer to the Field than the other, after you haue nominated the Metall, Colour or Furre of the Field, then must you proceed to the immediate *charge* that lieth next to the Field, and after to that which is more remote.


**Rules.**

Tinctures of  
Fields what.

Whereas I haue formerly made mention of the *Tinctures* or *colours*, when I speake of the *Tinctures* or *colours* of *Fields*, I vnderstand thereby, those speciall colours before named, which as by a certaine peculiar right belongeth to the *Art-armoriall*, vtterly excluding all those that are named *generall* or *proper colours*, as altogether vnfit for *Fields* of *Coate-Armours*.

## С Б С Т. II. Ч А Р. III.



 Hese *Fields* are the parts of *Armes*, containing : *Charges*, which are the *parts* contained, are next to be considered.

**L**A *Charge*, is that thing whatsoeuer that doth occupy the *Field*, and is in the same as *Contentum in Contine[n]te*, whether it bee *Sensitiue* or *Vegetable*, *Naturall* or *Artificiall*, and is placed, either thorowout all the *Superficies* of the *Eiscocheon*, or else in some speciall part of the same.

The *common Accidents of Charges* are:

Adumbration, or Transparency.

*Transmutation, or Counter-Changing.*

*Ad umbration or Transparency*, is a cleere exemption of the *substance* of the *Charge*.



*Charge*, or thing borne, in such sort, as that there remaineth nothing thereof to bee discerned, but the naked and bare proportion of the outward lineaments thereof, or the outward *Traēt*, *Purſle*, or *ſhadow* of a thing; and ſuch kind of *bearing* is by better *Heralds* than *Grammarians*, termed *transparent*, *quasi transparent*, becauſe the *Field*, being (as it were) on the further ſide of the *Charge*, or vnderneath the ſame, yet the *Tincture* and *Colour* thereof ſheweth cleane thorow the *charge*, and that no leſſe clearly than as if it were thorow a glaſſe.

In *Blazoning* of *Coate-armour* of this kind, you ſhall ſay that the owner thereof beareth this *beaſt*, *bird*, *tree*, &c. *umbrated*; for that by reaſon of the exemption of the *ſubſtance* thereof, which was intended to bee the *Charge*, it affordeth no other representation than the ſimple *ſhadow* thereof, which in Latine is called *umbra*, and thereof is it termed *umbrated*. And the *Portraicting* out of any thing *umbrated*, is nothing elſe but a *ſleight* and *ſingle draught* or *Purſle*, traced out with a *Penſill*, expreſſing to the view a *vacant forme* of a thing deprived of all *ſubſtance*, which muſt be done with ſome *unperfect* or *obſcure colour*, as *Blacke* or *Tawny*, vnleſſe the *Field* bee of the ſame *Colour*.

Such bearing hath vndergone the ſharpe cenſure of thoſe that iudged it to haue beene occaſioned by reaſon of ſome *ungentlemanlike* or *unthrift* quality, in regard that the ſame repreſenteth a *ſhadow* void of *ſubſtance*. Others are of opinion that their owners were ſuch, whoſe *Progenitors* in forepaſſed times haue borne the ſame *eſſentially* and *completely* according to the true uſe of *bearing*; but forasmuch as their *patrimony* and *poſſeſſions* were much impaired, or vterly waſted; their *Nephews* and *Kinſmen* ſeeing themſelues deprived of their *Inheritance*, and yet living in hope, that in future time the ſame may (by ſome vnexpected accident) reuert vnto themſelues, or to their poſterities (laying aſide all ordinary differences) choſe rather to beare their *Armes umbrated*, that whenſoeuer either that inheritance or any other high fortunes ſhould light on their family, they might againe reſume the wonted *ſubſtance* to ſuch their *umbrated forme*, and ſo reduce their *Armes* to their ancient *bearing*. And it is deemed a farre better courſe (vpon ſuch occaſion) to beare the *Armes* of their *Progenitors*, *umbrated*, than vterly to reiect the ſame whereby it might (within a few deſcends) be doubted much, if not denied, that they were deſcended from ſuch a *Familie*.

Whatſoeuer is born with *Armes umbrated*, muſt not be charged in any caſe. In *Blazoning* you muſt neuer nominate the *colour* of ſuch tract of the thing that is *umbrated*, becauſe they doe only beare a *ſhew* of that they are not, that is to ſay, of a *Charge*; and therefore is the *colour* of ſuch *Adumbration* eſteemed vnworthy to be named in *Blazon*. As touching the diſtribution of *Charges*, it is to be obſerued, that

All *Charges* of *Armes* are either *Proper*,  
or  
*Common*.

Diſtribution  
of *Charges*.

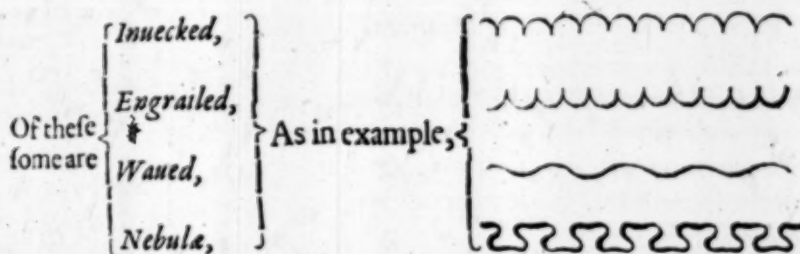
Thoſe *Charges* are ſaid to be *Proper*, which by a certaine propertie doe peculiarly belong to this *Art*, and are of ordinary uſe therein, in regard whereof, they are called *Ordinaries*: and they haue alſo the title of *Honourable Ordinaries*, in that the *Coat-armour* is much honoured thereby, forasmuch as they are



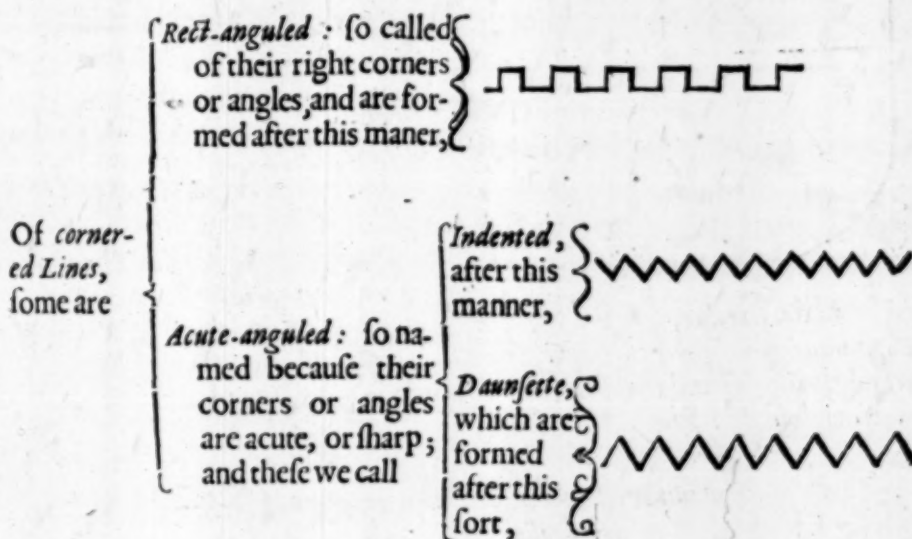
As touching the properties of a Crooked Line, it is to be obserued, that Lines crook  
kro.

A Crooked Line is  $\left\{ \begin{array}{l} \text{Bunched,} \\ \text{Cornered.} \end{array} \right.$

A *Bunched Line* is that which is carried with *round reflections* or bowings vp Bunched. and downe, making diuers *hollow Crookes* or *Furrowes*, by reason of the sundry bendings to and fro, as by these examples next following may appeare :



A *Corner Line* is framed of sundry lines meeting together corner-wise. Cornered.



Note, that these two last mentioned sorts of *Lines*, viz. *Indented* and *Daunfette*, are both one, *secundum qualem*, but not *secundum quantum* : for their *forme* is all one, but in *quantitie* they differ much, in that the one is much wider and deeper than the other. Of all these seuerall sorts of *Lines*, examples shall bee giuen hereafter, as occasion shall arise.

Hauing



## SECT. II. CHAP. IV.



Having spoken of the *properties* of *Lines*, so much as serves for our intended purpose; let vs next take a view of the severall *kindes* of those *Lines*, as far forth as they have use in *Heraldrie*.

Severall  
kindes of lines

For they are used } *Single*,  
                                  } *Manifold*.

Single lines.

A Cheefe.

Of both which *kindes* and *formes* are all the *Honourable Ordinaries* composed, as we shall shew hereafter. And first for the *Single Lines* and their use, it is to be vnderstood, that one *single line* doth make that sort of *Ordinarie* which we name a *Cheefe*. A *Cheefe* is an *Ordinarie* determined by some one of the severall *formes* of *Lines* aforesaid, added to the *Cheefe* part of the *Escutcheon*, as in Example.



Signification.

He beareth, *Gules*, a *Cheefe*, *Argent*, by the name of *Workesly*. When I say, that a *cheefe* is determined by one line, I mean not, that one *single Line* is of it selfe a complete *cheefe*, but that the bounds and proportion of such an *Ordinarie* is designed out and limited by such a *single Line*: for otherwise, to speake more properly, a *cheefe* containeth in depth the *third part* of the *Field*; and the same may be diminished, but in no case divided into *halves*. The *cheefe* betokeneth a *Senatour* or *honourable personage*, borrowed

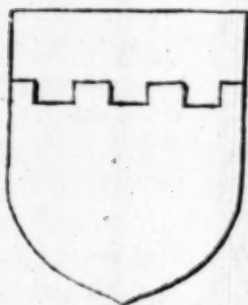
from the *Greekes*, and is a word signifying a *Head*, in which sense we call *Capitaneus* (so named of *Caput*, the *Head*; a *Chiefetaine*: though hee spake wittily, who deriued the name of a *Captaine*, à *capiendo* & *tenendo*, of taking, and then holding: For

*Non minor est virtus, quàm quærere, parta tueri:*  
No smaller praise is in it,  
To hold a Fort, than win it.

Rule.

And as the head is the *chiefe* part in a man, so the *chiefe* in the *Escutcheon* should bee a reward of such onely, whose high merits haue procured them *chiefe place*, *esteeme* or *loue* amongst men. This *Ordinarie* in our example you see is formed of a *straight line*: you must therefore in the *Blazon* thereof, onely name the kinde of *Ordinarie* (as before we admonished) making no mention at all of the straightnesse of the *line*: but if the same, or any other *Ordinarie*, be framed of any other forme than *straight*, then must you expressly mention the forme of the *line* whereof such *Ordinarie* is composed, be it *Bend*, *Cheuron*, *Fesse*, *Saltire*, &c. shewing the same to be either *Inuecked*, *Ingrailed*, *Wauey*, *Indented*, &c.

He



He beareth Gules, a *Cheefe Crenelle*, Argent; by the name of *Ryncester*. This terme is deriued of the French word *Crene*, which signifieth the *dent* or *notch* in the *horne* of a *bow*, or such other thing. There is a kinde of *bearing* much like vnto this in *shew*, but yet farre different from it in kinde: therefore good deliberation must bee vsed, lest being carried away with a deceiueable apparance, we doe vtterly mistake the truth of things in *Blazoning*.

Chiefe Crenell.

*Cheefes* are made of all those *seuerall formes* of *lines* before mentioned, as well as other *Charges*, as by the examples of *Bordures* before handled may in part appeare, and shall be more fully shewed hereafter in other kindes.



The *Field* is *Tenne*, a *Cheefe*, Or, charged with a *Shapournet*, Ermyne. This tearme *Shapournet* (if I mistake not) is deriued from the French word *Chaperon*, which signifieth a *Hood*, whereof this is a *Diminutive*, and beareth a resemblance. *Leigh* seemeth to take this forme of bearing to be a kinde of *partition*, and for that cause doth extend the diuiding *line* (as in this *Escoccheon*) to thee *xtremities* of the *Chiefe*; for which cause I haue inserted the same (although vntimely) in this place which otherwise I would haue reserued to some

Chiefe charged.

other. For mine owne part, I take the same to be rather a *Charge* to the *Chiefe*, than a *portion* thereof, distinguished from the same only by a conceited *line* of *partition*, neuer heeretofore heard of: which moued me to shorten the *head* of the *rising line*, whereby the middle part hath the more resemblance of a *Chaperon* or *Hood*, in respect that it is made large below, and so ascending with a comely narrownesse to the top of the *Chiefe*: and if the *Chiefe* bee the *Head*, as before wee said, what place can bee fitter for the *Hood* to bee on, than the *Head*?

A *Chiefe* (saith *Sir Iohn Ferne*) may be honoured of another, as an *Addition* to the former, as in *Examples*:



He beareth Gules, a *Chiefe*, Argent, surmounted of another, Or. This is accounted good *Armorie*, and signifieth a *double reward* given by the *Soueraigne*. So well may a *Gentleman* deserve in giuing *counsell* to his *Soueraigne*, that he may beertwice rewarded for the same, as was the *Bearer* hereof a *French Counsellor*, which when it hapneth, must be placed in this manner: Those *Additions* of *honour* that are given in reward for *Counsell* or wise actions, are thought to be placed most fitly on the *chiefe* part or *head* of the *Escoccheon*, *Quia à Capite*

Chiefe surmounted of another.

*edenda est omnis ratio*, Because all reason proceedeth from the braine. That contrariwise a *Chiefe* may be also diminished, this next Example may teach vs.

A Fillet.



So named  
for two re-  
spects.

Fillet to home  
fitting.

He beareth Or, a *Chiefe*, Azure, a *Fillet* in the neither part thereof, Argent. Some perhaps strictly observing the forme of my vndertaken *Method*, will conceiue that this *Coat* might haue beene more fitly placed hereafter among such *Ordinaries* as are made of a *two-foldline*. Neuerthelesse, though it may seeme to bee of the number of those, yet in very deed, *one line* being added to the *lower part* of the *Chiefe*, doth constitute a *Fillet*, whose *Content* must bee the *fourth part* of the *Chiefe*, and must be placed properly and naturally

in the precise *lowest part* thereof. For a two fold respect was the name of *Fillet* given it; the one in regard of the thing whereunto it is resembled, by reason of the *length* and *narrownesse* thereof, and the other because of the place wherein it is bestowed. For as the *Fillet* is shaped long and narrow for the more commodious vse of *women* in trussing vp of their *haire*, as also for the fastning of their *Head-tires*, & restraining of their haire from scattering about their browes; so is this very aptly placed on the *Chiefe*, which is the *head* of the *Escoccheon*, and doth confine and encompasse the vtermost borders of the same. This head-tire being taken from women, may well fit *wxorious* or *luxurious* person; or such an one as in matters of importance is ouerswaied by a woman: which doth not a little extenuate and impaire their dignity or estimation amongst those of grauer sort, for that they are deemed to haue their head fixed vpon the shoulders of others, and those of the weaker sexe.

## SECT. II. CHAP. V.

Manifold  
Lines.



hitherto hath our *Pencill* drawne your to our view, a *single Line*, which doth create an *Ordinary*, or some other of the *Charges* last mentioned: it resteth, that I shew what a *Manifold Line* is, and the *vse* thereof according to the proiect of our prefixed method. I call that a *Manifold Line*, when as *more than one Line* are required to the perfecting of an *Ordinary*.

Manifold lines are { *Twofold*,  
                                  { *More than twofold*.

*Twofold lines* I vnderstand to be there, where is constituted an *Ordinary* of *two lines*. Of which kind of *Ordinaries* are these onely, viz. The *Pale*, *Bend*, *Fesse*, *Barre*, *Quarter*, *Canton*, and their like, as shall appeare by example in their seuerall places; first of a *Pale*.

A *Pale* is an *Ordinary* consisting of *two lines* drawn perpendicularly from the *Top* to the *Base* of the *Escoccheon*, comprehending the third part of the *Escoccheon*. The *content* of the *Pale* must not bee enlarged, whether it be charged or not.

Hee





He beareth Gules, a *Pale*, Or : which Coate was born *Pale*. very anciently by *Hugh de Grandemesnill* Lord of *Hinkley* in *Leicester Shire*, and Lord High Steward of *England*, in the time of *King Henry the first*.

This *Ordinary* is subdiuided into  $\left\{ \begin{array}{l} \text{Pallet,} \\ \text{Endorse.} \end{array} \right.$

A *Pallet* is the moiety or one halfe of the *Pale*, and thereof receiueth his name of *Diminutino*, as being a *Demy* or little *Pale*. And an *Endorse* is the fourth part of a *Pallet*. Example of each ensueth. Pallet.  
Leigh.



Hee beareth Azure, a *Pallet*, Argent. The *Pallet* is neuer charged with any thing, either quicke or dead, neither may it be parted in any case into two, as some *Armourists* doe hold : but that it may be parted into foure, *Leigh* maketh no question; for he giueth an example of the bearing of the fourth part thereof, which hee termeth an *Endorse*; as in this next *Escoccheon* appeareth : But *Sr. Iohn Ferne* saith, it containeth the eighth part of the *Pale*, which in effect is al one with the fourth part of the *Pallet*. Leigh.



He beareth, Or, an *Endorse*, Gules. This *Endorse* (saith *Leigh*) is not vsed but when a *Pale* is betweene two of them. But *Sr. Iohn Ferne* saith, he was very confident and bold to set downe such *Rules of Blazon*. And that an *Endorse* may very well be borne in any Coate-armour betweene *Birds*, *Fishes*, *Fowles*, *Beasts*, &c. But then (saith hee) it sheweth that the same Coate hath beene sometimes two Coates of *Armes*, and after conioined within one *Escoccheon*, for some *Mystery* or secret of *Armes*. And for the approbation of such bearing, hee giueth an instance of an *Escoccheon* of pretence, or *Engislet*, (so hee termeth it) borne ouer these foure Coates, viz. of *Austria*, *Burgundy*, *Sicile*, and *Flanders*; which is, Or, an *Endorse* betweene a *Lion saliant*, and an *Eagle displayed*, Gules. Endorse.  
Ferne.  
Endorse may be borne alone.  
Instance of such bearing

Now from the *Pale*, and the severall Subdiuisions thereof, let vs come to the *Bend*, and the distinct parts of the same. A *Bend* is an *Ordinary* consisting also of twofold *Lines* drawne ouerthwart the *Escoccheon*, from the *Dexter chiefe* to the *Sinister base point*, of the same, so that the exact Point of the *Dexter* and *Sinister corners* thereof, may answer to the precise *Middest* of those equidistant *Lines*, whereof the *Bend* is made, as in example.

Bend.

Content.



Hee beareth, Or, a *Bend*, Sable. Which *Armes* were anciently borne by *Peter de Mololacu*, or *Mawley*, a noble *Baron* of this *Kingdome*; in the time of *King Edward the third*. The *Bend* containeth in breadth the fifth part of the *Field*, as it is *uncharged*; but if it be *charged*, then shall it containe the third part thereof. Of all the *Ordinaries* there is none diuided like this, as by example shall hereafter appeare.

Denomination

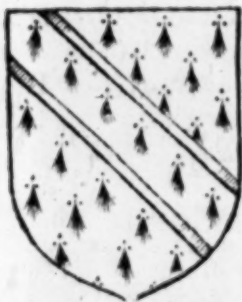
Representati-  
on of a scaling  
ladder.Bend Sinister.  
Rule.

Voiding what.

The *Bend* seemeth to haue his *Denomination* from the *French* word *Bender*, which signifieth to *stretch forth*, because it is extended betwixt those opposit points of the *esccheon*, viz. the *Dexter chiefe*, and the *Sinister base*. Yet in ancient *Roles* I finde the *Bend* drawne somewhat *Archwise*, or after the resemblance of the *Bent* of a *Bow*. Notwithstanding, according to some *Armourists*, it doth represent a *Ladder* set aslope on this manner, to scale the *walles* of any *Castle* or *Citie*, as shall be shewed hereafter, and betokeneth the *Beaver* to haue beene one of the first that mounted vpon the *enemies walles*. This *Bend* drawne from the right side to the left, is called a *bend dexter*; but you shall also finde a *bend* exactly drawne like to this on the contrary side, hauing his beginning from the left corner of the *chiefe*, and his termination in the *Dexter base* point of the *Esccheon*, for which cause it is named a *Bend Sinister*, as example hereafter shall illustrate. In *Blazoning* of *bends*, if the same bee *Dexter*, you shall onely say, *he beares a bend*, not vsing the word *Dexter*; but if it be drawne from the *Sinister cheefe* to the *Dexter base*, then you must in *blazon* by no meanes omit the word *Sinister*.

Note that the *bend*, and diuers other *Ordinaries* following, are subiect to *exemption* or *voiding*. *Voiding* (as earst we shewed) is the exemption of some part of the inward substance of things voidable, by occasion whereof the *Field* is transparent thorow the *charge*, leauing onely the *outward edges*, bearing the *color* and *quantity* of the *charge*, as appeareth in this next *esccheon*.

Bend Voided.



He beareth, *Ermyne*, a *bend voided*, *Gules*, by the name of *Ireton*. Note that if the void part of the *bend* were of a different *metall*, *colour* or *furre*, from the *Field*, then should you terme the same, a *bend bordured*, *Gules*, (according to the opinion of some *Armourists*;) but I am of opinion that it were better *blazoned*, a *bend* of such and such *metall*, *colour* or *furre edged*. For this difference doe I put betweene them, that when it is *blazoned edged*, it must be vnderstood, to be an *edge* or *hemme*, running along the sides onely; but if it were termed in *blazon bordured*, then must it be conceiued that the *bend* is inuiro-  
ned round, as well the ends as the edges.

The



The late *Right Honourable Henry Earle of Suffex*, *Viscont Fitz-water*, Lord of *Egremont*, *Burnell* and *Bota-* *toart*, *Knight* of the most noble order of the *Garter*, beareth, *Pearle*, a *bend engrailed*, *Diamond*. This *Ordinarie* is composed of diuers other of the *formes* of *Lines*, before mentioned, as *fundry* other of the *Ordinaries* are, as by these next, and other subsequent examples in their due places shall appere.

*Henry Earle of Suffex.*

*Engrailed.*



He beareth, *Argent*, a *Bend Wauey*, *Sable*. This *Coate-Armour* pertaineth to *Sr. Henry Wallop* of *Farleigh Wallop* in the *County of Southampton* *Knight*. This is termed *wauey*, or *waued*, in respect it beareth a Representation of the *Swelling Waue* or *Billowe* of the *Sea*; which being tossed by contrary flaves of winde doe rise and fall after this manner: and this also by some is called *vnde*, of the *Latine* word *vnda*.

*VWauey.*

This forme of Bearing may put vs in minde of the manifold (and those ineuitable, yet profitable) afflictions, which doe attend this mortall state of ours, for so hath God ordained that they should be meanes to win and bring vs to himselfe, therefore must we receiue them patiently, as the euident tokens of Gods great loue and mercy. As the *Preacher* admonisheth vs saying, *Whatsoeuer commeth vnto thee receiue it patiently, and be patient in the change of thine afflictions, for as Gold and Siluer is tried in the fire, euen so are men acceptable in the furnace of auersitie.* Beleeue in God and he will helpe thee, order thy way aright, and trust in him, hold fast his feare, and grow old therein.

*Ecc. 34, 5, 8.*



He beareth, *Azure*, a *Bend Crenelle*, *Argent*, by the name of *Walleyes*: what *Crenelle* is I haue before shewed. After this manner, *Souldiers* in default of *scaling Ladders*, vsed to nicke or score a peece of *Timber* with their *swords* (for want of better *Tooles*) and so found meanes to ascend the *walls*, and surprise the *enemies*.

*Crenelle.*

The parts of a bend are

{ Such as are deduced from it.  
Bendelet.

Parts of a Bend.

Such as are deriued from a bend doe containe

{ Halfe,  
Lesse than halfe.

That which containeth halfe the bend is called a *Gartier*, whereof you haue here an example in this *escoccheon*.

*Gartier.*



Deriuation  
of a Gartier.

He beareth Or, a *Gartier*, Gules. This is deriued either from the *French* word *Iartier*, or else from the *Norman* word *Gartier*, both which are the same that wee call in English a *Gartier*, the forme whereof this *Charge* doth represent. It is a name of Honourable esteeme in English Heraldrie, and it gaue beginning to the most renowned order of Kingthood, of which *Colledge* and *Society* haue beene more *Kings*, and *Princes*, and *Princely Peeres*, than of all the *Knightly* orders besides in *Christendome*. This containeth *halfe* the *Bend* in bignesse.

Such as doe containe lesse than halfe the *Bend*, are } *Cost*, } Both which be exemplified in  
} *Riband*: } these next *Escocheons*.

Cost what, and  
the content  
thereof.VVhy named  
a *Cost*.

The *Field* is Gules, a *Cost*, Or. The content of this is the fourth part of the *Bend*, and *halfe* the *Gartier*, and is sometimes called a *Cotise*, and also a *Batune* (as *Leigh* noteth:) But *Bara* maketh a *Cotise* and the *Batune* two distinct things. This word *Cost* or *Cotise* is deriued from the *Latine* word *Costa*, which signifieth a *Ribbe*, either of man or beast. And *Farnesius* sayth, *Costa a custodiendo sunt dicta. Farn. 1. 45.* When one of these is borne alone, as in this *Escocheon*, then shal you terme it in *Blazon* a *Cost*; but if they bee borne by couples in any *Coate* (which is neuer, saith *Leigh*, but when a *Bend* is placed between two of them) then you may name them *Cotises*, as in Example.

Bend verrey.



He beareth Or, a *Bend*, verrey, between two *Cotises* or *Costs*, Gules. This *Coat* pertaineth to *Sir Edmund Bowyer* of *Camberwell* in the Countie of *Surrey* Knight. Not vnfitly are these so termed *Costs*, or *Cotises*, in respect they are placed vpon each side of the *Bend*, and doe inclose the same, as the *ribs* of man or of beast doe bound and defend their intrayles. And concerning such *Charges* or *Fields* composed of *verrey*, I referre you (for the auoiding of needlesse repetition) to the Rules before deliuered. Note, that as well the *Subdi-*

Notes.

*uisions* of *Ordinaries*, as the *Ordinaries* themselves are formed of the feuerall sorts of *lines* before expressed, as may bee gathered out of *Vpton*, whose opinion you shall heare when we come to speake of *Batunes*.

Riband what,  
and the con-  
tent thereof.

He beareth Or, a *Riband*, Gules. This is that other *Subdiuision* that is deriued from a *Bend*, and doth containe the eight part thereof. The Name accordeth well with the forme and quantitie of the same, in that it is *long* and *narrow*, which is the right shape of a *Riband*.

Thus

Thus much may suffice touching the *Bend dexter*, and the *Subdivision* thereof: let vs now consider the *Bend Sinister*, and how the same is subdivided. A *Bend Sinister* is an *Ordinarie* consisting of a *twofold line*, drawn trauersse the *Escoccheon*, from the *Sinister chiefe corner* to the *Dexter base point*: and differeth (as we said) from the *Dexter Bend* only in this, that it is placed on the opposite part of the *Escoccheon*, as in *Example*.



He beareth Argent, a *Bend Sinister*, Verr. You may perhaps sometimes find this *Bend* borne jointly with the *Bend dexter* in one *Escoccheon*, which to looke vpon are much like vnto a *Saltire*. In *Coats of such bearing*, you must carefully obserue, which of them lieth next to the *Field*, and that must be *first named*. And this *Rule* holdeth not alone herein, but also in all other *Coat-armours* formed of *diuers charges*, whereof the one lieth nearer to the *Field* than the other, according to the sixth *Rule of Blazon* formerly giuen.

Rule.

The *Bend sinister* is subdivided into a *Scarpe*.  
*Batune*.

A *Scarpe* (as *Leigh* noteth) is that kind of ornament (much in vse with *Commanders* in the *Field*) which we doe vsually call a *Scarfe*, as may be gathered by the deriuation thereof from the *French* word *Escharpe*, signifying that ornament which vsually is worne by *Martiall* men after the same manner, from the *left shoulder* ouerthwart the body, and so vnder the *arme* on the *right side*, as in *Example*.

Scarpe what.



He beareth Argent, a *Scarpe*, Azure. You need not in *Blazon* thereof make any mention of this word *Sinister*, because it is neuer borne otherwise than thus. Notwithstanding this *Charge* hath some resemblance of the common *Note of Illegitimation*; yet is it not the same, neither hath it any such signification, for that it agreeth not with the *Content* thereof, nor with the manner of *bearing* the same, as is plaine by this next *Escoccheon*.



He beareth Or, a *batune*, Gules. This word *batune* is deriued from the *French* word *baston*, which signifieth a *wand* or a *cudgell*. The *Frenchmen* doe vsually beare their *batune* (as it were) *couped* after this manner: whereof I doe better allow than of that forme which is commonly vsed amongst vs in *England*, because the same being so borne, doth better relemble the shape or forme of a *cudgell* or *batune*. And though this hath the *forme* and *quantitie* of a *cost*, yet it differeth from the same, in that the *cost* is extended to

Batune what.



Note of Illegitimation.

The vse of this make.

Legit.

Legitimation of Bastards.

to the *extremities* of the *Escoccheon*, whereas the *Batune* shall be *Couped*, and touch no part of the same, as by this *Escoccheon* appeareth. This is the *proper* and most *vsuall note of Illegitimation* (perhaps for the affinity betwixt *Bastion* and *Bastards*; or else for that *bastards* lost the priuledge of *freemen*, and so were subiect to the *seruile stroke*;) and it containeth the fourth part of the *bend sinister*; and being thus borne, differeth from all the *subdiuisions* of the *Ordinaries* before manifested sufficiently, what conformity soeuer any of them may seeme to haue therewith. This *Marke* was deuised both to restrain men truly generous, from the filthy staine of this base (but common) sinne, when they consider, that such accusation to themselves, and shame to their issue, shall neuer be seuered from their *Coate-Armour*, which should be the *blazon* of their honour. For let the spurious birth haue neuer so noble a father, yet he is *base-borne*; and *base* will be euer the first syllable in a *Bastards* name, till by his owne *Vertues* hee hath washed off the stainses of his Fathers vice, as many high spirits haue done; who though so borne, haue attained to the highest pitch of glory. Euery *bastard* may haue his *batune* of what colour he will, but not of *metall*, which is for the *bastards* of *Princes*. At the first, *bastards* were prohibited to beare the *Armes* of their reputed fathers. Then (saith *Sir Iohn Ferne* in his *Glory of Generositie*) they did by suite obtaine a *toleration* from *Soueraignes* and *Kings*, to be made *legitimate*, and to bee *matriculated* by the *Kings Grant*, as *children* lawfully borne: which *Grant* did enable them to be capable of many *Immunities* and *prerogatiues* which others lawfully begotten doe enioy: and so by such *legitimation* they are discharged of all those *dishonours* which in former time they were subiect vnto; and were acquitted from the staine of their *bastardie*, *Exceptio quod ex tali legitimatione non admittchantur ad Iura Sanguinis cum a'ijs filijs*: Except only, that they had not the right of bloud and inheritance thereby; to participate with the lawfull inheritance of their Father, as appeareth *Iudges 11*. And when the *Womans Children* were come to age, they thrust out *Iepthah*, saying, *Thou shalt not inherit in our fathers house, for thou art the sonne of a strange Woman*. By pretence of these *Legitimations*, they beare the *Coate-Armour* of their reputed *Ancestors*, with a signe of *bastardie*, now commonly knowne to euery man, by reason of frequent vse: which *Marke* (as some doe hold) neither they nor their children shall euer remoue or lay aside, *Ne sordes per errorem inter praeipuos reputentur*; Lest the fruits of lust should by errorr gain the estimation of *Generositie*.

It is not lawfull for those that are base borne to vsurpe the *Armes* of their reputed Fathers, vnlesse they be branded with certaine notes, or markes proper to men *illegitimate*, deuised of set purpose to separate and distinguish them from such as proceed from lawfull Matrimony. Moreouer it is often questioned, whether such as be *illegitimated*, (by Act of Parliament, or whatsoeuer other meanes) may beare, or assume the bearing of the *Armes* of their reputed fathers? Some are of opinion they may: Others doe hold the contrary, vnlesse they doe beare them with the apposition of some of the before mentioned notes appropriated to the qualitie of their *illegitimate* generation and procreation. By *legitimate* issue, is not to be vnderstood *legitimate* onely, that is to say, such as be adopted Children: For there is in such but a bare imitation of nature, of such we haue no vse in this land of Adoption



tion or Arrogation. But of such as are both naturall and legitimate; naturall so termed, *Quia naturaliter generati*; legitimate, *Ex Legitima parentum coniunctione approbata per Leges*. Such as are otherwise begotten are bastards, and the issue of an vnlawfull bed.

*Consanguinitie*, is a bond or linke of persons descended of the same stocke, deriued from Carnall propagation: So called, *Consanguinitas, quasi sanguinis unitas, viz.* the vnitie or communitie of bloud.

To discerne prioritie or neerenesse in bloud, two things must be regarded principally, *viz.* *Linea* and *Gradus*, the line is that, that gathereth together the persons containing their degrees, and distinguishing them in their numbers, This is called *Collectio personarum*. The other, *viz.* *Gradus*, sheweth the state or condition of the distant persons, how neere they be, or how far distant asunder (in themselves) from their common Stock, or either from other. This is called, *Habitudo distantium personarum. Et dicitur Gradus, ad similitudinem scalarum graduum, siue locorum proclinium; quia ita gradimur, de proximo ad proximum.*

This before mentioned Line is threefold, *viz.*  $\left\{ \begin{array}{l} \text{Ascending,} \\ \text{Descending,} \\ \text{Collaterall.} \end{array} \right.$

The *Ascending* Line is, from me to my Father, Grandfather, and so upwards.

The *Descending* Line, is from me to my Sonne, Nephew, his sonne, downwards.

The *Collaterall* Line is placed on either side.

This Line also is twofold, *viz.*  $\left\{ \begin{array}{l} \text{Equall,} \\ \text{Vnequall.} \end{array} \right.$

The *equall collaterall* is that, where equally the persons differ from their Common Stocke; As Brothers and Sisters bee equally distant from their Father; As also Brothers and Sisters children from their Grandfather.

The *vnequall collaterall* is, where one precedeth another: Such are brothers, and their brothers and sisters children.

*Affinity* is (after the lawes) *personarum proximitas proueniens ex iustis nuptijs*; A neerenesse of persons proceeding from lawfull marriage. So called *Affinitas, quasi duorum ad unum finem unitas*; A vnion or consolidation of two that be of diuerse Kindreds by marriage or other copulation conioyned

By this, Affinity is contracted two manner of waies, *viz.*

By  $\left\{ \begin{array}{l} \text{Lawfull Marriage,} \\ \text{Vnlawfull Knowledge.} \end{array} \right.$

The first is thus contracted; My brother and I are Consanguine in the first degree, Hee taketh a Wife, her they call, *personam additam personae per carnis copulam*. This is the first kinde of Affinity (contracted by meanes of my brother) *viz.* betweene his Wife and me, and the first degree: for thus they be the kindred and degrees) discerned in Affinitie, *viz.* by the persons

L

that

that be in consanguinitie, or blood, either neerer or farther off. As for Example.

My brother is in the first degree to me in Consanguinity; his wife in Affinity: My brothers Sonne in the second, his Nephew in the third, his Nephews sonne in the fourth. They in Consanguinity: Their wiues in the same degrees, second, third or fourth vnto me, but they in Affinity.

Note that they attaine not (in me) by their addition that, that I haue attained (by blood) in the persons to whom they be added. For herein, that is to say, in Attinencie we bee distinguished in Consanguinity and Affinity. To make it plaine. My brother is my Consanguine, his Wife my Affine, onely they retaine and participate with me the degree, whether it be first, second, third or fourth, that I haue with the persons that they bee carnally knowne by, the which they alter not.

Consequently, they shall be every person in Consanguinity to my wife, in Affinity to me, in what degree in the one, in that degree in the other. But alwaies in the first kinde, be they Brother, Sister, Nephew, Neece, &c. But to returne to our *Batune*. Vpon calleth this *baston* or *batune*, a *Fissure*: and making mention of the variable formes thereof, saith, *Ista Fissura tot modis variantur, quot modis fiunt benda: These Fissures haue as many varieties of formes as the bends haue.*

Seuerall  
formes of Fissures.

For there are of them (saith he)

Plane,	Plaine.
Ingradata,	Ingrailed.
Inuecta,	Inuecked.
Fusilata,	Fufile.
Gobonata,	Gobonated.

And (he saith) it is commonly called a *Fissure* (which is a cut or rent) *pro eo quod findit Arma paterna in duas partes; quia ipse bastardus finditur & diuiditur a patrimonio patris sui: in that it cuts or rents the Coate-Armour in twain, because the bastard is cut off from his fathers Inheritance.* In some Countries they vsed to distinguish these from the lawfull begotten, by setting of two letters vpon their garments, S. and P. *quasi, Sine Patre, without Father.*

*Cui pater est populus, pater est huic nullus & omnis.*

Brats are printledg'd aboue any.

We haue but one Sire; they haue many.

Signification  
of the letters  
S. P.

And perhaps S. P. did signifie *Situs Populo*, the *Sanne* of the *People*. Chafaneus saith, that *bastards* are not capable of their fathers patrimonie, either by law, or custome, *Quia filius Ancilla non erat hares cum filio Libera: The Seruants child must not part stakes with her Mistresses.* Leigh is of opinion, that the lawfull sonne of a *bastard* shall change his Fathers *Marke* to the right side, obseruing still the quantitie thereof: for so I doe vnderstand him, in respect that hee addeth immediately, that the same may at the pleasure of the *Prince* be enlarged, or broken after this manner.

He



He beareth, Azure, a *Bend*, double *Dauncette*, Argent, by the name of *Lorks*. This (saith *Leigh*) shall never be called other than a *Bend*, after it is thus parted: but *bastards* (saith he) haue sundry other marks, every one according to their vnlawfull begettings; which with hundreds of others are the *Secrets of Heraldry*.

Sundry notes  
of bastardy.

Besides those *bearings bend-wise* about demonstrated, wee mentioned another by the name of a *Bendlet*, which hath greater resemblance with a *Bend* than any of the rest; and by the name it may seeme to be some *subdivision* of the *Bend*. It hath yet no certaine quantity, but containeth euermore a sixth part of the *Field* (according to the obseruation of *Leigh*) whereof you haue an example in this next *Esccheon*.

*Bendlet.*



The *Field* is Argent, a *bendlet*, Gules. Two manner of waies doth this charge differ from the *bend*: the one, that the *bend* containeth the fifth part of the *Field* *uncharged*, and the third part thereof charged. And this is limited to the sixth part of the *Field*, which it may not exceed. Secondly, it is distinguished from the *bend*, *secundum locationem*, in place, inasmuch as the *bend* is so placed, as that the corner of the *Esccheon* doth answer to the iust middle of the same, betwene the upper and nether lines thereof: but the *Bendlet* beginneth in

Difference of  
the bend and  
bendlet.

the exact corner of the point of the *esccheon*; so as the lower line is distant from the corner thereof the full breadth of the *bendlet*.

## SECT. II. CHAP. VI.



VR prefixed order doth now call vpon me to bend my course from *bends*, with the parts and *subdivisions* thereof, and to proceed to the *Fesse*, which challengeth the next place. The *Fesse* is an *Ordinarie*, formed of a twofold line, drawne ouerthwart the breadth of the *esccheon*; in the midst whereof is the very center of the Shield. And it containeth the third part of the *Field*, and may not be diminished, albeit the French *Heralds* doe blazon three barres gemels, for a *Fesse* of sixe peeces.

*Fesse* and content thereof.





He beareth Vaire, Or, and Vert, a Fesse, Gules, by the name of *Duffield*. This word *Fesse* is a French word; and doth signifie the *Loines* of a man. This Ordinary hath been anciently taken for the same that we call *Baltheum militare*, or *Cingulum honoris*, a Belt of honour: because it diuideth the Field into two equall parts, it selfe occupying the middle betweene both; euen as the *Girale* enuironeth the middle part of a man, and resteth vpon his *Loines*.

2 Sam. 18. 11.

This *Girdle of honour* may seeme to haue been in ancient time giuen by *Emperours*, and *Kings*, and their *Generals* of the Field vnto *Soldiers*, for reward of some speciall seruice performed by them: and it is not improbable, that such a reward it was, that the *General* of *Dauids* Army, *Ioab*, would haue giuen the *Messenger* that brought him newes that *Abalom* was hanged by the haire of the head in an *Oke*, if he had slaine him: where *Ioab* saith, *Why hast thou not killed him, that so I might haue rewarded thy seruise with tenne Shekles of Siluer, and a girdle (or an arming Belt?)* For some translate it *Cingulum*, some *Baltheum*. Amongst the *Macedonians*, it was ordained by a *Military law* (saith *Alex. ab Alex.*) that the *Souldier* that had not killed an *Enemy*, *Non Militari Cingulo, sed capistro cingeretur*; should not bee girt with an *Arming girdle*, but with a *halter*. And not without reason is a man adorned with a *Military girdle*, signifying he must be alwaies in a readinesse to vndergoe the businesse of the *weale-publike*; for the more speedy performance of which charge, he should haue his garments close girt vnto his body, that the loosenesse of them should giue no impediment to the execution of his assumed charge and enioyned seruices. And these tokens of *Chiuallry* were so highly esteemed in ancient times, that *Saint Ambrose* saith, in his age *Duces, & Principes, omnes etiam militantes, operosis cingulis auro fulgente pretiosis, ambiunt, &c.* Great Captaines, Princes, and Martiall men, delight to weare their Belts curiously wrought, and glittering with gold, &c.

St. Ambrose.

Augustus Imperator.

As the bestowing of this *Military Girdle*, was reputed very honourable, because none were to receiue it but men of merit; so also was it euer accounted most dishonourable for any iust cause to bee againe depriued of the dignity thereof: neither should such an one bee restored thereunto, but vpon very singular and especiall desert, as *Ferrettus* noteth, where he saith, *Augustus laudabiliter militarem disciplinam gessit seuerissime: & priuatos militari Cingulo nunquam restituit, nisi illos pro ceteris virtutum merita insignirent*: *Augustus* the *Emperour* got much honor by the seuerity of his *Military Discipline*: for if a man were once depriued of his *Arming girdle*, he neuer would restore it, vlesse he performed some excellent seruice aboue all others. Notwithstanding, there is also one kinde of putting off the *Belt*, of no lesse honour, than the putting on of it; yea much more glorious it is, in that it is the end and perfection of the other; and that is, when the victory is atchieued, victory being the end of *Arming*, as peace is of *Battell*. To which purpose is that saying, *1 Reg. 20. 11. Ne iactet se qui se accingit, ut qui discingit*: Let not him boast, who girds himselfe, as he that doth vngird: meaning we must not triumph (as the saying is) before the victory; but it being once attained, it is the honour of a generous minde, to put off his *Belt*, and not to sanguine his blade with cold blood. For those

Gallants,

Gallants, who in times and places of peace, are still drawing their swords, like wariours, in times and places of warre, proue (for the most part) peaceabler and calmer than they should be.

But if a Knight be disarmed of his Military girdle by his demerits and offence, he is therewithal deprived of all Military privileges, like as it fareth with a Captaine, who, (if he happen to lose his Ensignes) is disabled to aduance any other in the Field, vntill he hath either regained the same, or by his valour extorted some other from the Enemy. Which kind of deprivation of Knights and Martial men for any notable transgression, was of frequent vse in times past, and in some places is continued vnto this day with greater seuerity and much more infamy than in former times. *Depositiō Cingulorum & Balteorum* (saith Wolfgang. Lazius) quod genus pœna proprio seorsim vocabulo d. *discinctura & rescinctura* vocabatur, manet hodie adhuc in ordine Equestri, maiori quam olim ignominia. Quorū (ut nos dicimus) Equites aurati degradantur. The depriuing of the Belt (which was wont to be termed, the discincture or ungirding) is at this day still in vse amongst Knights, and with more ignominy than was in ancient times: which is nothing else but that which we call Degradation of a Knight. If any aske me how this comes about that such Degradation of a Knight, is more infamous than of old: I answer, it is because it is more rare, and therefore more remarkable. If againe, you aske why it is more rare, than of old: I answer, it is, because it is more infamous, and therefore Princes more vnwilling to inflict it. Howsoeuer, the truth is, that base and vnknighly actions and qualities, deserue a base and vnknighly chastisement.



He beareth Or, a Fesse Dauncette, Sable These Armes Fesse dauncet. pertaine to the worthy Gentleman Sr. Thomas Vanaour, Knight Marshall of his Maiesties most Honourable household, and of the vierge thereto appertaining. Who anciently to the name, as being the Kings Valuafores, being in times past a degree not much inferiour to a Baron, and giuen to their Family ex Regio munere: as Mr. Camden noteth in Yorke Shire, speaking of Haselwood, being the ancient inheritance of the said Family.

Somuch of a Fesse: now of a Cheueron. A Cheueron is an Ordinary, formed of a twofold line Spirewise or Pyramidall; the Foundation being in the Dexter, and Sinister base points of the Esccheon, and the Acute angle of the Spire neere the top of the Esccheon: as in example.



The Field is Topaz, a Cheueron, Ruby. This Coat pertaineth to the Honourable and Ancient family of Stafford, now Barons, and sometimes Earles of Stafford, and Dukes of Buckingham. This Ordinary is resembled to a paire of Bargecouple or Rafter, such as Carpenters doe set on the highest part of the house, for bearing of the rooofe thereof; and besokeneth the archieuing of some businesse of moment, or the finishing of some Chargeable and memorable worke. This was anciently the vsuall forme of bearing of the Cheueron, as appeareth



Idle inuenti-  
ons of Pain-  
ters.

Content of a  
Cheuron.

Note.

Cheuron re-  
uerfed.

Cheuron in  
chiefe.

Accidents of  
an Escoccheon

reth by many *Seales* and *Monuments* yet extant, and is most agreeable to reason, that as it representeth the *Roofe* of a house (though I am not ignorant that *Leigh* saith, it was in old times the *attire* for the *heads* of *Women Priests*) so accordingly it should bee extended to the *highest* part of the *escoccheon*, though farre different is the bearing thereof in these daies. In which respect it were fit that common *Painters*, the common *disorderers* of these *tokens* of *honour*, were better looked vnto; who both in former ages, and much more in these daies, haue greatly corrupted these honourable signes, by adding their new fantastical inuentions, that so they might make the things borne in Coate-Armour more perspicuous to the view, or because they would be thought to be well ouerseene in *Heraldrie*. For indeed they want the eie of iudgement, to see and discern that such is the excellencie of these honourable *tokens*, that the least alteration either by augmentation, diminution, transposition, or whatsoever other meanes, doth occasion a change in them so great, as that they thereby differ from themselues, not onely in their *accidental*, but also in their *substantiall* parts, and cease to be any longer the same they were before, and their owners are debarred to challenge any *proprietie* or interest in them, in respect of such alteration. *Modica alteratio in membro principali magnam alterationem facit* (saith the *Philosopher* :) *A little alteration makes a great alteration in a principall part.* As the least spot in the Eie, which is the worthiest part of the face, doth more disfigure the same, than ten times so much in any other member of the whole body.

The content of the *Cheuron* is the *fifth* part of the *Field* (according to *Leigh*;) but *Chassaneus* reckoneth the same amongst those *Ordinaries* that do occupie the *third* part of the *Field*. You may haue two *cheurons* in one *Field* (saith *Leigh*) but not aboue; and if they exceed that number, then shall you call them *cheuronwaies*. But I suppose they might be termed much better *cheuronels*, that is to say, *Minute* or small *cheurons*; for so is their *Blazon* more certaine. This *charge* following, and the subdiuisions thereof, are diuersly borne, as well in respect of the diuers *location*, as of the variable forme thereof: for sometimes it is borne on *chiefe*, otherwhiles on *base*, sometimes *Enarched*, sometimes *Reuerfed*, sometimes *Fretted*, &c. as hereafter by Examples appeareth.



He beareth, Or, a *Cheuron* in *chiefe*, Azure. Note that the *lower* part of this *cheuron* is farre aboue the ordinarie place of a single *cheuron*; for it is pitched as high as the *Nombrill* of the *escoccheon*, whereas others haue their rising from or neere about the *dexter* and *Sinister* base points. The *Ancestors* of this bearer (saith *Leigh*) haue borne the same otherwaies, which was for some good purpose remoued, although it were better after the common manner of bearing. There are diuers *Accidents* incident vnto this *Ordinarie*, viz. *Transposition*, as in this last *Escoccheon*, *Couping*, *Voiding* and *Reuerfing*. Of all which I purpose to giue seuerall examples in their proper places.

He





The Subdivisions of this Ordinarie are { Chemronell,  
Couple close.

A *cheuronell* is a diminutive of a *cheuron*, and signifieth a *minute* or *small* *Cheuronell* *Cheuron*, and containeth halfe the quantitie of the *Cheuron*, as for example. <sup>what.</sup>



The



an *Acute-Angle* in the *Fesse Point* of the same. A *Gyronne* (as one saith) is the same that we call in Latine *Gremium*, which signifieth a *Lappe*, and is the space betweene the thighes: and thence perchance doe we call the *Groyne*; which name, whether it be giuen to this charge, becaule it determines in *gre-mio*, in the very *lappe* or *midst* of the *Escoccheon*, or becaule it hath a bending like the *thigh* and *legge* together, I cannot define. *Gyrons* are borne diuersly, viz. *single*, by *couples*, of *sixe*, of *eight*, of *ten*, and of *twelue*, as shall appeare hereafter, where I shall speake of *Armes* hauing no *tincture predominating*. For the making this *Ordinarie*, behold this next *escoccheon*, where you shall finde one *single Gyronne* alone, which doth best expresse the manner thereof, as in example.

Signification  
of a *Gyronne*.

Forme of ma-  
king thereof.



Hee beareth, *Sanguine*, one *Gyronne* issuing from the *Chiefe Dexter point*, Or. If these two lines whereof this *Ordinarie* is framed, were drawne thorowout to the *Extremities* of the *escoccheon*, then would they constitute two *Gyrons*, as in this next *Escoccheon* appeareth. But if this *Gyronne* had stood in *Fesse* in the *Dexter* part, and the *Gyronne* *Argent*, then were it the second Coat of the *Lord de Wolfo* of *Swesia*, whose daughter was married to the *Marquesse* of *Northampton*, and after to *Gorge*.

Single Gy-  
ronne.

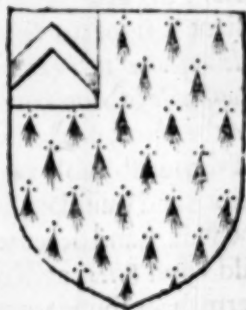


Hee beareth, *Argent*, two *Gyrons*, *Gules*. You need not say, *meeting in Point*, the one from the *dexter Chiefe*, the other in the *Sinister base*, becaule they doe euermore meet in the *Fesse Point*, bee they neuer so many. Here you see, that as two lines drawen, the one *Bendwaies* from the *dexter corner* of the *chiefe* part of the *Escoccheon*, and resting on the *Fesse point*, and the other drawen *Fessewaies* ouerthwart the *Escoccheon*, and meeting with the same in the said *Fesse Point*, doe make one *Gyronne*: so doe the same drawen thoroughout produce two *Gyrons*.

Two Gy-  
ronnes.

So much of a *Gyron*: Now of a *Canton* and *Quarter*: A *Canton* is an *Ordinary* framed of two straight lines, the one drawen *perpendicularly* from the *Chiefe*, and the other *transuerse* from the *side* of the *Escoccheon*, and meeting therewith in an *Acute-Angle*, neere to the *corner* of the *Escoccheon*, as in this next appeareth.

A *Canton*  
what.



He beareth, *Ermyne*, a *Canton*, *Argent*, charged with a *Cheuron*, *Gules*, by the name of *Middleton*. This *Ordinary* is tearmed a *Canton*, becaule it occupieth but a *Corpe* or *Cantell* of the *Escoccheon*. Some *Armorists* doe hold, that the *Canton* is a *Reward* giuen to *Gentlemen*, *Esquiers* and *Knights*, for seruice done by them, and not to a *Baron*. Some others notwithstanding are of a different opinion, that a *Canton* may well beseme an *Earle* or a *Baron* receiuing the same at his *Soueraignes*

Whereof so  
named.



Preheminence  
of certain  
Ordinaries.  
Note  
Base Squires  
how made.  
Rule.

Canton Sin-  
ister.

Quarter what.

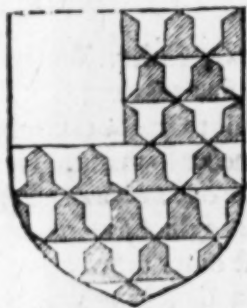
Difference of  
a quarter and  
Canton.

Estanton.

The quarter a  
reward for  
service.

hand; yet is the *Quarter* to be preferred in dignity before the same: and before them both, Sir John Ferne, preferreth the *Escucheon* of *Pretence*, which he calleth an *Engislet* or *Fessy Target*. Note that a *Canton* parted trauerswaies, whether it be from the *Dexter* corner, or from the *Sinister*, doth make two *Base Squires*. And if the *Canton* bee placed in the *Dexter* corner of the *Escucheon*, you must in *blazon* onely name it a *Canton*, not making any mention of the locall situation thereof: But if it be placed on the *Contrary side*, then must you in *blazon* adde this word *Sinister*, as he beareth a *Canton Sinister*. The *Sinister Canton* is all one with the *Dexter* in forme, in quantity, and in estimation, but differeth from the same both in regard of the locall position thereof (by reason that it is placed in the *Sinister* corner of the *Escucheon*) as also in that it is not of so frequent vse.

Hitherto of a *Canton*: now of a *Quarter*. The *Quarter* is an *Ordinary* of like composition with the *Canton*, and holdeth the same places, and hath great resemblance thereof; insomuch as the same *Rules* and *Observations*, that doe serue for the one, may be attributed to the other, *Quia similitum similis est ratio*: of like things the reason is alike. The only *Difference* between them is, that the *Canton* keepeth onely a *camle* or small portion of the *Corner* of the *Escucheon*, and the quarter comprehendeth the full fourth part of the *Escucheon*, as in example.



He beareth *Verrey*, Argent and Sable, a *Quarter*, Gules, by the name of *Estanton*. Albeit that (according to Leigh) the *Quarter* is for the most part giuen by *Emperours* and *Kings* to a *Baron* (at the least) for some speciall or acceptable seruice done by him; yet dowe find the same bestowed vpon persons of *meaner dignity* for like occasion. Contrariwise, the *canton* (being receiued at the Soueraignes hand) may beseme the dignity of a *Baron* or an *Earle*, as afore said.

Hauing spoken of the *Canton* and *Quarter*, as much as for this present is requisite; I will reserue some other their adiuncts to a more conuenient place. And will now speake of a *Pile*, shewing some variable examples of the diuerse bearing thereof.

A Pile what.

A *Pile* is an *Ordinary* consisting of a twofold line formed after the manner of a *Wedge*; that is to say, broad at the vpper end, and so lessening by degrees throughout with a comely narrownesse and *Taper-growth*, meeting together at the lower end in an *acute Angle*, as in this next *Escucheon* appeareth.



Vie of the  
pile.

He beareth Argent, a *Pile*, Gules. This *Coat* pertained to the right worthy and valiant Knight Sir John Chaudos, Baron of Saint Sauours, le Viscount in France, great Seneschall of Poictow, high Constable of Aquitaine. All giuen him by King Edward the third, who also made him one of the Founders of the most noble Order of the *Garter*. In all fortifications and buildings in case the ground be distrusted to be vn sure and deceiuable: Men are accustomed to build vpon *Piles*, and by them to force an infallible, and permanent foundation.

Sometimes

Sometimes you shall finde *three* of these in a *Field*, as in this next example.



The *Field* is, Or, *three Piles*, meeting neere in the *Base* of the *Escutcheon*, Azure. This *Coat* was borne by Sir *Guy Bryan* Knight, one of the Noble *Knights* of the most *Honourable* order of the *Garter*, in the time of King *Edward* the *third*: and hee was also a chiefe meane vnto the said *King* for obtaining the *Charter* of *Priviledge* and *freedome* of his *Majesties* *Forrest* of *Deane*, in the *County* of *Glocester*, for the benefit of the *Inhabitants* of the same *Forrest*.

Sir *Guy Bryan*.

Sometimes you shall find this *Ordinary* borne, *transposed* or *reuerfed*, contrary to the visuall *forme* of their *bearing*, viz. with their *points* *upward*, which naturally ought to be *downewards*, being supposed to be a peece of *Timber*, whose nether part is sharpned, to the end it may be more commodiously driuen into the ground; as in example.

Note.



He beareth *Argent*, *three Piles*, one *issuing* out of the *Chiefe* betweene the *two* others *transposed* or *reuerfed*, *Sable*, by the name of *Hulles*. The *Pile* is an ancient *Addition* to *Armory*, and is a thing that maketh all *foundations* to be firme and perfect, especially in *Water-workes*.

When there is but one *Pile* in the *Field*, it must containe the *third* part of the same at the *Chiefe*. This *Ordinary* is diuersly *formed*, and *borne*, as in these next *Escutcheons* appeareth.

Rule.



He beareth, *Argent*, a *Triple Pile*, *Flory* on the *tops*, *issuing* out of the *Sinister* *base*, in *Bend*, towards the *Dexter* corner, *Sable*. This sort of bearing of the *Pile*, hath a resemblance of so many *Piles* driuen into some *water-work*, and by long tract of time, incorporated at their heads, by reason of an extraordinary weight imposed vpon them, which gaue impediment of their growth in height.



He beareth, *Argent*, a *Pile* in *Bend*, *issuing* out of the *Dexter* corner of the *Escutcheon*, *Sable*, *Cotised*, *Ingrailed*, *Gules*. I haue made speciall choice of this *Coat-armour*, (out of the *glory* of *Generos.*) as well for the *rarenesse* thereof, as for that I find the same there commended for *faire Armory*, and good in regard of the variety thereof for *Blazoners* to looke vpon.



He beareth, Azure, a *Pile waied*, issuing out of the *Dexter corner* of the *Esccheon*, *Bendwaies*, Or, by the name of *Aldam*. As this *Pile waied* issueth out of the *Dexter*, so also may the same be borne from the *Sinister chiefe point*. Moreover you shall finde them borne in *Pale*, and sometimes issuing out of the *Base* with the point thereof transposed; which I leaue to obseruation.

Now the bearing of *Waues*, or of things waied, may well fit those that are tried in the furnace of *Afflictions*, which are the badges and testimonies of our election in *Christ*, who suffered for vs; The Iust for the vniust, to bring vs vnto God. Therefore we should beare our afflictions gladly, forasmuch as if we suffer with *Christ*, we shall also be glorified with him. For to doth the Apostle admonish vs, saying, *That no man should be moued with these afflictions, for yee your selues know that we are appointed thereunto*, 1 *Thessal.* 3. 3. And againe, *Then therefore suffer affliction as a good Souldier of Christ*, 2 *Tim.* 2. 3.

So much of *Piles* and their variety, aswell of *Forme*, as of *Location*. There rest yet some other sorts of *Ordinaries*, that are composed of a *two-fold line* not hitherto spoken of.

Such are these, viz.  $\left\{ \begin{array}{l} \text{Flasque.} \\ \text{Flanch.} \\ \text{Voider.} \end{array} \right.$

In some mans conceite perhaps these *Ordinaries* last mentioned, might haue beene more firly placed amongst such as are before handled, and are composed of a *single Line*, (of which number these may be well reckoned, if we consider them each one apart by themselves:) but forasmuch as none of them are borne *single*, but alwaies by *couples*; for conueniency I haue chosen rather to sort them with these that are formed of a *Two fold Line*; and first of a *Flasque*.

A Flasque  
h.t.

A *Flasque* is an *Ordinary*, consisting of one *Arch line*, drawne somewhat distant from the corners of the *Chiefe*, and meanly swelling by *degrees* vntill you come towards the *middest* of the *Esccheon*, and from thence againe decreasing with a like comely descent vnto the *Sinister base points*; as in example.

A Flasque  
what kinde of  
reward.



eth to bend or bowe.

The *Field* is Or, two *Flasques*, Azure. This *Reward* (saith *Leigh*) is to be given by a *King* for *vertue* and *learning*, and especially for seruice in *Ambassage*: for therein may a *Gentleman* deserue aswell of his *Soueraigne*, as the *Knight* that serueth him in the *Field*. This is called an *Arch* of the *Latine* word *Arcus*, that signifieth a *Bow*, which being bent hath a moderate bowing, voide of excesse of *tuberositie*. This word *Flasque* is deriued, either from the *French* word *Fleschier*, or from the *Latine* word *Flecto*, which signi-

The



The next in order is the *Flaunch*, which is an *Ordinary* formed of an *Arch line*, taking his beginning from the *corner* of the *chiefe*, and from thence compassing orderly with a swelling embossement vntill it come neere to the *Nombrill* of the *Escoccheon*, and thence proportionably declining to the *Sinister base point*, as in this next *escoccheon*.



Hee beareth, Ermyne, two *Flanches*, Vert. This (saith Leigh) is one degree vnder the foresaid *Flasque*, yet it is commendable *Armory*. This word *Flanch* (as some doe hold) is deriued from the *French* word *flans*, which signifieth the *flanke* of *man* or *beast*, that includeth the *small guttes*, because that part strouteth out, *cum tumore quodam*, as it were a *blowne bladder*. Sometimes you may find this *Ordinarie* made of some other forme of *Lines* than *plaine*, which when it shall happen, you must in the *blazon* thereof, make speciall

Note.

mention of the *forme* of *Line* whereof it is composed.

Last of all in our *Ordinaries*, commeth the *Voider*; consisting of one *Arch-line* moderately bowing from the corner of the *chiefe* by *degrees* towards the *Nombrill* of the *Escoccheon*, and from thence in like sort declining vntill it come vnto the *Sinister base*, and hath a more neere resemblance of the *bent* of a *Bow* than the *Flanch* hath, in that it riseth not with so deepe a compasse, as in example.

Voider what.



He beareth, Tennè, two *Voiders*, Or. This is the *Reward* of a *Gentlewoman* for seruice by her done to the *Prince*; but when the *Voider* should be of one of the *nine furies* or *Doublings*. Such *Reward* (saith Leigh) might the *Dutches of Montfort* haue giuen to her *Gentlewoman*, who serued her most diligently, not onely while shee kept the *Towne of Hanybot*, but also when shee rode armed into the *Field* and scared the *Frenchmen* from the *sige* thereof. These are called *Voiders*, either because of the *shallownesse* wherein they doe re-

Reward for a VVoman.

semble the accustomed *voiding Plates* with narrow brims vsed at *Tables*, or else of the *French* word *voire*, which signifieth a *looking Glasse* or *Mirror* (which in ancient times were commonly made in that bulging forme) especially considering they are giuen to *Gentlewomen* in recompence of seruice, vnto whom such gifts are most acceptable; and withall implying that *Gentlewomen* so well deseruing, should be *mirrors* and *patternes* to others of their sex, wherein to behold both their *duties*, and the due *reward of vertues*. His counsell was so very behouefull, who aduised all *Gentlewomen* often to looke on *Glasses*; that so, if they saw themselves *beautifull*, they might be stirred vp to make their *mindes* faire by *vertue* as their *faces* were by nature: but if *deformed*, they might make amends for their outward *deformity*, with their *interne pulchritude* and *gracions qualities*. And those that are proud of their *beauty*, should consider, that their owne hue is as brittle as the *Glasse* wherein they see it; and that they carry on their shoulders nothing but a *Skull wrapt in skinne*, which one day will be loathsome to be looked on.

Voiders why so called.

## SECT. II. CHAP. VII.

Ordinaries of  
lines more than  
two-fold.



Auing shewed the manner and making of such *Ordinaries* as are composed of a *twofold Line*: we will now proceed to that other member, of the *Distribution* before deliuered, which maketh mention of *Ordinaries*, consisting of *Lines more than twofold*; and will shew how they also are made.

Such *Ordinaries* doe consist of *Lines* { *Threefold,*  
*Fourfold.*

Inescoccheon  
what.

Those that are formed of a *threefold line*, are the *Inescoccheon* and the *Orle*. The *Inescoccheon* is an *Ordinary* formed of a *threefold line*, representing the shape of the *Escoccheon*, as in example.

Inescoccheon  
named Escoccheon of Pre-  
tence.



Note.

He beareth, Ermyne, an *Inescoccheon*, Gules, by the name of *Hulgreue*: This name of *Inescoccheon*, is *proper* onely to those that are borne in this place, for if the same were born in any other place, than vpon the *Fesse point* of the *Shield*, you should terme the same then an *Escoccheon*, and not an *Inescoccheon*: so must you also, if there be more than one in the *field*. This *Escoccheon* is sometimes termed an *Escoccheon of Pretence*, as shall appear hereafter. This *Ordinary* containeth the *fifth part* of the *field* (saith Leigh, but his demonstration denoteth the third part) and may not be diminished; and albeit it be subiect to some alteration, by reason of the different formes of *Lines* before specified, yet keepeth still *one set forme* of an *Escoccheon*, as we shall see by and by.

Composition  
of an Orle.

The next in ranke of this kinde is the *Orle*, which is an *Ordinary* composed of a *threefold line duplicated*, admitting a *Transparencie* of the *field*, thorowout the innermost *Area* or space therein inclosed. This hath the forme of an *Inescoccheon*, but hath not the *solid substance* thereof, being euermore *voided*, as in these following *Examples* appeareth.

Derivation.



Derivation.

He beareth, Or, an *Orle*, Azure, by the name of *Bertram*, Lord of *Bothall*. This word *Orle* seemeth to be deriued from the *French* word *Oreiller*, which signifieth a *Pillow*, and is attributed to this *Ordinary*, because the same being of a *different tincture* from the *Field*, and formed only of a double tract, in regard of the *transparencie* of the *Field* within, and the surrounding thereof without, it seemeth the resemblance of an *embossed substance*, as if it were raised like a *Pillow* about the *Field*. Vpon termeth it in Latine, *Tractus*,

which signifieth a *Trace*, or *Traile*, because the *Field* is seene both *within* and *without* it; and the *Traile* it selfe is drawn thereupon in a *different colour*. If this were *flored* (saith Leigh) then must it be called a *Tressure*, which must containe

taine the *fifth* part of the *Field*. And if two of these be in an *Escoccheon*, you must terme them a *double tressure*. *Chassanens* saith, that the *Orle* is sometimes formed of many *peesces*, and that they are borne to the number of *sixe*. As touching the *doubling* of this *plaine Orle*, I will not here give *Example*, for that I purpose to present to your view a *Threefold Orle* or *Tract*, which doth include the *twofold*, as in this next *Escoccheon* appeareth.



He beareth Or, an *Orle* of *three peeces*, *Sable*. That this *Ordinary* is borne of many *Tracts*, it appeareth by this *Example*, taken out of *Vpton* for the Readers satisfaction, where it is said, *Sunt insuper alii qui habent istum Tractum triplicatum & quadruplicatum, ut nuper in Armis Episcopi Canomanensis, qui portauit pro Armis unum tractum triplicatum de nigro, in campo aureo*: Some beare the *Orle* *tripled* and *quadrupled*, as the late Bishop of *Maine*, who bare a *tripled Orle*, *Sable*, in a *field*, Or. This *Ordinary* is borne diuersly, according to the severall formes of *Lines*, before handled, as may appeare in the *Examples* ensuing.

Orle of three peeces.



He beareth *Argent*, an *Orle Engrailed* on the *inner side*, *Gules*. I found this forme of *bearing* obserued by an vncertaine *Author*, whom at first I supposed to haue either vnskillfully taken, or negligently mistaken the *Tricke* thereof; but after I had found in *Vpton*, that in *Blazoning* of an *Orle engrailed*, he *Blazoned* the same, *An Orle engrailed on both sides*, I tooke more speciall notice of this kinde of *bearing*, for that such a forme of *Blazon* (proceeding from a man so iudicious in this kinde) seemed covertly to imply a *distinction* of that from this forme of *bearing*. And because *diuersa iuxta se apposita magis elucescunt, things differing giue light each to other*, I will here produce the *Coat* it selfe, and the *Blazon* thereof, as I finde it set downe by *Vpton*.

Orle Engrailed.



*il port (saith he) de Gules vng trace engralee, de chascun cost d'Or*. And in *Latine* thus: *Qui habet ista Arma, portat unum tractum ex utraq; parte ingradatum, de Auro in campo rubro*. He beareth an *Orle engrailed* on both sides, Or, in a *field*, *Gules*. And no doubt by heedfull obseruation you may finde these *Orles* in like sort borne *Inuecked*, *Similium enim similis est ratio*; for like things haue the reason and respect. Note, that diuers *Charges*, as well *Artificiall* as *Naturall*, are borne *Orlewaies*, or in *Orle*; as likewise in forme of *Crosse*, *Bend*,

Note

*Chevron*, *Saltire*, &c. the examples whereof I must passe over, vntill a fit place be offered to handle *Charges* of those kindes. Concerning the *bearing* of *Orles*, composed of the sundry sorts of *Furres*, I hold it needlesse to vse examples to expresse them to the view, for that by consideration of the manifold

sorts



sorts of severall Ordinaries before expressed, their *diuers* manner of bearing may be easily conceiued: and therefore I will leaue them to obseruation.

Ordinaries of  
fourfold lines.

Hitherto haue we considered the making of such Ordinaries as are composed of a threefold Line: Our order calleth me now to speake of such Ordinaries as doe require a fourfold Line for the effecting of them.

Of this sort is the } *Crosse.*  
                                  } *Saltire.*

Crosse.

The *crosse* is an *Ordinarie* composed of a *fourfold line*, whereof two are *Perpendicular*, and the other two are *transuerse*, for so we must conceiue of them, though they are not drawne thorowout, but meet by *couples* in *saure-cute Angles* neere about the *fesse point* of the *esccheon*; to looke vpon (if they were *couped*, as they are sometimes found) like to foure *carpenters squares*; as the example following will demonstrate. This *Ordinarie* is called *crux*, à *cruciando*, or à *cruciatu*, because of the *vnspokeable torture* and *torment*, which they doe suffer, who vndergoe this kinde of death. The *content* of the *crosse* is not the same alwaies: for when it is not *charged*, then it hath onely the *fifth part* of the *field*; but if it be *charged*, then must it containe the *third part* thereof. To giue you particular examples of all the different formes of bearing of the *crosse*, were as needlesse as endlessse, considering the variety set downe by other *Authors*: I will therefore content my selfe with these ensuing.

*Crux dicitur*  
*a cruciatio* in  
regard of the  
*vnspokeable*  
*torture* it gaue  
to the execut-  
ed thereupon.



*Shelton.*

Content of  
the Crosse.

The *field* is *Azure*, a *crosse*, Or: This *Coate-Armour* pertaineth to the right worshipfull familie of *Shelton*, in the *countie of Norfolk*, whence descended that *Honourable vertuous Ladie, Marie Shelton*, who was many yeeres of the *Most Honourable bedchamber*, of that *Glorious Queene Elizabeth*; and was also wife to the right worshipfull *Sir John Scudamore*, of *Home Lacie* in the *countie of Hereford* Knight, *Standard-bearer* to her *Maiesties Honourable band of Gentlemen Pensioners*. This *Ordinarie* is oftentimes *diuersly* named, according to the *diuersitie of Lines* whereof it is composed: for as is the forme of *Lines* whereof it is made, so is the *Denomination* thereof. In the ancientest *Institution* of the *Bearing* of the *crosse* (without all controuersie) it had this forme; which is taken to be the true shape of the *Crosse*, whereupon our blessed *Sauour Christ Iesus* suffered: whose godly obseruation and vse was in great esteeme in the *Primitive church*: though in latter times it hath beene dishonourably entertained by two opposed kinds of *fantasticks*; the one, who so superstitiously dote on it, that they adore it like their *God*; the other, who so vnchristianly detest it, that they slander the most godly and ancient vse thereof, in our first initiating vnto *Christ* as if it were some *diuinish Idoll*. But the true *Souldiers* of such a *captaine* need not to be ashamed to beare their *Generals ensigne*. And this bearing was first bestowed on such as had performed, or at least vnderaken some seruice for *Christ* and *Christian Profession*: and therefore being duly conferred, I hold it the most honourable charge to be found in *Heraldrie*. But the forme and bearing hercof (as well as the *cheurons* formerly spoken of) hath beene also depraued through the

the considerate handling of *common Painters*. For which cause I haue caused this precedent *croffe* onely to bee cut after this fashion, in the rest I haue ensued the vulgar manner of bearing now vsed, chusing rather to sway with the multitude in matters of small importance, than that I would seeme to affect I know not what singularity; *Nemo enim errantem arguit, qui cum multis errat.* This manner of bearing of the *paible croffe* is warranted by Rolles of greatest Antiquity, and is most consonant to reason, that the stemme thereof should be much longer than the *croffe* part, by how much it was requisite that the same was to be deeply fixed in the ground: So then if wee shall compare this ancient bearing, with that of moderne times, wee shall finde this to be naturall, and that *Adulterate*.

*Crosses* doe receiue manifold varieties of *Denomination*, according to the multipliciry of their different shapes, and variable properties of lines whereof they are formed.

Diuers deno-  
minations of  
Crosses.

The bearing of the *croffe*, is the expresse note or badge of a Christian that he beare the same according to the prescript rule and will of his Lord and Master. For as *Barth.* saith, *Insignia ad voluntatem Domini sunt portanda, & non alias.*

All *Crosses* may signify vnto vs tribulations and afflictions, which (how burthensome soeuer they may seeme to the flesh) yet is there much comfort to be found in them, to those that make a right vse of them, and doe vndergoe the burthen of them Cheerefully, and without recalcitration. For it is the propertie of Worldlings that haue beene dandled (as I may say) in *fortunes lappe*, and pampered with worldly delights to forget both God and themselves, and in their fulnesse to spurne and kick vp the Heele; According to that saying of *Moses* in his Song that he made a little before his Death; *But he that should haue beene upright, when he waxed fat, spurned with his heele; He was fat, hee was grosse, hee was laden with fainesse, therefore he forsooke God that made him, and regarded not the strong God of his saluation; Deut. 30. 15.*

Sithence then our Lord and Master (for our sakes) did willingly take vpon him, this grievous, and almost vsupportable burthen, why should we then, that would bee counted his professed Souldiers and Seruants shrink thereat; Especially sithence by the Discipline of the *croffe*, we are brought to the true knowledge of God, his Omnipotency, Wisdome, Iustice, Mercy, and all other his Diuine Attributes, and of our owne miserable and damnable estate, through our adherent and inherent corruption of sinnes aswell Actual, as Originall.

A like forme of *Bearing* of this, is that *Crosse* which we finde borne in the *Shield* of *S. George*; but diuersly from this, both in *Metall* and *Colour*. which of some *Armourists* of *Vptions* time, (as himselfe noteth in his discourse of *Armes*) receiued in those daies a very *Strange* and *absurd* kinde of *Blazon*, which he there setteth downe after this manner; The *Shield*, *Gules*, *four Quarters*, *Argent*: whose reason herein (saith hee) I doe not allow, for that by such manner of *Blazon*, the bearing of a plaine *Crosse* shall neuer bee knowne. Moreouer, herein also may we obserue the *Blazon* herteof to bee erroneous, in that they say, *four Quarters*: which are indeede but so many *Cantons*; else should they all four meete in the *Center* of the *Escutcheon*. This *Ordinarie* is subiect to *voiding* and *couping*, as these examples following shew.



Alphonfus K.  
of Aragon.



He beareth, Argent, a *Crosse voided*, Azure. *Panormitan* writeth of *Alphonfus King of Aragon*, (what time hee besieged *Puteoli*, a citie by the *Sea side* in *Campania*) that resorting daily to the *Sea shore* for his recreation, vpon a time hee chanced to finde the corps of a man of *Genoa* in *Italie*, that had beene cast out of a *Galley*; and thereupon alighting speedily from his horse, caused all others that were neere him to alight; and commanded some to digge the *Grave*, whilest others couered the naked corps: and hee himselfe with his owne

hands did make a *Crosse of wood*, which hee sticke fast at the head of the man so interred; to testifie that all Christian offices may besecme the greatest Kings; and that whatever death we die, it is not materiall, so we liue to Christ. So great is the *Resemblance* ofentimes, of things borne in Coate-Armour: which yet in their *Existence*, are much differing, that a man well scene in *Heraldrie*, may easily commit an error in the *Blazoning* of them, as by comparing of this Coate-Armour with the next will manifestly appear: wherefore you must vse an aduised deliberation in *blazoning*, especially of *Armes* of neere *Resemblance*.

Crosse Fimbriated.



He beareth, Or, a *crosse Patee*, Sable, *Fimbriated*, Gules. The reason wherefore this Crosse is called *Patee*, I will presently shew you, when I come to speake of the Shield of *Cadwallader*. This approacheth neere to the former in respect of the *double tract* thereof; yet doth it much differ from the same in substance, forasmuch as the *charge* of that is a *twofold crosse*, viz. one surmounted of another, and this a *single crosse bordured*, or inuironed with a *hemme* or edge.

Moreouer, that this is not a *crosse* of Gules, *surmounted* of another, Sable, it is cleere, because the *edge* that goeth about this *crosse* is much narrower than is the space betweene those two *crosses*. Besides, it cannot stand with the *Rules* of good *Armorie*, to beare colour vpon colour, or *metall* vpon *metall*. This is called a *crosse Fimbriated*, of the Latine word *Fimbria*, which signifieth an *edge*, *welt*, or *hemme* for a *Garment*, and is to be vnderstood to be of the same thickness with it, and not to lie either vpon or vnderneath.

Crosse Engrailed.



He beareth, Ermyne, a *crosse engrailed*, Gules, by the name of *Norwood* of *Lekhampton* in the county of *Glocester*. As this *crosse* is formed of *bunched lines*, so are there others that are composed of sundry other *sorts of lines* before shewed, as experience will informe you, and as you may in part see by the example following.

He





He beareth, Argent, a *crosse wauey, voided*, Sable, by the name of *Duckenfield* in *Denonshire*. In Coates of such bearing, you shall not need to say in the *blazon* of them, that the *charge* (whatsoever the same bee) is *voided* of the *Field*: because when you say *only voided* and no more, it is alwaies vnderstood to be *voided* of the *Field*. Crosse wauey

Of all other sorts of *crosses* the *crosse wauey* is a more speciall note of tribulation, in regard it representeth the turbulent *Waues* or *surges* of the Seas, occasioned by some turbulent gust or flaw of boysterous windes or stormes, causing a successe of surging billowes: notifying vnto vs consequent afflictions and troubles following immediately one vpon anothers necke, which the children of God must sustaine with a constant resolution, following therein the instruction of *Ecclesiasticus* 2. 1. *My sonne, if thou wilt come into the seruice of God, stand fast in Righteousnesse and feare, and prepare thy soule vnto temptation. And againe, Settle thy heart and be patient, bow downe thine eare, and receiue the words of vnderstanding, and shrink not away when thou art assayed, but waite vpon God patiently; Ioyne thy selfe vnto him and depart not away, that thou maist be increased at thy last end, Verse 3.*



He beareth, Or, a *crosse patee fitched* in the foote, Gules. This Coate was borne by *Galfride de Scuda-* Crosse Patee  
Fitched.  
*more* that liued in the time of *King Henry the second*; it is termed *Fitched* of the Latine word *figo*, which signifieth *to fasten* or *make sure*, because by the meanes of the *sharpenesse* added to the foot thereof, it becometh more apt to be fastned any where. There is another sort of *Fitching* of *crosses* that haue the whole fourth part *figetive*, as in this next *Escocheon*.



The *Field* is *Iupiter*, a *crosse Patee* on three parts, and *Fitched* on the fourth, Sol. This (saith *Gerard Leigh*) was the *Shield* of blessed *Cadwallader* last King of *Britaines*; who slew *Lothaire* King of *Kent*, and *Ethelwold* King of *South-Saxons*. I confesse, in terming this kinde of *crosse* a *crosse Patee*, I differ from *Leigh* who calleth it *formie*: But *Chassaneus* blazons it *Patee*, and giueth this reason thereof, *Quia extremitates eius sunt patula*, because his ends are broad and opened, *Chas. fol. 28.* *Bara* is of the same opinion; *Bara* Crosse Patee  
on three parts  
and Fitched on  
the fourth.

le *blazon des Arm. 67.* and with these agree many of our *Blazoners*.



The field is *Iupiter*, a *croffe potent fished*, *Sol.* This kinde of *croffe* was borne by *Etheldred* King of the *West Saxons*, who lived *Anno Salutis 946.*

What a *potens* is I haue formerly shewed in the first *Section*, page 27. It may also be blazoned a *croffe crowchee*, for the resemblance that it hath of a *Crowche*, which *Chaucer* calleth a *potent*, which is properly figure: For were it that the ouerthwart or *croffe* part here-

of should be exempted, then would the middle part shew it selfe to be a perfect *Crowche*, vsed for the stay and sustentation of feeble and aged persons. Like as old Age is a blessing of God, so contrariwise it is a token of his heauy displeasure, to be cut off before a man shall attaine thereto: As appeareth by that saying of God vnto *Eli* the Priest, *Behold, the Daies come, that I will cut off thine Arme, and the Arme of thy fathers house, that there shall not be an old man in thine house, 1 Samuel 2.31.* And againe, *And there shall not be an old man in thy house foreuer, Verse 32.* And further, *And all the multitude of thine house shall die when they be men, Verse 33.* Moreouer it is said in the Prophet *Zechary* on the contrary part, *Thus saith the Lord of Hostes, There shall yet old men and old women dwell in the streets of Ierusalem; and every man with his Staffe in his hand for very Age: Whereby is meant, That God would preserue them in life, so long as nature might sustaine them.*

*Zech. 8.4.*



The Field is *Iupiter*, a *croffe patonce Sol.* You may read in *Leigh* his accidents of Armory, pag. 59. that King *Egbert* did beare in battell a *croffe* of this forme or fashion in his left hand, and in his *Azure* coloured banner likewise. Here you may obserue how this *croffe patonce* differeth from the *croffe patee* (demonstrated before in the Shield of *Cadwallader*) and also from the *croffe Flourey* or *Flurtee* which I shall presently shew you in *Penthars* Coate-Armour.

Whereas I haue formerly made mention of *Voiding*, in the Chapter of *bends*, and of one other *Accident*, namely *Couping*, in the Chapter of *Fesses*, I will now expresse them both in one example in this *esccheon* following.

*Crosse voided  
and Couping.  
Piercing wnat.*



Hee beareth, *Argent*, a *croffe voided and couped*, *Sable*, by the name of *Woodnoth.*

There is another *Accident* whereunto this *Ordinarie* is subiect, that is to say *Piercing*. *Piercing* is a *Penetration* or *Perforation* of things that are of *solide substance*: and it is threefold:

That is to say,  $\left\{ \begin{array}{l} \text{Round.} \\ \text{Losengwaies.} \\ \text{Quadrate.} \end{array} \right.$

As

As touching *Round piercing*, you haue an example in this next following *Escocheon*.

Round Piercing.



He beareth, *Sable*, a *Crosse couped, Pierced*, *Or*, by the name of *Grill*. If this *Round* in the middest were of any other colour than of the *Field*, then should you account the same to be a *Charge* to the *Crosse*; wherefore good heed must be taken in *blazoning* of *Coates* of this kinde, and chiefly of the *Orbicular forme* in the middest of the *Charge*; to the end that you may know when to take the same for a *Piercing*, and when for a *Charge*.



The *Field* is *Azure*, a *Crosse Moline Pierced Losenge-waies*, *Or*. This is the second forme of *Piercing* before mentioned, and the *Coate* was borne by *Richard de Molineux* of *Lancaster*, that liued in the time of *King Richard the second*. Concerning this *Crosse Moline*, (*Leigh* faith) that if it stood *Saltire-waies*, then should you call it *Ferre de Molin*, that is to say, a *Mill Rinde*, or the *Inke* of a *Mill*: which to me seemeth a very *Paradox*, that *transposition* (being a thing merely accidentally) should giue a new *denomination*, to the thing trans-

Crosse Moline Losenge pierced.

posed, and consequently alter the essence thereof: *Quia nouum nomen dat nouum esse rei*; where are new names, new things are supposed to be. It were a thing worthy of admiration, that *Accidents* should haue such power in them, for *Aristotle Physicorum* 1. faith, *Accidentia possunt miraculose, & non alias mutare subiectum*: *Accidents change not the subiect but by Miracle*. Addition doubtlesse and Subtraction, are of greater force than *Transmutation* or *Location*, yet is there no such power in them, as that they can alter the essence of any thing, *Quia augmentum vel diminutio* (saith *Chassaneus*) *circa accidentia contractum, non reponunt contractum in diuerso esse, neq; per ea intelligitur ab eo in substantiabilibus recessus*: the adding or diminishing of *Accidents* makes not the thing lose the nature of his being.



He beareth, *Azure*, a *Crosse Moline, Quarter-pierced*, *Or*. This *Coate* was borne by *Thomas Molyneux* of *Haughton*, in the County of *Nottingham*, that liued in the time of *King Henry the fourth*. *Leigh* in *blazoning* of this forme of *Crosse*, maketh no mention at all of the *Piercing* thereof, perhaps because it resembleth the *Inke* of a *Mill*, which is euermore *Pierced*. This is termed *Quater-pierced*, quasi *Quadrare pierced*, for that the piercing is square as a *Trencher*.

Crosse Molyne quarter pierced.

So much of the *Crosse*, with the *Accidents* thereof: Now of that other *Ordinary*



A Saltire what.

dinary that is framed also of a *four-fold Line*, that is to say, a *Saltire*. A *Saltire* is an *Ordinary* consisting of a *four-fold Line*, whereof *two* are drawne from the *Dexter chiefe* towards the *Sinister base corners*, and the *other* from the *Sinister chiefe* towards the *Dexter base points*, and doe meete about the middest by *couples* in *acute Angles*. I know the learned *Geometer* will find many more *Lines* here than I doe mention: but (as I said of *lines* in the *Crosse*) this our description agreeth best with *Heralds*, and our purpose.

The vse of a Saltire.



He beareth, *Sable*, a *Saltire*, *Argent*, by the name of *Astun*. In old time (saith *Leigh*) this was made of the height of a *man*, and was driuen full of *Pinnes*; the use whereof was to *scalle* the *walles* therewith, to which end the *Pinnes* serued commodiously. In those daies (saith he) the *walles* of *Townes* were but *low*, as appeareth by the *walles* of *Rome*, of which *Remus* easily leaped ouer: and the *walles* of *Winchester*, which were overlooked by *Colebrand* the *Chieftaine* of the *Danes*, who was slaine by *Guy Earle* of *Warwicke*, who was

Champion for king *Athelstane*.

A Saltire charged.



He beareth, *Gules*, a *Saltire*, *Verrey*, by the name of *Willington*. This *Ordinary* is limited to the *fifth part* of the *Field*, the same not being *charged*; but if it bee *charged*, then shall it containe the *third part* thereof. This *charge* also *varieth* his name in *Blazon* according to the diuerse formes of *Lines* whereof the same is composed; for that it is no lesse diuersly made in respect of the *lineaments* thereof, than the *Crosse* before handled.

## SECT. II. CHAP. VIII.

Diuerse bearing of Ordinaries.



Auing hitherto shewed at large the seuerall formes of making of such *Charges* as we call *honourable Ordinaries*: Order requireth, that I should now shew their diuerse manner of *Bearing*, according to our prefixed *Distribution*.

These are borne } *Simple*,  
                              } *Compound*.

Those are said to bee borne *Simple*, when onely *Ordinaries* doe appeare in the *Field*.

Comprehending

Comprehending  $\left\{ \begin{array}{l} \text{One sort.} \\ \text{Diuers sorts.} \end{array} \right.$

*Ordinaries* are said to be of *one sort*, when onely one kinde of them is borne in the *Field* without mixture of any other.

Ordinaries of one sort what.

Whose bearing is  $\left\{ \begin{array}{l} \text{Single.} \\ \text{Manifold.} \end{array} \right.$

By *single bearing* I vnderstand some one *Ordinary* borne alone in the *escutcheon*: such are these precedent examples before handled.

Single bearing what.  
Manifold bearing what.

By *Manifold bearing* of *Ordinaries*, I meane the bearing of diuers *Ordinaries* of the same kinde, whether the same bee borne of *themselves* alone, or else *coniunctly* with some of their *Subdiuisions*.

Which Forme of bearing is *two-fold*, viz.  $\left\{ \begin{array}{l} \text{One vpon another.} \\ \text{One besides another.} \end{array} \right.$

What is meant by the bearing of *Ordinaries* of one kinde, one vpon another, may be easily conceiued by these foure *escutcheons* next following.



He beareth, *Ermyne*, a *rosse*, *Gules*, surmount of another, *Argent*, by the name of *Malton*. Amongst the *rosses* formerly exemplified, I haue giuen an example of one much like to this in shew, but yet much differing from the same, as you will easily finde by comparing them together: for in the former the *field* sheweth thorow the *innermost* parts thereof, but in this it is farre otherwise: forasmuch as herein are *two rosses*, whereof that which lieth next the *Field* is, *Gules*, and the other that is placed vpon the same is

*Argent*; so as in this it can by no meanes be conceiued to be of that kind before handled, for then should the *Ermynes* appeare in the inner part thereof as well as in the rest of the *Field*, then might you boldly call the same a *rosse voided*, as that formerly handled.



Hee beareth, *Vert*, a *rosse couped*, *Argent*, charged with another, *Gules*. This example doth more apperantly expresse the double *charge* shewed in the last precedent *escutcheon*, for that the *rosse* that lieth next the *field* is made more spacious than the former: and withall it doth informe our vnderstanding, that there is great difference betweene the bearing of this, and of the *Crosse fimbriated*, herein, that in the *rosse fimbriated* the edges thereof doe occupie the least portion thereof, and in this the surmounting *Crosse* hath the

least

least part of the same. This therefore cannot by no meanes be vnderstood to be a *Crosse fimbriated*, for so should the guard or edge thereof bee larger than the thing that is said to be guarded, which were a very absurd affirmation.

Saltire Charged.



Saltire what vñe thereof.

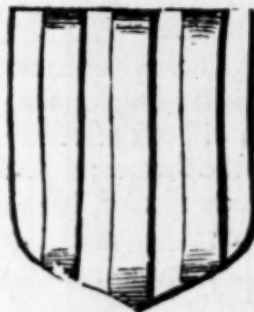
He beareth, Gules, a *Saltire*, Or, charged with another, Vert, by the name of *Andrewes*. What hath beene formerly said in the last precedent example touching the *Crosse*, doth hold alio in this and other like bearings: for in things hauing a conformity or resemblance one of another, the same reason holdeth in the one as in the other: where contrariwise, of things hauing no resemblance or likenesse the reason is diuerse. This Engine (as *Leigh* noteth) in old time was of the height of a man, and was borne of such as vsed to scale

the walles of *Cities* or *Townes* (which then were but low) and it was driuen full of pinnes fit for that purpose. *Vpton* saith, it was an Engine to catch wild beasts, and therefore bestowed vpon rich and couetous persons, that willingly will not depart from their substance.

Ordinaries borne one besides another.

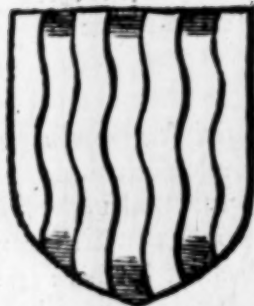
Proceed wee now to examples of *Ordinaries* of the same kinde borne one besides another: such are these next following, and their like.

Three Pallets.



The *Field* is, Argent, *three Pallets*, Gules. This *Coat* appertaineth to the ancient *Familie* of *Berchem*, Lord of *Berchem* in *Brabant* neere *Antwerpe*. And as there are *Ordinaries* of this kinde borne in *straight lines*, so are they also borne in *lines vnde*, as in example. The bearing of *Piles*, *Pales*, *Bends*, *Barres*, and their extracted parts, was called of old *Heralds*, *Restriall*, in respect of their strength and solid substance, which is able to abide the stresse and force of any triall they shall be put vnto.

Pallets waued.



He beareth, Argent, *three Pallets Waue*, Gules, by the name of *Downes* of *Debnam*, *Suffolke*. Note, that such *Ordinaries*, as either of themselves, or else by reason of some charge imposed vpon them, doe challenge the *third part* of the *Field*, are exempted from this kind of bearing one besides another, because of such the *Field* can containe but one of them at once. But their *Deriuatiues* or *Subdiuisions* may well be sorted with them in the same *Escutcheon*: as a *Pale* betweene two *Endorpes*, a *Bend* betweene two *Cotiffes*, and such like of the same

kinde. As in example.

The





The *Field* is Azure, a *Bend Ingrailed*, Argent, *Cotised*, Or. This *Coat-armour* pertaineth to the worthy Familie of *Fortescue* of *Deuon*. As these *Cotisses* are borne plaine, so shall you finde them *varied* after the diuers formes of *Lines* before expresse, as in these examples following may in part bee scene : and *Vpon* assertion (before deliuered) touching their diuersitie of shape approued ; as by practice the diligent obseruer shall easily perceiue.



He beareth, Sable, a *Bend*, Argent, betweene two *Cotisses dauncettie*, Or, by the name of *Clopton*, albeit these *Cotisses* may seeme to be of a diuerse kind from the *Bend* wherewith they are sorted: yet is it otherwise inasmuch as they are subdiuisions abstracted from the *Bend*, as hath beene before shewed. Now I will shew you one example of two *Bends* borne one besides the other.



The *Field* is Argent, two *bends*, Gules. This *Coat-Armour*, I finde in an Ancient *Manuscript*, of Collection of *Englishmens Armes* in *Metall* and *Colours*, with the *Blazon* in *French*, of the time of our *Henry the Sixt*, as it is apparent by the Character of the letter: ouer which *Coat-Armour* is there written the bea-  
 rers name, viz. *Monsieur Iohn Haget*, from whom *Master Bartholmew Haget*, late *Consull* of *Aleppo*, deriueth his descent. This booke at this present remaineth in the custody of a worthy friend of mine, a curious Collector and carefull preseruer of such ancient monuments. I here give this *Coat* the same *Blazon* that it there hath, by which their error appeareth, who terme these *Bendlets*, and denie that two *Bendes* can be borne in one *Field*; which opinion of theirs occasioneth the greater admiration in me because the Authors which prescribe certaine and iust quantities to *Ordinaries* allow the content of the *Bend vcharged* to be the fifth part of the *Field*. As for *Ordinaries* of other sorts borne likewise one besides another of the same kind, behold these next Examples.



He beareth Azure, three *Barres waued*, Argent, by the name of *Samsford*. To the end I may make plaine (by demonstration) the vse of the seuerall formes of *Lines* before expresse, I made choice of this *Coat-armour*; to exemplifie the third sort of *Bunched Lines* there mentioned. This kind of *bearing* may put vs in minde, that like as in a tempestuous storme, the seas being troubled, do raise their waues one immediatly vpon an another: So likewise hath God ordained that one trouble  
 O should

should succeed an other to keepe his chosen in continuall exercise, and may haue manifold experiments of his gracious prouidence and fatherly care, in preseruing of them in all their troubles, and giueth them a comfortable event, and happy end of all their afflictions: As appeareth, *Iob* 5. 19. *He shall deliuer thee in fixe troubles, and in the seuenth the euill shall not touch thee.* It is a blessed thing to be vnder Gods correction, as witnesseth *Iob* 5. 17. *Behold, blessed is the Man whom God correcteth, therefore refuse not thou the chastisement of the Almighty: for he maketh the wound and bindeth it vp, he smiteth and his hands make whole, Verse 18.* Againe, he deliuereth the poore in affliction, and openeth their Eare in trouble, *Iob* 36. 15. By afflictions God moueth the hearts of his Children to feele their sinnes, that they may come to him by repentance, as he did *Manasseh.* And if they be bound in fetters and tied with cords of affliction, (*Iob* 36. 8.) Then will he shew them their worke, and their transgressions that they haue exceeded, Verse 9. Behold God exalteth by his power, what teacher is like vnto him? Verse 22. Affliction bringeth vs to knowledge and acknowledging of our sinnes, as we may see, *Deuter* 31. 17.

Dauncette.



He beareth, Or, three *Barres Dauncette*, Gules, by the name of *Delamare* This example serueth to inform our vnderstanding of the vse of that sort of *Acute angled Ordinaries*, that in *Blazon* we terme by the name of *Dauncette*; and is in shape like to that other sort of *Acute angled Line*, which is there named *Indented*, but differeth from the same only in quantity, wherein these doe exceed those, as being more spaciously drawn than they.

Ordinaries of diuers Kindes.

Now from *Ordinaries* of the same kinde borne one *upon another*, and one *besides another*, with their extract d *Subdiuisions*, proceed we to *Ordinaries* of diuers Kindes, and their *Diminutives* abstracted from them, eftsloones found likewise borne both *one upon another*, and *one besides another*: Such are these next following, and their like.

Cheueron with Barres Gemelles.



He beareth, Gules, on a *Cheueron*, Argent, three *Barres Gemelles*, Sable, by the name of *Throkorton* of *Gloucester shire*. These are termed in *Blazon* *Barres Gemelles*, of the Latine word *Gemellus*, which signifieth a *Twin*, or children of one birth, as *Gemelli fratres*, brothers of one birth: for like as these are twinnes of a birth, so are those in like sort borne by couples.



He beareth, Sable, a *Pile*, Argent, surmounted of a *Cheueron*, Gules, by the name of *Dyxton*. This *Coat* is found in the *Abby Church* of *Cirencester* in the *County* of *Gloucester*; and it serueth fitly to exemplifie a *Rule* formerly deliuered touching the visuall *Blazoning* of distinct things borne in one *Escutcheon*; viz. that the *Charge* lying next and immediately vpon the *Field*, shalbe first nominated, and then things more remote.

Pile and  
Cheueron.



He beareth, Sable, on a *Saltire Engrailed*, Argent, an *Escutcheon*, Or, charged with a *Crosse*, Gules, by the name of *Morris*. It may bee of some conceiued that there is false *Armorie* in this *Coat*, in respect of the *Escutcheon*, Or, placed vpon the *Saltire*, Argent, which is *Metall* vpon *Metall*, a kinde of bearing (as also colour vpon colour) vterly condemned for false *Armorie*: but such kinde of falsitie is euermore meant of metall vpon metall, or colour vpon colour, placed in one selfsame *Escutcheon*: but here are seuerall *Shields*, and those pertaining

Saltire and  
Escutcheon.

to distinct *Families*, and therefore not to be holden for false *Armorie*.



He beareth, Argent, on a *Pale*, Sable, three *Crosses* *Patee*, Or, within a *Bordure Engrailed*, of the second, by the name of *Crowch* of *Alswike* in the *County* of *Hartford*. Here you may obserue that when you are to *Blazon* an *Escutcheon* wherein are borne a *Pale* and a *Bordure*, that you must mention the *Pale* before the *Bordure*.

Pale and bor-  
dure.



The *Field* is, Argent, a *Fesse* and *Canton*, Gules. This *Coat-armour* pertained to the honourable *Familie* of *Wooduile*, created *Earle Ryuers* in the time of *King Edward the Fourth*, who was also *L. Treasurer* of *England*: from whom many worthy persons of high calling are descended. As touching *Ordinaries* of diuers kinds, boin one vpon another, you must obserue, that if they bee both of one *metall*, colour, or *Furre*, their parts contingent are not seuered by *purfle*, for that by their formes it may bee easily conceiued what *Ordinaries* they are,

Fesse and  
canton.

notwithstanding the defect of the *purfle*.



Barres and  
canton.

He beareth, Gules, two *Barres* and a *Canton*, Argent, by the name of *Deane*, of *Tatton* in the County of *Hertford*. As to the omission of *purple* last before mentioned, the Rule there giuen holdeth not alone in that, but also in these and all other *Coats* of like bearing, I meane such as haue in them a *Canton* or *Quarter* borne jointly (as in these) with some other *Ordinary* of the same metall, colour, or *furre*, now I will adde one example of the ioynt bearing of a *Canton* with three *Barres*, as in this next *Escocheon* appeareth.

3  
Barres.  
and caunton.

He beareth, Argent, three *Barres* and a *Canton*, Gules, by the name of *Fuller*. Many more examples of *Coat-armours* of like sort of bearing could I produce, were it not that I hold these few sufficient to informe the vnderstanding of studious *Armourists*, that as well *Ordinaries* of diuers kindes, as those of the same kind, are found borne one vpon another; and withall to occasion them to prie more narrowly into these curious and nice manners of bearing, which numbers of them doe sleightly passe ouer, as if they held them vnworthy of more than ordinary obseruation. But here the *Barres* are Cut too little.

Bend and  
Chiefe.

He beareth, Sable, a *Bend* and *Chiefe*, Or. This is a Coate of rare bearing, which I finde cut in stone in the *Abby Church of Westminster*, in the North part thereof. The conioyning of these two *Ordinaries* doth constitute (on the left side thereof) the forme of a *Gyronne*; and the *Ordinaries* themselues thus vnited, doe resemble the forme of the Arithmetical figure of *Seven* turned backwards.

Now for *Ordinaries* of diuers kindes borne one besides another, you shall haue these *Examples* ensuing.



He beareth, Or, a *Fesse* betweene two *Cheurons*, Sable; This Coate-Armour was borne by *Sir Iohn Lisle Knight*, one of the first founders of the most noble Order of the *Garter*, as appeareth by his *Plate* whereon these *Armes* are enameled, and yet remaining in his Stall in the Quier in the Chappell of *Saint George* at *Windfore*. Which *Sir Iohn Lisle* was Lord of the Mannor of *Wilbraham* in the County of *Cambridge*, of which said Mannor *William Lisle, Esquire*, is at this day Seised. A Gentleman, to whom the Studious in our anti-  
ent

ent *Saxon* tongue are much obliged, for the cleere light he hath giuen therein by his great trauell and paines.

*Robert Lisle*, who was a *baron* in the times of King *Edward* the second and *Edward* the third, bore the same Coate-Armour. And diuers *Ancient* and *Eminent Nobles* of this kingdome doe rightfully quarter these *Armes*, being descended from the heires generall of the Family of *Lisle*.



He beareth, *Gules*, a *Crosse*, *Argent*, in the *Dexter Quarter*, and *Esccheon*, *Or*, charged with three *Cheurons* of the first, by the name of *Saint Owen*; which *Familie* either for affection, or for some Lands which they anciently held of the house of *Clare*, may seeme to haue assumed the *Armes* of the said *Clare* in the *dexter point* of the *Field*; which forme of bearing is of very rare vse.

Crosse and  
Esccheon  
Dexter.



He beareth, *Argent*, a *Crosse fleury*, *Gules*, in the *Sinister quarter*, an *Esccheon*, *Sable*, charged with a *crosse* of the first; by the name of *Penhar*. This Coate I haue also inserted here because of the variety and rarity of it, being of no lesse rarenesse than the former, and seldome scene to be borne by any: in Blazon of which I breake not the Rule formerly giuen, by twice repeating the word *crosse*, because it is in the *Esccheon* by it selfe.



The *Field* is *Topaz*, a *Saltire* and *chiefe*, *Ruby*; and is the *Armes* of *Sir Edward Bruce* Knight, Lord of *Kinlosse* in *Scotland*, sometime Master of the *Rolls* of his *Majesties Court of Chancerie*. These *Armes* sometime belonged to the old *Bruces* of *Anandale*, and also to the *Earles of Carrick*; out of which House this right honourable Lord derieth his descent.

Saltire and  
Chiefe.



He beareth, *Gules*, two *barres* and a *chiefe indented*, *Or*, by the name of *Hare*; and as I take it, deriued from the ancient *Armes* of *Harecourt*, whose Coat-Armour it is if the *chiefe* were away. In this *esccheon* you may obserue in some part, the variable shape of *chiefes*, occasioned by reason of diuers formes of *lines* (before shewed) whereof they are composed. The rest, time and diligent obseruation will make plaine.

Barres and  
Chiefe inden-  
ted.

Cheueronels  
and Chiefe.



Earle of Pen-  
brooke.

The *Field* is Azure, *three cheueronels*, brased in the *base* of the *escutcheon*, and a *chiefe*, Or. This Coat. Armour pertaineth to the honourable Familie of *Fitz-Hugh*, sometime ancient *Barons* of the North parts of this Land; of whom the right honourable the Earle of *Penbrooke* is heire, and writeth himselfe, amongst his other titles, *Lord Fitz-Hugh*, and also quartereth the Coate. These are termed in *blazon cheueronels*, in respect they are abstracted from *cheuerons*, whereof they haue not alone the shape, but also a borrowed name of *diminution*, as if you should call them *minute*, or small *cheuerons*.

The end of the Second Section.

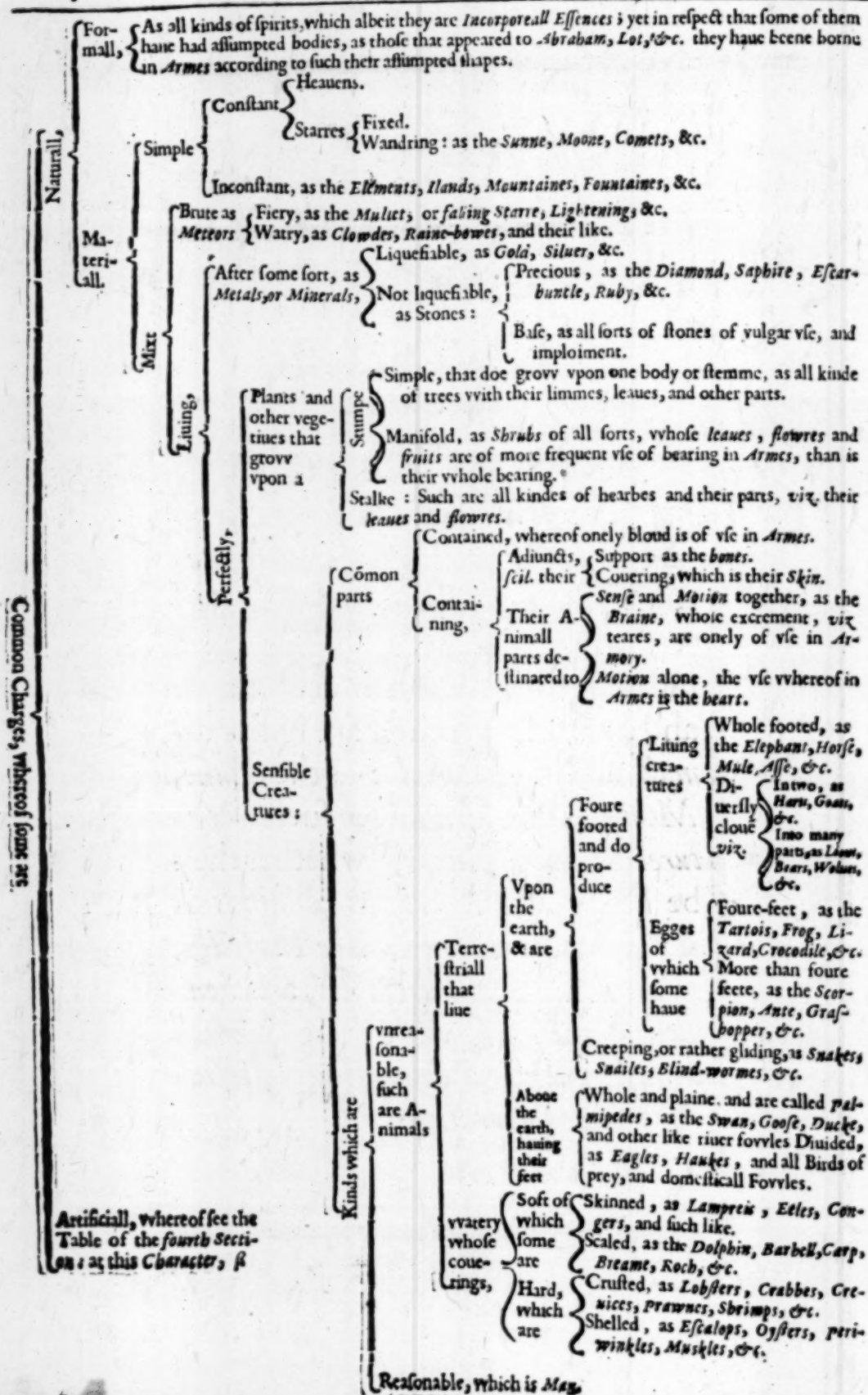




*Naturalia sunt specula eorum quæ  
non videntur.*

**T**His *third Section* beginneth to treat of such *Charges of Coate-Armours* as are called *Common Charges*, whereof some be *Naturall* and meerely formall ; such are *Angels* and *Spirits* : and others are both *Formall* and *Material* : as the *Sunne*, *Moone*, *Starres*: as also such *Natures* as are *Sublunar*, whether they be *living* after a sort, as all *kinds of Minerals*, or that they *liue Perfectly*, as all manner of *Vegetables*, and *Sensitive Creatures*, with their *Generall* and *Particular Notes*, *Rules*, *Precepts* and *Observations*.

## The Table of the Third Section.





## SECTION III.

## CHAP. I.



Having performed the taske which our proposed Order imposed on vs, touching *Proper charges*, together with their making, and diuerse manner of *Bearing*: the same orderly *Progression* now calleth vs to the handling of *common charges*, mentioned in the second member of the same distribution. By *common charges* I meane all such other charges hereafter following as are not hitherto handled.

Common  
Charges what.

Whether they bee

{ *Naturall*,  
{ *Artificiall*.

Things *Naturall* (according to *Philosophers*) are *Essences* by themselves subsisting. *Res naturalis est essentia per se subsistens*. *Manifold*, and in manner infinite are these things *Naturall*, as *Zanchius* noteth, saying; *Multa sunt, & propè infinita, non tam res, quàm rerum species, in Cælis, in Aere, in Terris, in Aquis*: therefore it is not to be expected, that I should in exemplifying of them, passe thorow all the particulars of them; but onely touch superficially some of their chiefeft, selected out of that innumerable variety, whereby I may manifest in what *rankes*, and vnder what *heads*, each peculiar thing must bee bestowed, according to their *seuerall kinds*, and so redeeme them from all former confused mixture.

*Zanch. lib. 1 de  
operibus. 55.*

Of things *Naturall*, some are

{ *Formall*,  
{ *Materiall*.

The *formall Nature* is most simple and pure, and consisteth of the propriety of its owne forme, without any body at all: of which sort are *Spirits*, which (according to *Scribonius*) are *Essentia formata, rationales & immortales*, *Essences perfectly performed, reasonable, and immortal*: I say, *perfectly formed*, to distinguish them from the *soules* of men, whose forming is not perfect in it selfe, but is for the *informing* and *perfecting* of the body and the whole *Man*.

*Formall na-  
tures.*

P

Amongst



Amongst such formes are numbred { Angels,  
Cherubims.

Etymologic  
of the word  
A. gell.

Ministers  
Gods mess.  
gers.

*Angels* (in the opinion of most men) are incorporeall essences of a spirituall Nature, void of all materiall substance. *Angelus*, in Latine, is the same that *Nuntius* is, that is to say, a Messenger; and the same is a name of Office, and not of Nature, as *S. Augustine* noteth vpon *Psalm* 104. saying, *Quaris nomen huius naturæ? Spiritus est. Quaris officium? Angelus est. Will you know the nature of it? It is a Spirit. Will you know the office of it? It is an Angell or Messenger.* The like may we finde (saith he) in man: *Nomen natura Homo, officij Miles: nomen natura Vir, officij Prator: To be a Man, is a name of nature; to be a Souldier or Prator, is a name of office.* Angels are Messengers, by whom God hath manifested his will and power to his Elect in Christ Iesus: In which respect also the Ministers of God are called in Scriptures Gods Angels, and therefore to be honoured as his Embassadors and Messengers; and their doctrine is *Euangelium*, the good Angelicall Message of life eternall with the Angels in Heauen.

All Angels are of like spirituall substance, of like intelligent facultie, of like will and choice; In fine all of them created like good, and in nature perfect. Neuerthelste, as all men by nature and naturall dignity are alike, but by accident some of them are of more esteeme and worthinesse than others: So it is also with Angels, inasmuch as some of them (if we giue credit to Philosophers) are appointed to attend the motion of the Heauens, others to repress the rage of Devils, as appeareth *Iob* 8. Others haue charge of preservation of Kingdomes, and to keepe vnder the rage of Tyrants, as is manifest *Daniel* 20. Some haue charge of some particular Church, others of Apostles and Pastours, and others of priuate persons, *Psal.* 91. And all of them are by Scripture said to be Ministering Spirits.

Of this diuersitie of functions, and severall administrations, it is thought (because some of these offices are of higher imployment than others are) that some of them are simply called Angels, some Archangels, some Vertues, some Dominations, as *Saint Hierome* expressly sheweth.

And albeit these heavenly Spirits be in their owne nature void of all corporeall or materiall substance, yet is it certaine, when it pleased God so to imploy them, they had assumed bodies for the time, to the end they might the more effectually accomplish the seruice that God had inioyned them. Such bodies had the three Angels that appeared to *Abraham*, *Genesis* 18. Such bodies also had the two Angels that came vnto *Lot*, *Gen.* 19. And as God gaue them bodies for that time, so did he giue them also the faculties answerable to such bodies: viz. to walke, talke, eat, drinke, and such like. These bodies and bodily faculties were giuen them, to the end they might more familiarly conuerse and discourse with the godly, to whom they were sent, and the better performe the charge inioyned them, insomuch as they did vnfaignedly eat and drinke, as *Zanchius* noteth; whereby they did the better conceale their proper nature, vntill such time as they should make knowne vnto men what they were indeed. Hereupon it seemeth the Ancients of forepassed ages haue vsed the bearing of Angels in Coate-Armours,

Assumed  
Bodies.

Armours, according to those *bodily shapes* and habits wherein they appeared vnto men, as in example.



The *Field* is *Iupiter*, an *Angell volant in bend*, pointing to the *Heauens* with his *right hand*, and with his *left* to the *Earth*; habited in a *Roabe close girt*, *Sol*: having an *escrolle* issuing from his mouth, containing these foure *Letters*, *G.I.B.D.* These *Letters* doe signify the words vttered by the multitude of heavenly Souldiers, that did accompanie the *Angell* which brought vnto the *Shepheards* the most ioyfull tidings of the birth of our blessed *Sauour Iesus Christ*, praising God, and saying, *Gloria in excelsis Deo, & in terra pax*:

*Glory to God on high, and on earth peace.* This Coate may well beseme any *Ambassador*, or bringer of happy newes, especially such as first plant *Religion* in any country; in which respect this our nation hath bene more glorious both in preserving and propagating the puritie of religion, than any other of the World.



The *Field* is *Mars*, an *Angell standing direct*, with his hands conioined, and eleuated vpon his breast; habited in a long *Roabe close girt*, *Luna*: his wings displayed, as prepared to flie, *Sol*. Amongst the Coat-Armours of such as were assembled at the Councell of *Constance*, *Anno Domini 1413*. I finde this Coate, borne by the name of *Brangor de Ceruisia*. Furthermore, amongst the persons there resembled, I finde that the King of *Arabia* bare for his Coate an *Arch-angell*, couped at the breast, the wings displayed, and in-

signed in the forehead with a crosse. And that *Gedeon Episcopus Pellicastrensis* did beare an *Angell* issuing out of the base of the *escoccheon*, with his hands conioined, and eleuated on his breast, the wings displayed for readinesse of flight.



He beareth *Luna*, vpon a cheueron *Saturne*, three *Angels kneeling*, habited in long *Robes close girt*; with their hands conioined, and eleuated as afore said, and their wings displayed, *Sol*. This Coate is said to be borne by *Maellock Krm of Wales*. And indeed this forme of kneeling well fitteth the *Angels*, to shew their continuall adoring of their almighty King; in whose chamber of *Presence* they daily wait: but that we should kneele to them, that themselves condemne in the *Apocalyps*: and *Saint Paul* expressly for-

biddeth *Angell-worship*. And indeed a madnesse it is, when *Christ* commands vs to pray, *O our Father*, that any should teach vs to pray, *O my An-*



Bearing of  
Cherubims.

gell. After *Angels Cherubims* (whose vse in Armory is lesse frequent) are to be handled. Of these I finde two examples of seuerall bearing; the one out of *Hieron. Bara*, expressing the sole bearing of a *Cherub*; another out of *Leigh*, of a *Cherub* borne vpon an *Ordinary*: to which I haue thought fit to adde a Coate of name, for a more manifest proofe of their vse in *Armes*, as also to shew that they are borne as well with *Ordinaries* betweene them, as vpon *Ordinaries*.

Cherub  
Sol.



He beareth *Iupiter*, a *Cherub* having three paire of wings, whereof the uppermost and nethermost are counterly crossed, and the middlemost displayed, *Luna*. As to the formes of those *cherubims* that couered the *Arke*, it is of some holden, that they had the similitude of certaine birds, such as neuer any man hath seene; but that *Moses* saw in his most blessed *Vision* such shapcs vpon the *Throne* of God. But *Ioseph Lib. Antiq. Iudaic. 8.* saith, *Ha cherubica effigies quanam specie fuerint nemo vel conijcere potest vel eloqui: Of*

what shape these cherubims were, no mortall man can coniecture or utter.

Cherubini  
vpon an Or-  
dinarie.



He beareth *Luna*, on a chiefe, *Iupiter*, a cherub displayed, *Sol*. The cherubims were pourtraicted with wings before the place where the *Israelites* praied, to shew how speedily they went about the *Lords* businesse. *Cherubim* (according to *Zanchius, Lib. 2. de Nominibus Angelorum*) is not the name of any order of *Angels*, or celestiall *Hierarchie*, (as others would haue it) but such as may well agree with all *Angels*; neither doth that name alwaies signifie their nature, or ordinarie office, but for a certaine reason, euen so

long as they doe appeare to be such, as by those names they are signified to be. And it is to be obserued, that *Cherub* betokeneth the singular number, and *Cherubim* the plurall number.



borne, not onely *Sole*, but also vpon, and with *Ordinaries*.

The *Field* is, *Sable*, a cheueron betweene three cherubims, *Or*. This Coate pertained to the right wor-  
thie Gentleman, *Sir Thomas Chaloner, Knight*, some-  
times *Gouernour* to the most high and mighty Prince  
*Henry*, Prince of *Wales*, Duke of *Cornwall* and *Rothsay*,  
and Earle of *Chester*. In our diuision we distinguished  
these from *Angels*, because by most they are taken  
for a distinct order aboue ordinarie *Angels*, taking that  
name from the fulnesse or abundance of diuine and my-  
sticall science. Thus haue you Examples of *Cherubims*



## SECT. III. CHAP. II.



FROM things naturall that are meere formall, we come to such as are Naturall and Materiall. Those are said to be *Essences Materiall*, that doe consist of a *Body* subiect to motion and alteration; *Natura materiata est essentia in corpore motui obnoxia subsistens*, A Materiall nature is an Essence subsisting in a body subiect to motion.

Of naturall and materiall things. Materiall defined.

These are { Simple,  
Mixt.

Simple are certaine Orbicular or round bodies, or bodily Essences, originally consisting of an unmixed matter.

Of these some are { Constant.  
Inconstant.

Those are said to be Constant natures which in respect of their perfection are of most lasting continuance; such are the *Celestiall Globes* and the *Starres*. Constant natures.

The heavenly Spheres or Globes, are { Immoveable.  
Moveable.

Spheres.

The Immoveable is holden to be that uttermost sphere that glistereth so gloriously as that it dazeleth the sharpest sight of man, and is called *Caelum Emptireum*, the *first Heauen*: whereof wee shall be better able to iudge and speake, when God shall bring vs thither, and yet our *Starre-gazers* will take vpon them to talke so confidently and particularly of those incomprehensible bodies, as if they had beene there and suruaied euery corner thereof. This *celestiall Globe* (according to *Scribonius*) is the *Mansionplace* and *Pallace* of all the *heauenly Natures*; wherein the *Angels* and other the *Blessed* of God, doe with endlesse ioy behold the presence of *Almighty God* face to face. To this place (according to the same Author) were *Enoch*, *Elias* and *Paul* rapt vp before their deaths.

Immoveable.

But now for more orderly progression herein, forasmuch as we haue occasion here offered to speake of a *Spheare*, we will first shew what a *Spheare* is, and so proceed to the rest.

A *Spheare* is a figure or body exactly round of all parts, and voide of all angles and corners. The *Sphericall* or round forme is of all other the most perfect, as also the most beautifull capable and fit for motion, in as much as it is voide of all corners, which might giue impediment to mouing therefore is this forme most agreeable to the Heauens and Celestiall bodies,

Spheare what. Sphericall forme perfect.

which

which are euermore in continuall and restlesse motion. It was requisite then, that the perfectest body, (such as the heauens are) should receiue the perfectest forme, which is the orbicular or round figure. *Figura Spharica* (saith Aristotle, *Lib. de Cælo & mundo*) *est omnium figuraru mobilior.*

The motion of the Heauens is the most sincere and vnlaboured of all motions, *Mouetur enim sine labore, & fatigatione, Arist. de Cælo 2.* As also it is said in Ecclesiast. 16. 26. *The Lord hath set his workes in good Order from the beginning, and part of them he sundred from the other, when he first made them. He hath garnished his workes for euer, and their beginning so long as they shall endure: they are not hungry, nor wearied in their labours, nor cease from their Offices, Verse 27. Again, None of them hindreth another, neither was any of them disobedient to his words, Verse 28. He buildeth his Spheares in the Heauen, and hath laid the foundation of the Globe of Elements in the earth: he calleth the waters of the Sea, and powreth them out upon the open earth; The LORD is his name. Amos 9. 6.*

The matter whereof the Heauens are composed, hath in it this naturall propertie, not to be mooued violently, neither yet naturally to rest. As the same Author testifieth in these words, *Natura materia Cali est innata non mouere violenter, & non quiescere naturaliter, Lib. de cælo:* without intermission is the motion of the Heauens. Therefore are high and noble Spirits resembled to the celestially bodies according to *Lipsius, Alii atheique animi, ut ipse ather, semper gaudent motu:* Men of ethereall or heavenly spirits cannot be idle, but are euermore in action, and exercise of things commendable and vertuous, being thereto moued, and quickened by an honest and free disposition and affection of the will and desire of the minde: *Omnia enim honesta opera* (saith *Seneca*) *voluntas inchoat, occasio perficit.* But vertue hardly receiueth her due merit at all seasons. Neuertheless, *Sape honorata est virtus, etiam ubi eam sefellit exitus.*

The circular motion receiueth beginning in it selfe, and hath the smoothest passage: for in all other formes you shall finde *Angles*, either more or lesse, which doe giue impediment to motion, whereby they giue occasion of some stay or rest (as I haue said before.) Therefore it behooued, that the sincerest body should be fitted with the simplest forme and motion. In this kinde of motions of the Heauens, is signified the very eternity of God, wherein there is neither beginning nor ending to be found; and therefore it is rightly said by the *Apostle, The Inuisible things of God are conceived and understood by his creatures:* as also his cuerlasting power and diuine essence, whereof his visible workes are the expresse Characters.

*Mercurius Trismegistus* in his description of God, resembleth him to a Spheare, saying, *Deus est Sphæra, quæ ratione sapientia quæ comprehenditur, cuius centrum est ubique, circumferentia verò nusquam, &c.* God is a Spheare that is apprehended by reason, whose center is euery where, and his circumference no where. For God hath neither beginning nor ending, he wants beginning, because he was not made by any; but was himselfe the Creator of all things; and he is void of ending, by reason that hee had no beginning: *Nam quicquid finitur, in sua principia resoluitur,* Whatsoeuer hath an end, the same is resolued into that it was at the first.



As touching the Substance of the Heauens *Scribonius* saith, that it is *Corpus constans ex aqua, in firmissimam essentiam instar pellis extensa concameratum*. It is a body, (saith he) consisting of *Water*, in the most solide substance thereof spread out *vaultwaies* like a *Skinne*.

Though it may seeme to thee (Courteous Reader) that I doe vndertake a needlesse labour in manifesting that the glorious Heauens and Earth, were formed and framed by the most powerfull God, a thing so frequent in the sacred Scriptures, and also so cleere, as that no man can doubt thereof: yet giue me leaue for my owne particular, who doe labour to apprehend euery occasion to publish the glory of the Eternall and Omnipotent God (which is the maine and principall end of our Creation) especially sithence the order of my *Method* requireth the same; and that *bonum aliquod sapius repetitum delectat*; Giue me leaue, I say, in this my latter impression, to reprove my selfe for my too much neglected duty in my former: that so, though verry late, yet at the last, I may preferre the Glory of God before the Order of *Method*.

The *Moueable Spheare* of the Heauens is the *Firmament*. The *Firmament* is that *continuell moouing-Heauen*, which with his swift *Reuolution* swaieth all the *Inferiour Orbs*, and is called in *Latine Firmamentum* (according to *Scribonius*) a *firmitate*, that is, of the *stability* thereof; meaning (as I conceiue) either the *durable subsisting* of it, or else the *vnmoueableness* of the *two Poles*, *Arctike* and *Antarctike*: otherwise, one selfesame thing cannot be said to be *moueable* and *constant*, but in a diuerse respect; euen as an *Iron wheele* in a *Clocke*, though still in motion, yet both in respect of the *metalline solidity*, and of the *sure fastning* to the *Axell*, it may be said to be *Firme* and *Vnmoueable*. If any man bare a *representation* of the Heauens, in his *Coate-Armour*, whether the same haue the likenesse of a *Solide* or *Armill Spheare*, they must be reduced to this head: of this kinde did the famous *Archimede* choose for his *Deuise*, who before his death, commanded that a *Spheare* should be ingrauen on his *Sepulchre*. And such a bearing is honourable for any great professor of *Astronomy*, not such *vntlesse wizards* and *fortunetellers* as vsually deceiue the world with their idle predictions, but those noble spirits, whose *Eagle-eyes* search out the true natures, reuolutious and properties of those *Supernall Essences*.

The regardfull consideration of the Heauens and the *Ornaments* thereof together with their *certaine* and *orderly motions*, should mightily moue and prouoke vs to raise vp our thoughts, from the loue and contemplation of base and earthly objects (whereon we vsually dote) to the *admiration* of his *vnspokeable power* and *loue* of his *incomprehensible goodnesse*, who made such a wonderfull *Architecture*; first, to serue for our vse in this life, and afterward, to bee our blessed *Palace* and *Mansion* in a better life. For though all creatures demonstrate the wisdom of their wonderfull *workmaster*, yet the Heauens especially declare his glory, and the *Firmament* his *handy worke*: which made the godly King *Dauid*, to rise out of his bed in the night, to behold the Heauens, and thereby recoll to minde the peruersity of *Man*, which neuer keeps the course that God prescribeth, whereas those bodies though void of sense, yet from their first *creation* neuer faltered in their endlesse iourneys.

Now

Substance of  
the Heauens

Moueable Fir-  
mament.



Now sithence I haue demonstrated, and laid open vnto you what a *Spheare* is, the forme, perfection, dignity, propertie, motion, substance, and the like; I will now shew vnto you, an Example of a *Shield*, illustrated with manifold variety of Celestiall Bodies, &c. Which will be very necessary and commodious to be inserted in this place.



The *Feild* is, Or, a *Spheare*, Azure, beautified and replenished with manifold variety of *Celestiall bodies*, environing the *Terrestriall Globe*, All proper.

These were the Ornaments wherewith the *Shield* of that famous and valiant Grecian Captaine *Achilles* was illustrated and garnished: Which he caused to be engrauen therein, to the end that the minde of the beholders of them might be raised thereby to a considerate contemplation and meditation of the admirable power and wisdom of the Omnipotent Creator of them: which

Duty whosoever performeth, hee accomplisheth the summe and effect of all true Nobilitie.

This *Shield* did *Vulcan* garnish with variety of starres of manifold kinds, and added thereto the skilfull feates and practises aswell of peace as of Warres, and all their rights and Offices, omitting (in a manner) nothing pertaining to the well gouerning of the assemblies and societies of men.

By this inuention did he labour to manifest vnto vs, that there is no shield more powerfull to resist the vehement and violent assaults of aduerse fortune; than for a man to be furnished throughout with the compleat Armor of cardinall vertues, so shall he be fitted and prepared to sustaine whatsoeuer brunt, or forcible encounter shall assaile him.

If wee shall compare this *Shield* of *Achilles*, thus garnished and furnished with manifold varieties of things, both *Celestiall* and *Terrestriall*, with those Coate Armours that consist of *Lions*, *Griffings*, *Eagles*, and such other Animals, or rauenuous creatures; we shall finde that to be more available to chase away and foyle all passionate perturbations of the minde, occasioned by the occurrence of some sudden & unexpected danger, than any, or al of these together can be; by how much that compriseth a mixture of calamities and comforts together. For as the Globe of the earth doth represent vnto vs the dreadfull and dismall dangers that attend our mortall state, by reason of the manifold mutability of things *Sublunar*, to the daunting (oftentimes) of the most valiant: so contrariwise, the *Celestiall* formes doe represent vnto vs an Antidote or preseruative against all dangerous euents and Accidents, when we call to minde that those *Celestiall* powers, or rather Gods power in them, is able to diuert or mitigate in a moment all harmefull euents and dangers whatsoeuer, be they neuer so deadly. For these *Celestiall* bodies are Gods mighty and strong Armie, wherewith he oftentimes discomfitteth and subdueth his Enemies, and such as seek the spoile & destruction of his chosen people. As we may see *Iudges* 5. 20. *They fought from Heauen, euen the Stars in their courses fought against Sisera. The Sunne staied his course at the prayer of Iosuah, 10. 12. And the Sunne abode, and the Moone stood still, vntill the people auenged themselues vpon their Enemies, verse 13. And there was no day like that before it, nor after it, that the*

*Iudg. 5.*

*Iosuah. 10*

*Lord*

Lord harkened to the voice of man, for the Lord fought for Israel. And againe, Ecclesiast. 46. 4. Stood not the Sunne still by his meanes, and one Day was as long as two, vers. 14.

By these visible formes we should bee incited and prouoked (vpon their view) to invoke the most powerfull God, for his aide and deliuerance, when we finde our selues any way distressed or beset with perils by the Example of *Iosuah*: Hee called vnto the most high gouernour, when the Enemies pressed vpon him on euery side, and the mighty Lord heard him, and fought for him with Hailestones, and with mighty power. So should we receiue like comfort in all distresses, as *Iosuah* did. Thus should their view put as euer more in minde, to raise our thoughts to Godward, and take euery occasion to glorifie him, by inuocating him for his aide; and say with the Kingly Prophet *Dauid*, *I lift my Eyes to the Hills from whence commeth my helpe, &c.* So should wee euer more in all distresses find the comfort of his euer ready and neuer failing promise and prouidence: For in all things, O Lord, thou hast magnified and glorified thy people; And hast not despised to assist them in euery time and place, *Wisdom. 29. 21.*

Wisdom. 29.  
21.

These kinds of Coat-Armours are so much more noble and excellent, than these that we receiue by descent from our Progenitors (as remunerations of their vertuous demerits) by how much they haue in them store of Art, witty Inuention, and of efficacy to admonish and put vs in minde to persist in the performance of our Duties.

This manner of adorning of *Shields* doth *Aldronandus* commend aboue all other garnishings, saying *Nihil aequè atq; Philosophia. ab omnibus aduersis tuetur, nihil eius explicatū aptius est ad scutum exornandum et honestius.* There is nothing that doth so safely protect a man against the damage of aduerser Fortune, as Philosophy doth, neither is there any thing more fitt and seemly to beautifie a *Shield* withall than the explanation therof.

Emblemes, *Hieroglyphicks*, and Ensignes of noble Families, inasmuch as they doe instruct our eyes vnto vertue, they cannot be defaced or blemished without great wickednesse: The reason thereof doth *Farnesius* giue in these words, *Cum virtutum imaginibus tantum debemus, quantum mutis preceptoribus: Si illæ tamen mutæ dici possunt, qui in silentio omni Doctrinâ sunt verbosiora.* Of all the things that are (saith *Cicero*) there is nothing in the world that is better, nothing more excellent, nothing more beautifull and glorious to behold; and not only that there is, but that nothing can be thought or imagined to be of more surpassing beauty than the world; whereunto *Lipsius* annexeth this addition, Examine the vniuersality therof, consider the great and small parts therof, and you shall finde them composed and compacted in such orderly sort, as that they cannot possibly be bettered for vse, or more glorious to behold. The consideration wherof moued King *Dauid* to breake forth in admiration.

The *Sphericall* figure is of all other formes the fairest, the most capable, and the simplest, and comprehendeth all other formes: In a *Sphericall Line* the end is all one with the beginning, therefore it doth aptly agree with the noblest and perfectest Body, such as the Heauens are.

There is nothing that more apparently expresseth the *Sphericall* or round Forme of the heauens than doth the *Sunne* by his Circular motion; The *Sun*, saith *Salomon*, Ecclesiast. 1. 5, riseth and goeth downe, and draweth to his place where he riseth.

Ecclesiast. 4

Q

To



To the most simple body, the simplest motion is due, as also the simplest forme and shape.

Those things are said to be moued without labour, which are moued without any intermission or rest, or any appetite or desire of rest: such is the motion of the Heauens, because they are Circular or round: In the *Circular* motion there is no rest at all.

That the world is *Orbicular* or round it is manifest by the infallible testimony of the Prophet David, *Psal. 89. The Heauens are thine, the earth also is thine, thou hast laid the foundation of the round world, and all they that dwell therein, Psal. 24. 1.* The *Orbicular* forme that we obserue to be in *Celestiall bodies* is to them natural, but *Accidental* to the Elements. According to that saying, *Figura Spherica in Celestibus est essentialiter, in Elementis verò accidentaliter. Arist. 1. de Calo.*

A *Starre* (which is next to be considered after the *Heauens*) is a permanent and constant *Essence*, and the more *condensat* or *compact* part of the *Sphere*, wherein it is *fixed*, for the *illuminating* of *inferiour bodies*: for albeit it be an vsual *distinction*, that of *Stars* some are *fixed*, & some are *Planetary* or *wandering*, yet they are indeed all *fixed* alike, and settled in one certaine part of the *Sphere*, but in respect of our eye, and in reference of their motions one to another, they haue a diuers *aspect*, and so haue gotten a diuers name. It is holden that the *fixed Starres* are discerned by their *sparkling* or *twinkling*, by reason that our sight being bound as it were by the forciblenesse of their resplendent raies, our eyes doe become wauering and trembling in beholding them; and for this cause ought all *Starres* to be made with their *raies* or *points* *waued*, as in example.

Starre of six  
points.



He beareth *Sable*, a *Starre*, *Argent*, by the name of *Ingleby*. If this *Starre* were borne *Or*, which is his proper colour, it would adde much more grace vnto it, especially in regard of the *Azury Field*, the proper colour of the *Heauens*, wherein *Starres* haue their naturall mansion. For a *Starre*, saith *Farnesius*, is a *Mysticall Character*, or *Figure of God*, to whom all worship and religion doth properly appertaine; for like as *Starres* are called in *Latine*, *Stella*, a *stando*, because they be euermore *fixed* in the *Firmament*: so there is nothing

more *constant* or of more *perpetuity* than *God*, whose sacred *will* is the *Regular* direction of all things whatsoever; and therefore may it bee said not vnfitly that they signifie *God* and *Religion*, or otherwise some eminent quality shining above the ruder sort of men, as a *Starre* in the obscurity of the *night*.

Now the chiefeft, but not the sole end of the Creation of *Starres*, was not alone to giue light, and with their influence to be assisting to the *Sunne*, and *Moone* in their procreation, production and fructification of the *Seeds*, *Setts*, *Plants* and *Herbes* committed to the *Earth*; but also to the designation and foreshewing of *Times* and *seasons*, like as the *Sunne* and *Moone* were, as shall be shewed in place convenient hereafter. As for Example, The rising of the *Starre Arcturus*, placed neare to the *Beare*, called *Vrsa Maior* or the greater *Beare*, denoteth vnto vs the presence of the *Spring*.

This



This *Starre* sheweth it selfe after the expiration of *January* and *February*, as a manifest note of the beginning of the *Spring*, when the *Sunne* entreteth the signe of *Aries*.

The rising of the *Pleiades* or seuen starres doe demonstrate vnto vs that the *Haruest* season is at hand; and so forth of others. We may reade hereof, *Iob* 38. where he speaketh of the influence of these and of other *Starres*.

The most part of all the *Starres* are as it were publishers and proclaimers to admonish vs what wee ought to doe in each season concerning the things seruing for the vse of this present life.

*Starres* are Gods Instruments, whereby he worketh the effects of his providence in these inferior bodies; *Instrumenta autem vitur Artifex pro suo Arbitrio*, An artificer useth his Toolles at his pleasure and to serue his will. In vaine therefore are the predictions of them that take vpon them to foretell of things contingent, and that shall come to passe in future time, and will confidently affirme what good or euill fortune shall befall a nian: A thing that is onely known to the secret will of God, and resteth in his diuine providence to dispose thereof at his good pleasure. As appeareth, *Pro.* 20. 24.

As to the number of points whereof a *Starre* consisteth, we must obserue, they must neuer be fewer than six; but when the same is formed of more, then must you in *blazoning* of them expresse their certaine number: for sometimes you shall finde a *Star* formed of *sixteene points*, as in this next example shall appeare.



He beareth, Argent, a *Star* of *sixteene points*; Gules, *Starre* of *sixteene points*, by the name of *Delahay*. The field of a *Coate-Armour* (as some men doe hold) being *Argent* or *white* doth signifie *Literature*, and the *Charge* surmounting the same being *Gules* or *Red*, which is an *Imperiall* Colour, and is sometimes *per Synecdochen*, taken (as the thing signified) for the signe it selfe that is thereby represented: And *white*, being a token of *Iustice* (is in such a Case) surmounted of *Red*, which is proper to fortitude, betokeneth as they coe conceite it *Learning*,

which giueth place to *Armes*; and not *Armes* to *Learning*. This did the *Poets* secretly expresse, when they preferred *Pallas* to be the *Gouernesse* of *Learning*, and *Mars* being a man, to the mannaging of martiall affaires; whom they would haue to receiue the denomination of *Mars*, *A magnitudine Artis*.

The excellency of the *Stars* is highly commended, *Eccles.* 43. 9. where speaking of the glorious beauty of their order and constellations, it is said, That it is a *Campe* pitched on high, shining in the firmament of beauen. The beauty of the Heauens are the glorious *Starres*, and the Ornament that shineth in the high places of the Lord. By the commandement of the Holy one they continue in their order, and faile not in their watch. And the particular *Starres* (saith *Dauid*) God calleth by their names; as likewise doth patient *Iob* remember the titles of seuerall constellations.

*Stars* are sometime found pierced, and other whiles charged: for the difference of which two formes of bearing, you haue had a rule formerly delineated.

Piercing white.

red.

Starres euer-  
more pierced  
round.

red. Moreouer, it is a rule infallible, that the *piercing* of *Starres* must be euermore round; for the *piercing square*, and *Losengwaies* are repugnant to the nature of *Starres*. Here I will giue you a *generall obseruation*, touching *Bearing of Ordinaries and common-charges together*.

Rule.

That in the mixt bearing of Ordinaries and common Charges together, all common Charges may be and are borne

In, vpon,  
or with

Chiefe,  
Pale,  
Bend,  
Fesse,  
Cheueron,  
Barre,  
Gyronne,  
Crosse,  
Saltire,  
Orle,

or one common Charge  
in, vpon, or with another

The vse of the  
generall rule.

This *Generall rule* I haue thought good to set downe in this place, here being my first enterance into the handling of *common charges*, and where their *mixt bearing* with *Ordinaries* is first mentioned, to the end that the same may serue as the sterne of a *Ship* to direct your vnderstanding, touching such interposed bearing of any of the *Common charges* with *Ordinaries*; because I labour to shunne all idle iterations, and multiplicity of vnprofitable examples, tending to one and the same end. This forme of *bearing* shall you finde dispersedly, yet not confusedly, exemplified in this worke, that will giue approbation to the *generality* of this *note*, which doth not warrant this forme of bearing alone in these, but also generally in all other *Coat-Armours* of like kind. Of these seuerall formes of bearing, I haue chosen some particular examples, as in these next *Escacheons*, and others shall follow in their proper places.

Starre of eight  
points.



Stars why cal-  
le Gods Ar-  
my.

Hee beareth, Sable, a *Starre of eight points*, betweene two *Flanches*, Ermyne, on a *Canton*, Argent, a *Sinister hand*, Couped at the wrist, Gules. This is the *Coate-Armour* of *Sir Iohn Hobart*, of *Blicklinge* in the County of *Norfolke*, Knight and Baronet. Starres are numbred amongst the *Hoste* of heauen, for that it pleaseth God sometimes to execute his vengeance vpon the wicked, with no lesse dreadfull destruction by them than by Numerous and militant Armies, as appeareth by the place

of Scripture, by mee formerly cited, *Iudges*, 5. As touching the Colour of Starres, I hold it sufficient to name them onely when they be borne properly, and in their naturall Colour, which is, Or; but if they be of any other Colour, then the same must be named: as for the *Canton* thus charged, it being an augmentation or remuneration giuen by our Late Dread Soueraigne King James, to such as his Maiestie aduanced to the dignity of Baronet (it being an Order and degree by him erected,) One of which number was *Sir Henry Hobart*, Knight and Baronet, and late Lord

Chiefe Iustice of the Court of Common Pleas; Father to this *Sir Iohn Hobart*



*bart.* I shall haue better ocaſion to ſpeake thereof in the 6. Section and Chapter 2. When I come to treat of ſuch Armoriall Signes as by the Soueraignes fauour are ſometimes aſſigned for Augmentations.



He beareth, Ermyne, on a *Chiefe Indented*, Gules, three *Stars*, by the name of *Eſcourte*. When you finde any *ordinary charged vpon* (the *Field* hauing no other *charge*, as in this example) you muſt reckon their *charging* to be a dignity vnto them, forasmuch as they are deemed to be thereby greatly honoured. In regard whereof they are called *Honourable Ordinaries*: like as this *Chiefe* is *charged*, ſo ſhall you finde the *Bend*, *Cheneuron*, *Feſſe*, *Saltire*, *Barre*, and all other the before mentioned *Ordinaries*, charged vpon, as

Indented  
Chiefe.

Ordinaries  
when, and why  
called Hono-  
rable.

before we obſerued, and hereafter ſhall appeare.



Hee beareth, Gules, *three Starres*, a *Canton*, Ermyne, by the name of *Leuerton*. Here I doe name *three Starres*, as if the *Canton* were away, as well to the end that the manner of their poſition may be perfectly vnderſtood by ſuch *blazon*, as alſo to ſhew that the *Canton* doth not *rebat* the *Starre* in the *Dexter point*, but onely doth *ſurmount* the ſame.

A Canton.

VVhy blazon-  
ned three  
Starres.  
S are not  
rebat.



He beareth, Gules, an *efcocheon*, Argent, betweene *eight Starres* in *Orle*. This Coate is borne by Sir *Iohn Chamberlen* of *Preſtbury* in the County of *Glouc.* Knight. Theſe *Stars* are ſaid to be borne in *Orle* or *Orle-waies*, but they cannot be properly ſaid to be an *orle* of *Stars*, becauſe they haue no *connexion* to faſten them together, but are borne ſeueraly and apart one from another.

efcocheon  
within an Orle



The *Field* is *Diamond*, a *Feſſe wauey* betweene the two *Pole-Stars*, *Arctike* and *Antarctike*, *Pearle*. Such was the worth of this moſt generous and renowned Knight, Sir *Frances Drake*, ſometime of *Plimmouth*, as that his merits doe require that his Coate-Armour ſhould be expreſſed in that ſelected manner of *Blazoning*, that is fitting to noble perſonages, in reſpect of his noble courage and high attempts atchieued, whereby he merited to be reckoned the honour of our *Nation* and of *Naual* profeſſion, inasmuch as he cutting

Pole Arctike.  
and Antartik.



thorow the *Magellanike Straits*, *Anno Domini 1577*. within the compasse of three yeeres he encompassed the whole world; whereof his *Ship* laid vp in a *Dock* neere *Detford*, will long time remaine as a most worthy monument. Of these his trauels a *Poet* hath thus sung,

*Drake, pererrati nouit quem terminus orbis,  
Quemq; semel Mundi uidit uterq; Polus.  
Si taceant homines, facient te Sydera notum,  
Sol nescit comitis non memor esse sui.*

*The worlds suruaied bounds, braue Drake, on thee did gaze,  
Both North and Southerne Poles, haue seene thy manly face.  
If thanklesse men conceale, thy praise the Stars will blaze,  
The Sunne his fellow-travellers worth will duely grace.*

A Fesse be-  
tweene Stars.



Ordinaries cal-  
led most wor-  
thy partitions.

He beareth, *Argent*, a *Fesse* betweene three *Starres*, *Gules*, by the name of *Euerard*. The three *Starres* expressed in this *Escoccheon*, may put vs in minde of that threefold path of Religious passage vnto the Heauenly *Canaan*, viz. moderation and sobriety, towards our selues, Piety towards God, and Iustice towards men.

The *Starres* may signifie vnto vs, a hopefull successe and happy euent, in the turbulent time of Tempestuous flawes and turmoyles of this present life.

Like as in the *Winter* season the *Starres* shine more cleere and resplendent than in the *Summer* time: euen so is the glory and vertue of a Generous and magnanimious spirit more evidently discerned in a shattered and broken estate, than in prosperity.

Whensoever there is a separation of common charges borne in *Coate-Armours*, by reason of the *Interposition* of some of the before mentioned *Ordinaries*, then are they not termed *Ordinaries*, but most worthy *Partitions*; and they are such (saith *Leigh*) as though the common charge annexed doe occupie more than one point of the *Escoccheon*, yet euery of them is in as great effect as though it were one onely thing, by the reason of *Soueraignty* of the same *Partition* interposed.

Thus I haue giuen you a taste of the *Particular* and *Variable* manner of bearing of *Ordinaries*, commixt with common charges, according to the *Generall* rule formerly giuen. As for example, that common charges are borne with *Ordinaries*, you may see in the first and third of these six *Escoccheons*: that they be borne upon *Ordinaries*, it is manifest by the second *Escoccheon*: that they are parted by *Ordinaries* interposed betweene them, it appeareth by these last *escoccheons*: that they are borne in forme of *Ordinaries*, or *Ordinarie-waies* it is cleere by the fourth *escoccheon*. Note, that albeit I haue here set downe but one example of each of these particular formes of bearing, yet must you hold that in euery of these seuerall sorts there are diuers other particular kinds of composition of *Coat-Armours*, as shall appeare hereafter at large vnto the diligent obseruer. Furthermore, whereas I haue giuen only two examples

examples of *Common charges* borne with *Ordinaries*, one example of *Ordinaries charged upon*, one of *Ordinaries interposed*, and one of *common charges* borne *Ordinary-waies*, or in forme of *Ordinaries*; you must vnderstand by the first sort, all *common charges* whatsoeuer, borne with a *Pale*, *Bend*, *Fesse*, *Cheueron*, or any other of the *Ordinaries* before named in any sort by the second: all sorts of *Ordinaries charged upon* with any kind of *common charge*: by the third, an *interposition* of whatsoeuer sort of *Ordinarie* between *common charges*: lastly by the fourth, you must vnderstand all sorts of *common charges* borne in forme, or after the manner of a *Crosse*, *Saltire*, *Pale*, *Bend*, *Fesse*, or of any other of the said *Ordinaries*. These haue I here handled briefly, because I must of necessity deale more copiously in each particular of them in places better fitting thereunto.

Note.

## SECT. III. CHAP. III.



Thus farre of such *Starres* which we called *fixed*: Now of those *Planets* whose shapes are of most vse in *Heraldrie*; I meane those two glorious *Lights*, the one for the *Day*, the other for the *Night*: for, as for the other *five planets*, because their aspect is lesse to the view, therefore they cannot easily admit a different forme from the *fixed Stars*. The *Sun* is the very fountaine of *Light*, and (as some *Philosophers* thinke) of *Heat* also; and all the *splendor* which the *Moone* hath, it borroweth from the *Sun*: and therefore as the *Sun* goeth farther off, or neerer to her, so her light doth increase or diminish. And between both these and the *Stars* there is a great conformity, in respect of their sparkling and resplendent beames, which are in appearance more euident, and in operation more effectuell, or at least more palpably discerned in these, by reason of their neerenesse vnto vs, than of those that are from vs so farre remote. But herein they are vnlike, that the beautifull and blazing brightness of theie is oftentimes subiect to the *passion* of darkning or *eclipsing*. Of whose glistering, eclipsing and variety of formes, we haue in *bearing*, these and other like *examples* following.

The aspect of the planets is lesse to the view.

The borrowed light of the Moone Conformity of planets with Planets.



He beareth, *Azure*, a *Sun* in his *glory*, by the name of *S. Cleere*. To expresse the colour of the *Sunne* being thus borne, I hold it needlesse: for who knoweth not that the *chiefest glory* and highest commendation that may be giuen to the *Sun* doth consist in this, that he is beautified with the brightness of his *proper beames*, which cannot bee better expressest than by the colour *Gold*, or *Gold-yellow*. But if it be borne of any other than this, which is his *natural colour*, then must the same bee *expresly* mentioned, as in due place shall appeare.

The Sun in his glory.

The *Sun* is called in *Latine* *Sol*, according to some *Authors*, *vel quia solus ex omnibus sideribus est tantus*, *vel quia quum est exortus, obscuris alijs solus apparet*: for that only he is so great, or for that when he is risen, he so darkneth all the rest with his *splendor*, as that he alone appeareth in heauen, as a *Monarch* in his *Kingdome*.



The forcible  
power of the  
Sunne.

dome. Of the glory and excellency of the Sun, it is said, *Eccle. 42. 16.* The Sunne that shineth, looketh on all things, and all the workes thereof are full of the glory of the Lord. And againe, *Eccle. 43. 2.* The Sunne also, a marvellous instrument, when he appeareth, declareth at his going out the worke of the most high. At noone it burneth the Country, and who may abide for the heat thereof? *ver. 3.* The Sun burneth the Mountains three times more than he that keepeth a furnace with continuall heat. It casteth out the fire vapours, and with the shining beames blindeth the eies. Great is the Lord that made it, and by his commandement hee causeth it to runne hastily. And if we consider how many foggy mists it dispelleth, how many noisome vapours it consumeth, and how all creatures are overcome with the heat thereof, we shall find that King David did very aptly compare it to a Giant (for strength) refreshed with wine (for the heat) to run his course, for his swift motion.



charge, as in this next example.



He beareth, Azure, One ray of the Sunne, issuing out of the dexter corner of the Esccheon Bend-waies, proper by the name of Aldam. Here I doe not in the blazon make any mention of the three points or lines which are on either side of the ray, for in Nature they haue no essence, but proceed from the weakenesse of the Eye which is not able to behold so glorious an object as the Sunne.

Occasion of  
the Sunnes E-  
clipse.



He beareth, Or, a Sun eclipsed, Sable. If this colour were not accidentall in respect of the eclipse of the Sun, the same should not haue been named. The Sun's eclipse is occasioned by the Interposition of the Moone, which though it be farre lesse in quantity, yet comming betwixt vs and the Body of the Sunne, it doth diuert the Beames thereof, and debarreth vs of the sight of them euen as the interposition of our hand, or any other smal body, before our eies, doth debarre vs from the sight of some greater Mountaine. For to think that the Sun doth lose his light by the Eclipse, as doth a candle being extinct, proceedeth our



out of meere rusticke ignorance: as the like error is in those, who thinke the *Sunne* loseth his light, or goeth to bed every night, whereas it doth on-ly remoue it selfe from our *Horizon*, to inlighten other *Countries* situated in o-ther parts of the world. As was well expressed by *Secundus* the *Philosopher*, who being demanded by *Adrian* the *Emperour* what the *Sunne* was, taking his *Tables* in hand, wrote in this manner: *Sol est Cæli oculus, caloris circuitus, splendor sine occasu, diei ornatus, horarum distributor*: It is the *Eie* of heauen, the *Circuit* of heat, a shining without decay, the daies *Ornament*, the *houres* distribu-ter. The most miraculous *eclipse* of the *Sunne* that euer was, happened then when that *Sun* of *Righteousnesse*, the *Sonne* of *God*, was on the *Crosse*, when all the *Earth* was so benighted at noone-day, that *Dionysius Areopagita* a *Heathen Athenian* cried out, *Either the world was at an end, or the Maker of it was suf-fering some great agonie*. The *Starres* and *Planets* hitherto spoken of doe shine alike, or after one manner. Now others there are which shine after a diuerse sort: such are the *Moone*, and *Comets*, which we call *Blazing-Starres*. Nei-ther are we ignorant, that in proper speech, and truth of *Philosophie*, *Comets* are not *Stars*, but *Meteors*: yet the *Vulgar opinion*, and the receiued name and shape vsed in *Heraldrie*, may warrant me for thus ranking them amongst the *Stars*. But as touching the *Moone*, her light is meereley *reflectiue*, as the brightnesse of a *Looking-glasse* against the *Sun*; and in respect that her substance is very vn-equall, as in some parts of thicker substance, and in some parts thinner, there-fore she is *unequally* inlightened by the *Sun-beames*, which maketh the weake eye, and weaker iudgement, to fancie a face of a man in the *Moone*: whence wee haue gotten the fashion of representing the *Moone* with a face. But why the *Sunne* should haue the like, I wot not, vnlesse it bee that he should not be outfaced by the *Moone* being his inferiour. The most wise and pro-uident *God*, before the creation of his other workes, did first create the *Light*, to teach man to lay the first foundation of all his actions in the light of true knowledge, thereby to direct his waies aright, and that his doings be not reprobued as workes of darkenesse: especially sith *God* would not suf-fer the *Night* it selfe to be so wrapt in darkenesse, but that the *Moone* and *Stars* should somewhat illuminate it. And according to the diuerse appari-tions of the *Moone*, hath she her diuerse denominations in *Heraldrie*; as her *Increment*, in her increase; her *Complement*, when she is at *Full*, her *Decrement*, in her *Waning*; and her *deitrimet*, in her *Change* and *Eclipse*. And accor-ding to these varieties, is she also diuersly borne in *Coate-Armour*, as the examples following will shew.



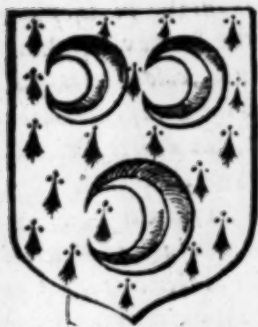
He beareth, *Gules*, an *Increffant*, *Or*, by the name of *Descus*. This is the state of the *Moone* from her entrance into her first *Quarter*, which is most vsually the seventh day after the *change*, vnto her *full*. In which time she is more and more illuminated, vntill she hath filled her *Circle*. This word *Increffant* signifieth the *Moones* *Increment*, or *increasing* estate: and it may fitly represent the *rising fortunes* of some hopefull *spark*, inlightened and honoured by the gracious aspect and beames of his *Soueraigne*, who is the bright *Sunne*, and

R

fountain

Entry of the  
Moone into  
her first quar-  
ter.

fountaine of all the *lights* of glorious Nobility, and may conferre the *rayes* of his grace on whom it best pleaseth him.



Hee beareth, Ermyne, *three Incessants*, Gules. This Coate pertaineth to the family of the Symmes of *Dauentre* in the County of *Northampton*.

Complement  
of the Moone  
what.



Proper co-  
lour of the  
Moone.

Use of the  
Moone.

The Moone  
Mistresse of  
Mutabilitie.

The Moone  
in her decre-  
ment.



He beareth, Azure, a *Moone* in her *Complement*, (which is as much to say, as the *Moone* illustrated with her full light.) proper Here you need not to name the colour of the *Moone*, for the reason before deliuered in the first example of the *Sunne*. The proper colour of the *Moone* we in *Heraldrie* take to be *Argent*, both for the *weakenesse* of the light, and also for distinction betwixt the *blazoning* of it and the *Sunne*: and therefore when we *blazon* by *Planets*, we name *Gold Sol*, and *Siluer Luna*. Concerning the use of the *Moone*, it is said, *Eccles. 43. 6* The *Moone* also hath he made to appeare according to her season, that it should be a declaration of the *Time*, and a signe for the *World*, *Verse 7*. The *Feasts* are appointed by the *Moone*, the light thereof diminisheth vnto the end, *Verse 8*. The *Moone* is called after the name thereof, and groweth wonderfully in her changing. The *Moone* is the *Mistresse* by which all moist, mutable and vnconstant things are ruled; as *Mulier*, *Mare*, *Flumina*, *Fontes*: a *Woman*, and the *Sea*, *Riuers*, and *Fountaines*: the ebbing and flowing of the *Sea* following the motions of the *Moone*.

He beareth, Azure, a *Moone decressant*, Proper, by the name of *Delaluna*. This the state of the *Waning* *Moone*, when shee declineth from her *Full*, and draweth to her last *Quarter*, which is accomplished most commonly the *seuenth* day after she hath attained the *Full*, and receiueth a *diminution* of her light, to the wasting of the one halfe thereof; and from the said *seuenth* day after her full, she diminisheth continually more and more, vntill she become againe (as many honest men are) *corniculata*, *sharpe-horned*, and suffereth continually *diminution* vnto the instant of her *Change*; and differeth from her *prime* state after the *Change*, onely in this, that the first (represented by the first of these *Examples*) is turned to the right hand of the *esccheon*, and this other to the left. And hitherto I haue proposed examples of her naturall aspects: you shall now see her accidentall forme, as in example.

He





He beareth, Argent, a *Moone* in her *detriment* or *Eclipse*, Sable: the *Moone* is *Eclipsed*, onely at such time as she is at her *full state*: and *diametrically* opposite vnto the *Sunne*; when by *interposition* of the *Earth* betwene them, shee seemeth to our sight for the time to be *deprived* of her *light*, through the shadow of the grosse body of the *Earth*. This is a *passive forme* of the *Moone*; and such her *Passions* are called in Latine, *Labores Luna*, the *throwes* or *pangs* of the *Moone*. In

The *Moone* in her *detriment*.

*Passive formes* of the *Moone*.

former time the old *Germans* thought the *Moone* was in a *Traunce*, and vsed to shout and make a noise with *Basons*, to wake her: or else they supposed she was angry with them, and therefore they howled till shee looked cheerefully on them againe. Of this *mutable state* of the *Moone*, thus writeth the Poet:

*Nec par aut eadem nocturna forma Diana,  
Esse potest vsquam, semper hodierna sequente:  
Dane Cynthia imitates the Dames of our Nation;  
Every day she attires her selfe in a new fashion.*

Which occasioned a witty *Morall* related by *Plutarch* (as I thinke) how on a time the *Moone* sent for a *Tailor* to make her a *Gowne*, but he could neuer fit her, for it was euer either too little, or too bigge for her; which was not the *Tailors* fault, but her owne *inconstancie*: so impossible a thing is it to fit the humours of one that is fickle and vnstable.

VVitty morall.

Sometimes you shall finde all these seuerall kindes of *Lights* before expressed, borne together in one *Escutcheon*, as in example.



He beareth, Azure, the *Sunne*, the *Full Moone*, and the *seuen starres*, Or, the two first in Chiefe, and the last of orbicular forme in base. It is said that this *Coat-Armour* pertained to *Iohannes de fontibus*, sixth *Bishop* of *Ely*; who had that (after a sort) in his *escutcheon* which *Ioseph* had in his *dreame*, *Gen. 37.9.* where the *Sunne*, *Moone* and *eleuen Starres* did doe him reuerence; signifying, his *Father*, *Mother* and *eleuen Brethren*. For as in *Scripture*, so in *Heathenish deuotions* also, the *Sunne* and *Moone* were accounted the

*Sunne Moone* and *seuen Starres*.

*Male* and *Female*, and sometimes *Man* and *Wife*; and as the *Moone* hath all her light from the *Sunne*, so hath the *Wife* from the *Husband*; and as the *Moone* is euer lighter on that side which looks towards the *Sunne*, so should the *wife* study to be fairest in her *husbands* eie. And many *wiues* in their *husbands* absence doe truly imitate the *Moone* in this, that they are lightest when their *Sunne* is farthest from them. Howsoeuer this marriage betwixt *Sunne* and *Moone* was made vp, it is certaine that once the *Banes* were forbidden; as appeareth by one, who speaking of *Queene Marias* daies and of her *Marriage*, relateth, how when the *Sunne* went first a *woing* to the *Lady Moone*, all *Nations* (especially those of hot *Countries*) preferred a petition to *Iupiter*,

Holintheds  
Chron. in Q.  
Mary.



to hinder, the *Nuptials*; alleaging, that there then being but one *Sunne*, yet he scorched and burned all, but if he should marry, and get other *Sunnes*, the heat would so increase, as all must needs perish: whereupon *Iupiter* staied the match for that time, or at least, was so propitious, that no issue came of the coniunction of those *fiery flames*. The severall states of the *Moone* increasing and decreasing before handled, are now very rare in *bearings* and in manner antiquated, inasmuch as in these daies, not onely their *shapes*, but their very *names* also are extinct, and in stead of them we have another new coined forme, having neither the *name*, *shape*, nor yet so much as the *shadow* of the former remaining, as may be seene in this next *esccheon*.

Com. 11.



*Esccheon*; so they are also borne vpon the honourable Ordinaries as in this next example.

He beareth, Argent, three *cressants*, Gules, by the name of *Butuillaine* of *Northamptonshire*. At this day wee take no notice of any other forme, either of the *increasing* or *decreasing* *Moone*, but onely of this *depraved shape*, which *corrupt custome* hath rashly hatched, as a forme much differing from those before exemplified, if not meereley repugnant to *Nature*. The *Patricians* of *Rome* vsed to weare the badge of the *Moone* on their shooes: as these *Cressants* are, sometimes the sole Charge of the *Field*, as in this last



He beareth, Ermyne, on a *Cheefe Sable*, three *Cressants*, Or, by the name of *Preston* of *Suffolke* as appeareth in diuerse Ancient Bookes remaining in the *Office of Armes*. Concerning the *chiefe* and *furres* demonstrated in this *Coat-Armour*, I have elsewhere at large spoken of them in their proper places.

The other sort of *Starres*, that doe shine after a diuerse sort, are those that wee call *comets* or *Blazing-Starres*, whose *Forme* is commonly as in this next *Esccheon* is represented.

Comets.



He beareth, Azure, a *Blazing-Starre*, or *Comet* streaming in *Bend*, proper. The *comet* is not of an *orbicular shape*, as other the *celestiall natures* are; but doth protract his *light* in length like to a *beard*, or rather dilate it in the mid'st like a *hairy bush*, and growing thence *Taper-wise*, after the manner of a *Foxe-taile* and it doth contract his substance or matter from a *flmy exhalation*, and hath not his being from the *creation*, neither is it numbred amongst the things *naturall*, mentioned in the *History* of *Genesis*, but is *Ali-*  
quid

*quid prætur naturam*; and yet placed with the heavenly bodies, because they seeme to vs to be of that kinde. They are supposed to prognosticate dreadfull and horrible euent of things to come: wherevpon *Lucan* saith,

*Ignota obscura viderunt sidera noctes,  
Ardentemq; polum flammis, caloq; volantes  
Obliquas per inane faces, crinemq; timendi  
Sideris, & terris minitantem Regna Cometam.*

*In sable nights new starres of uncouth sight,  
And fearefull flames all or'e the Heauens appeare,  
With fry Drakes, and Blazing-bearded-light,  
Which fright the world, and Kingdomes threat with feare.*

## SECT. III. CHAP. IV.

**S**O much of the first Member of the distribution before deliuered, *Inconstant na-  
viz. of Constant essences, which are onely those Celestiall crea-  
tures, which being void of this corrupt mixture that is found in  
all creatures Sublunar, haue a priuiledge by diuine appointment  
from the mutabilitie, whereto all things vnder the Moone are  
iubiect. Now come we to that other member thereof, namely, such as are In-  
constant natures, so far forth as there is vse of them in Armes. Inconstant Na-  
tures are bodily Essences of small continuance by reason of their ignoble or  
base substance, such are the foure Elements, viz. Fire, Aire, Water and Earth.*

*Fire, Winters treasure: Water, Sommers pleasure.  
But the Earth and Aire, none can euer spare.*

Elements are simple essences of small stability, and the wombe of all mixt Elements what things (as *Scribonius* noeth) and according to some Authors called *Elementa ab alendo*, of nourishing: but *Saint Hierom* calleth *Elementa, quasi Eleuamenta*, for their proportionable mixture in the composition of the bodies sublunar, whereby they are made fit for motion: of these Elements these examples next following haue a representation.



He beareth, Argent seven Firebrands *Flammant*, and *Scintillant*, Proper. Some Writers do affirme that none of the Mechanical trades were found out by men before they had fire; which being at the last obtained, and the vse therof known, from thenceforth were produced all manner of Arts behoouefull for mans vse, and through assistance of fire, they did daily put in practise some new inuention and experimental prooffe, wherby they attained their perfection of skill. Yet if we weigh the manifold mischiefs that sometimes come by fire, we might doubt, whether the good or the hurt thereby insuing be greater. For both Fire and water are good seruants, but vnruely masters.

Fire in the Scriptures is often taken for a speciall token of Gods fauour, and that he is pleased with the Sacrifices that are done vnto him; as when he answereth (as it were by Fire) like as wee reade *Iudges 6.21. Then the Angell of the Lord put out the end of his staffe that he held in his hand, and touched the flesh and unleaunened bread, and there arose vp Fire out of the stones, and consumed the flesh and unleaunened bread, &c.* And as when *Eliab* contended with the Prophets of *Baal* touching the manifestation of the true God; *Then the Fire of the Lord fell, and consumed the burnt Offerings, and the wood, and the stones, and the dust, and licked vp the water that was in the trench, 1 Kings 18.38.* And againe, when *Salomon* had made an end of praying, *Fire came downe from heauen and consumed the burnt offerings, and the Sacrifices, and the glory of the Lord filled the House, 2 Chro. 7.1.*



V Whereupon  
this Coate  
was giuen.

Hee beareth, Argent, a Cheueron, Sable, between three flames of Fire, Proper. This Coat standeth in the Church of *Barkley* in the County of *Glocester*, in a window on the South side of the same.

The Cheueron being (as we before haue said) a memoriall and token of building, it may seeme the *Heralds* were not well aduised to put *Flames of Fire* so neere it: but it is no inforced coniecture, to suppose that this Coate-armour was first giuen to him who had restored some publike edifice, which *Fire* had consumed. This next ensuing hath also a resemblance with it.



Fire what it  
signifieth.

Hypocriticall  
zeale.

He beareth, Argent, a Cheueron voided, Azure, between three flames of Fire, Proper, by the name of *Welles*. Many Coate-armours seeme to allude to the bearers names, but surely this is not so, this hot Element hauing little affinity with that watry mansion. *Fire* betokeneth zeale, and euery Sacrifice was offered with Fire, to shew with what zeale we should burne, that come to offer prayer, or praise and thanks to the Lord: the *Holy Ghost* also descended vpon the *Apostles* in Fire, to shew the seruency of them vpon whom it rested. But as here this painted Fire yeelds little heat, so doth an *Hypocrits* coloured zeale; and many now adaies might beare such painted Fire vpon an *Escutcheon* of Pretence, for their Deuice.



Force of  
Counsell.

He beareth, Argent, two Billets Raguled, and Truncked placed Saltirewaies, the Sinister surmounted of the Dexter, Azure, inflamed on their tops, Proper. This is a *Duch* Coate, and is borne by the name of *Shurstab*. Not vnfinly is the force of counsell shadowed vnder the Fire of *Promethus*, because that as Fire, so counsell doth giue light to the darkest obscurity of things.

He





He beareth, *Diamond, a bend, Topaz*, betweene six *Fountaines, proper*, borne by the *L. Sturton*. These six *Fountaines* are borne in signification of six *springs*, whereof the *Riuer of Sture* in *Wiltshire*, hath his beginning, and passeth along to *Sturton* the seat of that *Baronie*. And to this head are referred, *Spaciosa Maria, Vada Speciosa, Fluij lat, Fontes Grati*: The spacious Seas, The beauteous Shallowes, Rivers spreading, *Fountaines* pleasing. The Sea is the Riches of a *Kingdome*, and a faire *Riuer* is the Riches of a *Citie*:

and therefore their *Waues* are held good bearing for one that hath done seruice vpon either.

Fresh and sweet *Waters* are reckoned amongst Gods peculiar blessings promised to the obseruers of his lawes, and those of chieftest ranke; For the Lord thy God bringeth thee into a good land, a land in the which are *Riuers of Waters, Fountaines* and depths that spring out of the *Valleyes* and *Mountaines*, *Leuit. 26.7.*



Hee beareth, Or, a *Rocke, Sable*, by the name of A *Rocke* what *Securades*. A *Rocke* signifieth safety, refuge, or protection, as *Psal. 31. Thou art my rocke and my fortresse, &c.* For he that resteth vnder the defence of the Almighty is like a *Castle* of strength situated vpon an inaccessible *Rocke*, whereto none can approach to doe hurt. I haue set this as a patterne of the earth, as being one principall parcell thereof, and withall to represent the stability of the earth, which God hath so fixed that it cannot be removed.



The Field is, Or, a *Mountaine, Azure*, inflamed, Proper. This Coate pertaineth to the Familie of *Mackloide*, Lord of the Isles of *Skey* and *Lewes* in *Scotland*. Here you see are two elements borne together, the earthy and fire. *Aetna* is like this, or else this like *Aetna*, it being a *Hill* in *Sicilie*, which vncessantly casteth forth flames of fire, whereto the enuious man may bee fitly compared, who still diggergeth his furious malice against others, but it inwardly eateth out brimstone like his owne bowels. One writeth of this *Hill Aetna*, that on the one part it keepeth *Snow* all the yeere long, and on the other it ever burneth, like those who can breathe hot and cold out of one mouth.

The

Fiftene  
Ilands.

The *Field* is, *Argent*, *fiftene Ilands*, diuersly coloured. This *Coat-armor* pertaineth to the king of *Spaine* in respect of certaine *Ilands* of that number within his *Dominions*. And amongst these examples of *earthly bearing*, I haue produced the bearing of a *Mountaine* (a heauie bearing, but much in vse among the *German*s :) *Hillockes* and *Turfes* might I adde, which may sooner bee conceiued by the vnderstanding, than delineated by my *Pencill*. Touching the *Element* of the

Witches of  
Norway.

*Aire*, I haue represented no *shape*, for to doe that were as wise an attempt, as to weigh the *Wind* in a *ballance*: yet some haue expressed the boistrous motions thereof by a *mans face*, with swollen and puffed *Cheekes*, whence issueth as much *winde* as out of the *Witches bottles* of *Norway*, who will sell any *winde* that a *Merchant* will aske for: if they sold *wines* out of *bottles*, I should sooner belecue them, and I thinke the *Buiers* should bee lesse coozened.

## SECT. III. CHAP. V.

Natures of  
mixt kind.

HAVING shewed by particular examples the bearing of *simple essences*, or (at the least) of such things as haue a mutuall participation of *qualities* with them; I will now proceed to the handling of the next member of the *Distribution*, which comprehendeth *Essences*, or *Natures* of *Mixt kinds*.

Such are { *Brute, or without life.*  
*Living.*

Meteors vn-  
perfect.Corpora subli-  
mia.

By *Brute natures* I vnderstand all *Essences* whatsoever of *mixt kinde* that are merely void of life. Such are *Meteors*, which are *imperfect kinds* of mixture, which by their strange apparitions doe moue their *beholders* to an admiration, and these are called *Corpora sublimia*, because they are ingendred aloft in the *Aerie Region*. The matter whereof these *Meteors* are ingendred, is a certaine attracted *fume* drawne vpon high by the operation of the *Sunne* and *Starres*.

This fume or smoake is { *Vapour.*  
*Exhalation.*

Vapour what.

*Vapour* is a *moist kinde* of *fume* extracted chiefly out of the *water*, and therefore is easily dissolued againe thereinto, and hence are *watery Meteors*. *Exhalation* is a *drier kinde* of *fume*, attracted vp from the *earth*, and apt to be inflamed, and they are *fiery Meteors*. There are also other *Meteors* formed of a mixture of both these *fumes*.

*Fiery Meteors* are *formes* consisting of hot *Exhalations* attracted into the  
*Aiery*

*Airy Region*, hauing a hot quality, which at length breaketh into a *Fire*.

Fire meteors  
what.

And those are <sup>Simple.</sup>  
<sup>Mixt.</sup>

*Simple fire Meteors* are of diuers sorts and different formes, wherof there is little vse in *Coate-armour*, except of the *falling Starre*, which of *Blazoners* is termed a *Mullet*; which is an *Exhalation* inflamed about in the *Aire*, and stricken backe with a *Cloud*, wherby it is forced to runne downwards in such sort, that to the ignorant a *Star* seemeth to fall. There is oftentimes found vpon the earth a certaine gelly fallen from aboue, and disperfed into *diuers points*, which of many is taken to be the substance of the *falling Star* or *Mullet*. Note that such *Mullets* borne in *Coate-armour*, are now most vsuall of *five points*, but anciently you shall finde them borne of *six points*, as in the next *Escocheon*.

Meteors of di-  
uers sorts.

Diuers bea-  
ring of Mul-  
lets.

And so I haue scene them in diuers very Old *Rolles*, in the Custody of that worthy knight Sir *Richard Saint George*, now *Clarenceaux* king of *Armes*, whose industrious trauell in the carefull Collection of such *Antiquities*, and his free communicating of the same to the studious in that way, merits much.



He beareth, *Ermine*, a *Mullet of six points*, pierced, *Gules*, by the name *Hassenhull*. These kinds of *Meteors* haue an apparence of *Starres*, but in existence they are nothing lesse; for they are (saith *Bekenhab*) certaine *Impressions* of the *Aire*, appearing for a time, and in time doe vanish away, because they bee of nature fluxible, and nothing permanent. Concerning the bearing of *Mullets of five points*, behold these examples.

Mullets of they  
6. points.



He beareth, *Azure*, *six Mullets, three, two, and one*, *Or*, by the name of *Welsh*. In *Blazoning* of *Mullets* of this forme, you shall not need to make mention of their *points*, because it is the vsuall forme of *Bearing* but if they doe consist of more than *five points*, then must you specially obserue their *number*, as in the former *Escocheon*.

Of 5. Points.



He beareth, *Ruby*, on a *Chiefe*, *Pearle*, *two Mullets*; *Diamond*. I giue this selected forme of *Blazon* to this present *Coat Armour*, because it appertained to that Honoured and right worthy Knight, Sir *Nicholas Bacon*, Lord Keeper of the great Seale of England, in the Reigne of our late Queene *Elizabeth* of blessed memory, to whom he was a *Privy Counsellor*, and for his wisdom, Learning and Integrity by her advanced to that high place of *Lord Keeper*. His eldest Sonne Sir *Nicholas Bacon*, was the first *Baronet*

S

that



that our late Soueraigne King *James* of euer blessed memory, made by letters patents vnder the Great scale of this kingdome: And Sir *Francis Bacon*, one of his yonger sonnes, was *Lord Keeper*, and afterward *Lord Chancellor* of *England*, in the reigne of the said *King*, who created him in the yeare of *Grace*, 1617. *Baron of Verulam*, and in the yeare following *viscount of Saint Albans*. The Printers haste and the Cutters leasure, would not permit me to insert in this *Escocheon* the second brothers difference.

Nob'e signifi-  
cation of Mul-  
let.

Though the *falling Star* it selfe is but the *Embleme* of the inconstancie of *high fortunes* and vntrue footing of *Ambitious Aspirers*, which may shine for a time, but in a moment fall headlong from the heauen of their high hopes; yet the *Mullet* in *Heraldrie* hath a more noble signification, it being supposed to represent some diuine quality, bestowed from aboue, whereby men doe shine in *vertue*, *Learning* and workes of *piety*, like bright *Starres* on the earth, and these are *Stella dimissa à cælo*, *Starres* let downe from heauen by *God*; not *Stella deiecta*, throwne downe, as those which the *Taile* of the *dragon* threw downe, which are *Apostataes* from *God* and their *Religion*; nor yet *cadentes stella*, *falling Starres*, such as the stroke of *Iustice* and their owne demerits casts downe from the height of their honours.

Rule prescri-  
bed by Leigh.



He beareth, *Gules*, on a *Crosse*, *Argent*, *five Mullets pierced*, *Sable*, by the the name of *Randall* of *Ailesford* in the Countie of *Kent*. Sometimes the round in the midst of the *Mullet* is not of the colour of the *Field*, and then you must not take it for a *piercing*, but for a *Charge* of other signification. *Gerard Leigh* seemeth to prescribe this *Generall Rule* touching *Mullets*; that if the same doe consist of *even points*, they must bee called *Rowels*, meaning (as I conceiue) *Rowels of Spurres*.

D'uerse opini-  
on concerning  
Mullets.

But he might more aptly haue applied the same in particular vnto *mullets pierced*, in respect of their neerer resemblance of such *Rowels*, than those that are not *pierced*. Some are of opinion, that all *mullets*, whether they consist of *five* or *six* points, *pierced*, or *vnpierced*, are *Rowels* of *spurres*, with this difference that those which are *vnpierced*, are *Rowels* not fully finished or made vp by their maker, and their reason is, because that in old *French* or *Norman Language*, this word *mollette* signifieth a *Rowell* of a *Spurre*; as appeareth in an *Ancient French Manuscript* remaining in the *Office of Armes*, where the Author there treating of the compleat *Armour* of a *Combatant à Cape à pee* according to his degree, hee there speaking of the *Harnesse* or *Armour* of the *Legge*, vseth these words concerning *Spurs*; ----*Et vngz esperous d'ores qui seront atachiez à vne cordellette autour de la jambe affin que la mollette ne tourne deffoubz le pie*. The *French* is old, and according to the *Orthographie* of those times, which I, as precisely as I can, haue shewed you. Others thinke that the *Heralds* haue borrowed this word vsed by them in *blazon* from a kinde of fish so called, not that which is most vsually knowne by the name of *mullet*, but another not much vnlike in shape to that thing which is vsed in *Armory*; and as I am informed is often found vpon

MS: Nct 18.  
fol. 135.b.

vpon the Sands at the ebbing of the Sea; and is in Kent now by the vulgar people, *propter similitudinem*, called a Taylors bottome or a Fiuefinger, and in Ancient time it was for the like cause knowne by the name of a *mullet*; the forme whereof I haue procured, according to the best description, that I could gaine from such as haue seene and well know this kinde of fish presented vnto your view here in the Margent.



And I finde in a very Ancient rolle now in the custody of the before mentioned worthy Knight Sir Richard St. George, Clarenceux, in the Blazon of Gilbert Hausarts Coate-Armour, those which wee now in Heraldrie blaze by the name of *mullets*, thereto bee termed *Esteiles*, I thinke it is meant *Estoeles*; yet are not their points, which are fiue, there waued; but in this variety of opinions I leaue euery man to follow what in his iudgment he shall approue to be best and most probable.



He beareth, Argent, *two barres*, Sable, each charged with *three Mullets* of *six points*, Or, by the name of *Hopton*. As are borne vpon *Ordinaries*, so shall you finde them commixt with other *common Charges*, as also oftentimes sorted with *Ordinaries* interposed betweene them, one example whereof I will now presently shew you, which for the rarity of the forme of the *Ordinarie* is worth your obseruation.



Hee beareth, Sable, a *Cheueron Rompee*, betweene three *Mullets*, Or, by the name of *Sault*. This *cheueron* in Blazon is called *Rompe* or rather *Rompu*, from the French verbe *Rompre*, deriued from the Latine *Rumpo*, *Rumpere*, to breake. Thus haue you examples of the diuers bearing of these *simple meteors*; to wit, the bearing of them *sole*, *unpierced*, *pierced*, some of fiue points, and others of six.

So much of *simple fiery meteors*, so farre forth as there is vse of them in Coate-Armour: Now of such *meteors* as are of *mixt kinde*, according to the distribution before deliuered in the next precedent. These are *fiery meteors*, bred of an *exhalation* somewhat more *grosse* and *impure* than those before specified, by reason of a more thicke and slimy *vapour* whereof they be ingendered.

Meteors  
mixt.  
Fiery Meteors  
what.

Meteors of this kinde are

{ Thunder  
{ Lightning.

S 2

Thunder



Thunder what

*Thunder* is an inflamed *Exhalation*, which by his powerfull force breaketh thorow the *Clouds* violently, with great noise and terrour. The forcible power thereof is rather apprehended by the *ear*, than subiect to the *sight*: neuerthelesse, the ancient times have deuised a certaine imaginarie forme whereby they would expresse the forcible power thereof, as also of the *lightning*.

*Thunder* is supposed to be ingendered two manner of waies, viz. When either a *hot* or drie *vapour* is inclosed in a *cold* and moist *Cloud*, and being vnable to containe it selfe therein, by reason of the contrariety, it labourerth by all meanes to finde a vent, and so striving by all meanes to get passage, it maketh way with great vehemency and horror of sound: such as a *Glowing Gadd* of Iron, or any other fry matter maketh, when water is infused therupon in abundance, or that it is therein drenched, it maketh a furious and murmuring sound. Such is that weake and feeble sort of thunder, that seemeth to bee ingendred in some region of the Aire farre remote from vs, yeelding onely (for a small time) a kind of turbulent noise or murmuring.

Or else it is ingendered in a more violent manner, to wit, when this inclosed drie and combustible matter, being inflamed in the *Clouds* of contrary qualities, doth breake out with vehemency: then doth it yeeld a terrible and forcible sound, not vnlike a great peece of Ordnance when it is overcharged. And this sound thus ingendered is called *Thunder*.

This sort of sound is vsed oftentimes Metaphorically, as when God threatneth his Iudgements against sinne, he is said to *thunder* them out. In this sense doth *Petrarch* vse the same, saying, *Deus ideo tonat in Caelis, ut tu in terras bene viuas, quodque amore debueras, saltem metu facias*. For vnlesse God loued man, he would neuer threaten him, but rather punish him; forasmuch as man doth evermore minister many and those grieuous occasions of execution of Gods Iudgements.

Lightning what

*Lightning* is a vehement eruption of an inflamed *exhalation*, proceeding from *Thunder*; which though it is in time after the *Thunder*, yet it is first represented to our senses, by reason that our *sight* is farre more subtile and apprehensue than is our *hearing*. And in regard that *Thunder* and *Lightning* doe both proceed from one selfe-cause, they haue in such their imaginarie fiction conioined them both vnder one forme, after this manner.

Thunderbolt.



The Field is, Azure, *Iupiters Thunderbolt* in Pale, Or, Inflamed at both ends, Proper, shafted Saltire-wise, and winged Fesse-waies, Argent. *Chassaneus* describing the *Ensignes* of lundry Nations, noteth this for the *Ensigne* of the *Scythians*: and in the glory of *Generositie* it is said, that *Tomyris* *Queene* of *Scythia* did beare the same in this manner. The bearing of *Lightning* betokeneth the effecting of some weighty businesse with much celerity and forceableness; because in all ages this hath bene reputed the most quicke, forcible and terrible dart, wherewith the Almighty striketh where himselfe pleaseth: which the *Heathen* religiously acknowledged, though hee thereupon inferres an irreligious conclusion, saying,

Si



*Si quoties peccent homines, sua fulmina mittat*

*Iupiter, exiguo tempore inermis erit :*

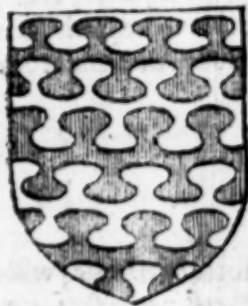
*If God should Thunder-strike still when he sinne doth see,  
His shafts would soone be spent, and arme unarm'd would be.*

*His inference had beene truer thus :*

*If God should Thunder-strike still when he sinne doth see,  
All men would soone be spent, yet God still arm'd should be.*

Hitherto of *Firre meteors*, now of such as be *watery*. *Watery meteors* are certaine cold and moist vapours, copiously attracted by the powerfull operation of the *heavenly bodies* into the *Aire*, & there *transmutated* into their severall formes. Of these there are diuers sorts, whereof *Clouds* are most vsually borne in *Coat-Armour*. A *Cloud* is a *Grosse vapour*, attracted into the *middle Region* of the *Aire*, and there thickned, by reason of the coldnesse of the place hauing in it store of matter apt to ingender *water*. A *Cloud* (according to *Zan.*) is a moist thick vapour, attracted from the *Waters* by the heate of the *Sunne*, vnto the *middle Region* of the *Ayre*, and there thickned by the coldnesse thereof, and so continueth vntill it be againe dissolued by the *Sunnes* heate, and so conuerted into *raine*, and doth distil down in *Drops*. *Zanch. de meteoris aqueis*, 483. The *Clouds* are said to be *Gods chariots*, as wee may see *Psal.* 104. *Hee laieth the beames of his Chambers in the waters, and maketh the Clouds his Chariot, and walketh vpon the wings of the windes.* The *Clouds* are *Gods instruments* wherein hee containeth and retaineth at his pleasure, the showres of *Raine* as in *Bottels*: as wee may see *Iob* 38. 37. *Who can number the cloudes by Wisedome? or who can cause to cease the botzels of Heauen?*

The *Clouds* are resembled to a *Spunge* replenished with *Water*, and *God* with the hand of his providence wringeth this *Spunge* moderately, not pressing out all the moisture thereof at once, but leasurely, and by little and little after a gentle and soking manner. No pencill can make a true representation of *Clouds*, because euery instant and moment of time, doth adde vnto them some kinde of alteration, whereby it differeth from that it was late before: neuertheless, former times haue coined, (of these also) a *conceited forme*, as in these next *Escochcons* may be seen.



This *Coat-armour*, is *Barre Nebule*, of eight peeces, *Topaz* and *Diamond*; and pertaineth to the *Honourable Family* of *Charles* late *Earle of Deuon*, and *Lord Montioy*, *Lieutenant gouernour of Ireland*, *Great Master of the Artillerie of England*, *Captaine of Portsmouth*, *Knight of the most noble Order of the Garter*, and of his *Maesties most honourable priue Councell*. The bearing of *Clouds* in *Armes* (saith *Vpton*) doth import some *Excellencie* in their *Bearer*.

In the *Clouds* hath the *Rain-Bow* his temporarie residence, and therefore next let vs cast our eies on it.

Rain bow  
what.



Difficult re-  
presenting of  
the Raine-  
bow.

The Raine-  
bow a token of  
Gods Coue-  
nant.

A president for  
Nob'cs.

Farnesius.

A Raine-Bow is a diuers coloured Arch or Bow, formed in a hollow, thinne, and vnequall Cloud, by the reflexion of the Beames of the opposite Sunne. The cause of the rare vse of the Raine-Bow in Coat.armour, perhaps may bee for that the colours thereof cannot bee aptly counterfeited, as witnesseth Aristotle, Meteor. Lib. 3. saying, *Soli colores Iridis non possunt fieri à Pictoribus* : whereby it seemeth of all other the hardest thing to imitate. The naturall colours of the Rainebow (according to Scribonius) are Redde, Greene, Blew, and

Yellow. The Field hereof is, Argent, Issuant out of two Petit Clouds in Fesse Azure, a Rainebow, in the Nombrill point a Starre, proper. The Rainebow is a token of Gods Couenant made with Noah, and in him with all people; as appeareth, Genesis 9. 13. *I haue set my Bow in the Clouds, and it shall bee for a signe of the Couenant betweene mee and the Earth, &c.* As touching the Beautie of the Rainebow, it is said, Eccles. 43. 11. *Looke upon the Rainebow, and praise him that made it: very beautifull is it in the brightnesse thereof; it compasseth the Heauen about with a circle, and the handmost High hath bended it, Ibid. 12.* And indeed worthily is he to be so praised, who when he could haue made a Bow to destroy vs rather chose to make this Bow to assure vs he would not destroy vs. A noble president, to teach Nobles to vse their strength and their weapons rather to preferue and helpe, than to ouerthrow or hurt those who are vnder their power. Farnesius saith, that the Rainebow appearing in the South, betokeneth Raine; in the West, it foresheweth Thunder; and in the East, prognosticates faire Weather.

### SECT. III. CHAP. VI.

Things lining  
what.



Soule taken in  
the largest  
signification.

hitherto haue we prosecuted our intendment, touching things of mixt nature, which are brute of linelesse: now proceed wee to the consideration of things of Mixt Nature hauing life. Mixt Natures that are lining are corporeall Essences, endued with a vegetable Soule: for here we vse this word Soule, as also the word Life, in his largest signification. A vegetable Soule is a facultie or power that giueth life vnto bodies.

Whereby they doe liue } *After a sort,*  
or  
} *Perfectly.*

Metals what.

Such as doe liue *after a sort*, or *lesse perfectly*, are all sorts of Metals; which because they are suppose to grow and increafe in the Earth, we will (for our present vse) ascribe life vnto them. Metals are bodies imperfectly lining, and are decocted in the veines of the Earth.

Of these some are naturally } *Liquefiable.*  
} *Not Liquefiable, or, lesse Liquefiable.*

The



The *Liquefiable* are *Gold, Silver, Copper, Tinne, Lead*, and other of like kind. Liquefiable.

The *not* or *hardly Liquefiable* are Not Liquefiable.

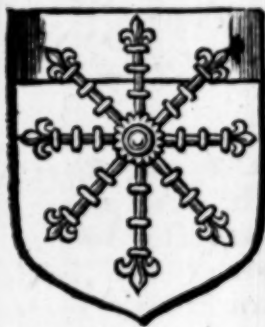
} *Precious.*

} *Brittle.*

Those that are altogether *Hard* are *Stones* of all sorts. *Stones* are bred of a *waterish moisture*, and of an *oylie kinde* of *Earth* firmly compacted together. Stones.

Of *Stones*, some are } *Precious,*  
} *Base.*

*Stones precious* are of that sort that wee call in Latine *Gemma*, which are of estimation either for that they are rarely to be gotten, or for some *vertue* fancied to be in them, or for that they are such as wherewith mans *Eie* is wonderfully delighted by reason of their purenes and beautifull transparent substance. Of which kinde are the *Diamond, Topaz, Escarbuncle, Emerald, Ruby*, and such like. Of which sorts, *Twelve* of chiefeft note were appointed by *God* himselte to bee vsed in the principall ornament of the *High Priest*, when hee appeared before the *Lord*, presenting therein the Names of the *Twelve Tribes* of *Israel*, to shew how *precious* in his sight is the *People* and *Nation* which serueth him, as himselte prescribeth. But of all these severall kindes, the *Escarbuncle* is of most vse in *Armes*, and is borne as in these next *Escocheons* appeareth. Precious Stones.  
Escarbuncle of most vse in Armes.



The *Field* is *Ruby*, a *Chiefe Pearle*, ouer all an *Escarbuncle* of eight *flaues*, or *raies*, *pommette & florette* of eight flauers;  
*Topaz*. This *Coat-armour* pertained anciently to the *Earles* of *Aniou*, from whom came *Geffery Plantagenet* Earle of *Aniou*, that married *Maud* the *Empresse*, daughter to *Henry the first King of England*. This *Stone* is called in Latine *Carbunculus*, which signifieth a little *Cole*, because it sparkleth like fire, and casteth forth as it were *fierrayes*. There is another kinde of but *fiery Carbuncle*, which *Chirurgions* can best handle; one of those of the *Lapidaries*, is more to be desired than ten of the other. Geffer Plantagenet.



He beareth, *Argent*, two *Barres*, *Azure*, ouer all an *Escarbuncle*, of eight *raies*, *Gules*, *pommette & florette*, *Or*. This *Coate* is cut in stone vpon the *Church-porch dore* of *Magnotsfield* in the *County* of *Glocester*, and is borne by the name of *Blount*. As there is in all kinds of *Minerals*, a *vegetable life*; even so and much more (saith *Zanchinus*) is it iudged that *Stones* haue this *life*, yea, and that they haue a *passiue capacity* of *Sickenesse*, of *Age*, and also of *Death*. Whether this be so or not, sure it is a pretty deuice to aduance their estimation with those who already too much dote on them; insomuch, as it was said of the *Romane Empresses*, that some of them did weare *whole Kingdomes* at their *Eares*, so now many a one hang whole *Mannours* on their *fleeces*. Blount.  
Passiue capacity of Minerals.

So



Stones base.

So much of *Precious Stones*: now of those which are *Base*; such wee esteeme all those to be, which both for their ordinary and base imployments, and also for that they are easily to be had of all men, are of small estimation; as are these next following, with their like.

Flint Stone.

Digonius  
Earle of Flan-  
ders

He beareth, Vert, three *Flint stones*, Argent, by the name of *Flint*. This Coate is quartered by the Right Honourable the Earle of Cumberland. The *Flint stone* is an ancient Embleme or token vsed by great persons. *Iohannes Digonius* Earle of *Flanders* gaue for his Deuice, *Ignitabulum Silicem feriens*, a Steele and a *Flint stone*, which well agreed with his disposition. This Earle was taken Prisoner by *Baiazeth* the Turke, and when he should haue beene put to the sword, a *Physiognomer*, much esteemed by the Turke, perswaded

Censure of a  
Physiognomer.Franciscane  
Friers.

him to let him goe free, saying, he foresaw in him, that when he came home, he would set a great part of *Christendome* in a combustion; as indeed he did, by reason of the murder of *Lewis*, brother to the French King *Charles* the sixth; which his murder, the *Franciscane Friers* did as impiouly defend, by the examples of *Zimri* killed by *Phinees*, *Holofernes* by *Iudith*, *Sisera* by *Iael*, and the *Egyptians* by *Moses*. As the like examples are still produced by the traiterous *Parricides* of Kings and Princes, set on worke by the Grand-Father of such holy Treasons. The said Earles son, *Philippus Bonus*, was founder of the order of the *Golden Fleece*, which hangeth at a collar made with the formes of the said Steeles and *Flintstones*; which order the Kings of Spaine still vpholdeth.

Steeles.

Three Mil-  
stones.

Hee beareth, Azure, three *Milstones*, Argent, by the name of *Milueton*. The *Milstone* representeth vnto vs the mutuall conuerse of humane Society; because *Milstones* are never occupied single, but by couples; and each of them standeth in neede of the others helpe, for the performance of the worke whereunto they are ordained. Hereupon our mutuall amities and assistances are termed in Latine, *Necestudines Amicitia*, because euery man standeth in need of some fast and assured friend, by

Whereto re-  
sembled.Needfull vs  
thereof.

whose counsell and aduice hee may bee supported for the better compassing of whatloeuere affaires of importance hee shall vndertake. Of all the rare Stones before mentioned, in my iudgement men haue cause to esteeme the *Milstone* (though here wee haue placed it amongst baser Stones) the most precious Stone of all others; yet I would be loth to wish any Lady to weare it at her Eare.

Minerals vsed  
in the largest  
sense.

So much of *Metals* or *Minerals* (for I vse the word in the largest sense) that are hard and not *Liquefiable*; there are other also which we reckoned to bee hardly *Liquefiable*, in respect of their brittle nature; such are *Alome*, *Salt*, *Amber*, *Chalke*, &c. but there is no vse of them in *Armes*. Because in this Chapter I haue spoken of *Precious stones*, diuers of which are of vse in *Heraldry*; for

Blazoning

*Blazoning* of the Coate-Armours of *Nobility*, (as my selfe haue often occasion to doe in sundry parts of this worke) before I proceed further I will set downe those seuerall *stones*; as they answer to their seuerall *metals* and *colours*; together with the *Planets* also, which I vse onely in the *Atchievements* of *Kings* and great *Princes*.

	Metall and Colours.	Precious Stones.	Planets.
Selected Formes of Blazon before mentioned	1 Or.	1 Topaz.	1 Sol.
	2 Argent.	2 Pearle.	2 Luna.
	3 Gules.	3 Ruby.	3 Mars.
	4 Azure.	4 Saphire.	4 Iupiter.
	5 Sable.	5 Diamond.	5 Saturne.
	6 Vert.	6 Emerald.	6 Venus.
	7 Purpure.	7 Amethyst.	7 Mercury.
	8 Tene.	8 Iacynthe.	8 Dragons head.
	9 Sanguine.	9 Sardonyx.	9 Dragons taile.

## SECT. III. CHAP. VII.



Of much touching examples of such *Natures*, as doe *line* after a sort: in the next place succeed those things, which do *line* perfectly or properly; such *Natures* are those as haue in them expresse and manifest tokens of a *lining soule*.

Of this kinde, some are } *Vegetable.*  
 } *Sensitive.*

Forasmuch as I am now to treat of *vegetable Animals*, and of their particular kinds; I must excuse my selfe in two things before I enter into the Exemplifying of them: The one, that there is no cause that any man should expect at my hands an expresse demonstration of each particular species of them: And that I should runne through and display their manifold and almost innumerable kinds, for that would be a tedious travell and (besides) an infinite and vnecessary charge and cost, and withall farre wide from the proiect of my prefixed purpose. The other thing (and the same more pertinent to that I doe intend) is, That in handling of vegetables and *Sensitives*, I purpose onely to distribute their seuerall ranges of *Distribution*, according to their *Order* to them prescribed by *Nature*, which to expresse is my chiefest drift, and the principall scope that I doe aime at.

Of the perfect sort of *Creatures* there are many kinds, whereof some are of more perfection and more worthy than others, according to their more excellent kind of life, or worthinesse of soule.

Of these the lesse perfect sort of *bodies* were first created; and then such as were of more perfection: *Plants* are more worthy than *Metals*, and *A-*



nimals of more reckoning than *Plants*: therefore were these first created, and those afterwards.

Of *Animals* wherewith God did adorne the *Aire*, the *Waters* and the *Earth*, there are diuers kinds, whereof some were *more worthy* than others; in the Creation of these did God obserue the same order.

Betweene the Creation of *Plants* and *Animals*, it pleased God in his vnsearcheable wisdome, to interpose the Creation of the *Starres* wherewith he beautified the *Heauens*, he did it to this end; to giue vs to vnderstand, that albeit the *Sunne* with his light and motion together with the *Starres* doe concur in the generation of *Plants* and *Animals*, neuertheless their generation is not to be attributed simply to the influence and power of these *Celestiall bodies*; but onely to the *Omnipotency* of God, inasmuch as by his powerfull word he commanded the *Earth* to produce all sorts of *Plants* and their fruits, before the *Starres* were created.

From the most fertile and pleasant *Garden of Eden*, vnto the most barren and delolate *Wildernesse*, may we see and behold the great and wonderfull workes of God, and take occasion to extoll his *Omnipotency*, *Wisdome* and *Mercy*. As we may obserue, *Esay* 41. 19. *I will set in the wildernesse the Cedar of Shittah tree, and the Myrrh tree, and the Pine tree; And I will set in the Wildernesse the Firre tree, the Elme, and the Box together. Therefore let them see and know, and let them consider and vnderstand together, that the hand of the Lord hath done this, and that the Holy one of Israel hath created it, Verse 20.* Hence we may gather that there is no obiekt so meane that presenteth it selfe to our view, but will minister some iust occasion to glorifie God.

Men are accustomed to attribute the propagation of these, either to the influence of nature, or to the trauell and industry of man; but these were produced before any other of like kind could bee found vpon the face of the *Earth*, whereof it might be imagined they might receiue being; for as yet there had neuer fallen any *raine* to fructifie the *Earth*, whereby it might produce greene herbs, nor as yet was *Man* created, that might manure and till the ground for that purpose: therefore neither were they produced naturally, or of their owne accord, nor yet by the *Art*, *Skill*, or *industry* of *Man*, but by the immediate word and commandement of God.

The reason that moued *Moses* to giue an instance of *Plants* and *herbes*, how that they were produced by the vertue and power of Gods word onely, and not naturally, or by the skill and industry of man; neither yet of *Animals*, nor of any other of the infinite number of things Created, (*Genesis* 1. 11.) was this, because the generation of *Plants* and *Herbes* might bee much more doubted of, than the originall of other things.

Of the first springing of *Trees* in the Creation *Moses* saith, *Et germinare fecerat Iehoua Elohim e terra omnem arborem concupiscibilem, id est, visu, & bonam ad escam*; which words doe comprehend all the desirable qualities of fruite *Trees*: for in them we expect that their fruits should be either delightfull to the *Eye*, or that they should be fit for food and wholesome, and that they be also fragrant and sweet smelling: For the fruits of *Trees* the better they be, the more odoriferous they are.

That the *Trees* with which *Paradise* was planted, had all these qualities,

it



it is manifest by the words of *Moses* in that he saith, *Concupiscibilem ad visum, & bonam ad escam*: whereby we gather that the sight is delighted with things beautifull and glorious, the *smell* with *sweet* and pleasant *sanours*, and the *palate* with things of *sweet* and *pleasant taste*. And none of these are in themselves euill; for such was the constitution of *Adam* before he transgressed, that he might haue delighted himselfe in them all without offence; and to that end did God create them, that he should vse them with thankgiuing.

*Moses* describeth vnto vs two principall qualities of the Garden of *Paradise*, whereby he laieth before vs the pleasantnesse of the situation thereof, and also the beaurty and fertility of the soile: The first of these qualities was that it was replenished with all sorts of *Trees*; not onely most pleasant and delightfull to the *eye*, but also most pleasant to the *taste*; for that they produced the best and sweetest fruits. The other qualiry was, that the whole circumference of the Garden of *Paradise* was surrounded and inuironed with a *Riuer*, being distributed into foure heads, which did highly beautifie the same, and made it most pleasant to the view.

In this description *Moses* maketh mention of two *Trees* of speciall qualities that were planted in the middest of *Paradise*: The one named the *Tree of life*, the other the *Tree of knowledge* of good and euill.

The first of these had a viuificant power in it selfe, the fruit whereof was ordained to this end; That being eaten it would enable a *Man* neuer to feeble sicknesse, feeblenesse, old Age, or Death: but should euermore continue in the same state of strength and agilitie of body: This was the efficacy and power that was giuen to this *Tree*, whereof it was neuer yet depriued. Therefore was this quality after a sort naturall thereunto.

For this cause was there a *Cherub* let at the entrance of *Paradise*, to keepe out such as would enter the same, and eate of the fruit of the *Tree of life*; that hee should not alwaies liue that kinde of life.

How behouefull the knowledge of the vertues and operations of *Trees*, *Plants*, *Herbes* and other *vegetables* are, for the extolling and manifesting the Omnipotency, Wisdome, Mercy, louing fauour and fatherly providence of our most gracious God towards sinfull *Man* is, in that hee hath created for the behoofe and vse of man, as well touching his necessary food and rayment, as for recreation and delight; we may euidently perceiue by *Salomons* industrious inuestigation of the vertues and operations of al sorts of *vegetables*, for (besides other his admirable qualities wherewith he was richly endued) he had surpassing knowledge in the vertues, operations and qualities of *herbes* and other *vegetables*, insomuch as he was able to reason, discourse and dispute, not onely of *Beasts*, *Fowles*, *creeping things* and *fishes*, but of *Trees* also and *Plants*, from the *Cedar in Lebanon*, to the *Hyssope that springeth out of the Wall*, that is, from the highest and tallest tree to the smallest shrub and lowest herbe. Thus we see the knowledge and skill in naturall *Philosophy* to be holden in great estimation in all Ages, insomuch as it hath bene reckoned a study well befitting the dignity of a *King*, yea of *Salomon* who was the wisest *King* that euer was, and a Type of our S A V I O U R C H R I S T. But to returne to the vegetable.

Such are said to be *vegetable* as haue in them a liuely power of *growing*,  
budding,

*budding, leafing, blossoming, and fructifying, as Trees, Plants, Herbs, Grasse, &c. And of these some grow on Trunks or solide bodies, some vpon flexible Stalks: some againe grow vpon a single Stemme, as commonly all Trees do, some vpon manifold Stemmes, as Shrubs, Roses, &c.*

Trees what.

Trees are certaine Plants, springing from a roote with a single Truncke or Stemme (for the most part) shooting vp in height, and delineated with *limmes*, *sprigges* or *branches*. Of these Trees some are more proper to *hot Countries*, as the *Frankincense tree* to *Arabia*; the *Balsamum*, *Myrrhe*, *Mace*, and *Nutmeg trees*, as also the *Pepper trees*, and such like, which chiefly grow in *India*, the *Plane tree* in *Egypt* and *Arabia*, the *Pomegranate* in *Africa*, &c. which I purposely passe ouer, and will onely giue examples of other sorts to vs better knowne, whether they be *Trees fruitfull or barren*. In giuing examples wherof I purpose not to obserue any precise order, but to mingle them *pel mel* one with another, because I hold such curious sorting them, better fitting a professor of *Physike* or some *Herbalist*, than a *Armourist*; to whom it sufficeth to shew superficially, that these, and their seuerall parts, are borne in *Coate-armour*, aswell simply of *themselves*, as also with things of *different nature*, as in the examples following may appere.

Examples of  
fruits better  
knowne to vs.

An Oake.



Genes. 1. 34.

He beareth, Or, on a Mount in Base, an Oake acorned, Proper, by the name of *Wood*. Almighty God, what time by his powerfull word he did enable the Earth to fructifie, and produce Hearbs and Trees with their variable fruits, said, *Let the earth bud forth according to his kind, the bud of Hearbe that seedeth seed, the fruitfull Tree which beareth fruit according to his kind, which hath seed in it selfe vpon the earth; and it was so*: whereby (saith *Zanchius*) wee are admonished that they should bee preserued and nourished in

the earth vnto the time of seed for our necessarie vse, for that they profit little vntill they be come vnto their full ripenesse. The *Oake* is of the strongest sort of *Trees*, and therefore may best challenge the first place.

Pine apple  
Tree.



He beareth, Argent, on a mount in a base, a Pine apple-tree, fructed, Proper, by the name of *Pine*. There is a difference betweene the production of seed of *Trees* and of *Herbes*, aswell for the propagation as for the preseruatiō of their seuerall kindes, for the *Herbes* doe produce their seed in their stalks without fruit, and the *Trees* doe produce theirs in their fruit.

It is holden of some that the *Pine Tree* is a representation of *Death*, forasmuch as the same being once felled, or cut downe by the ground, the roote thereof is said neuer to sprout or spring any more.

He

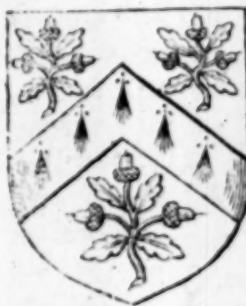


He beareth, Or, on a *Mount in Base*, a *Pearcetree*, Pearc tree. fruited, Proper, by the name of *Pyrtou*. As God for the necessary sustenance of *Man*, ordained manifold varieties of nourishment, so likewise many sorts were created not onely for mans necessity, but also for his delight, both to *eye* and *taste*; as too well appeared by the first *woman*, whose rash affection in this kind, all her *Posterity* hath since rued. But withall God teacheth vs by these dumbe instructors, that man should not be fruitlesse, lest he become thereby *fuell* onely fit for burning.

Those proposed examples are of *whole bearing* of *Trees*: Now of their *parts*, viz. their *Leaues*, *Fruits*, *Slips*, &c. promiscuously, as in example.



He beareth, *Gules*, the *Stemme* or *Trunke* of a *Tree* Trunk. *Eradicated*, or *Mooted* vp by the rootes, as also *Couped* in *Pale*, sprouting out *two branches*, *Argent*, by the name of *Borough*, alias *Stockden*, of *Borough* in *Leicester shire*. Branches must needs wither which haue neither shelter from aboue nor nourishment from beneath: being therein like that *Romane Embassage*, where the one *Embassador* had a *giddy head*, and the other *gouty feete*, whereof one said, that it had neither *head* nor *foot*.



He beareth, *Azure*, a *Cheneuron*, *Ermyne*, between *Three Oken* Three Oken Slips. *three Oken slips*, acorned, Proper, by the name of *Amades* of *Plymouth*. By the words formerly noted to be extracted out of *Gen. 1. 24. Let the earth bud forth, &c.* we doe gather (saith *Zanchius*) a diuerse manner of conseruing of the seuerall kindes of *Herbes* and *Trees* by propagation (through the production of their *Seeds* whereby their particular sorts are preserved) the one that doe bring forth their seed in their stalkes without fruit, and *Trees* doe produce

their seed in their fruit.



He beareth, *Argent*, three *sterned branches*, *slip* Sterned branches. *ped*, *Sable*, by the name of *Blackestocke*. This *Example* is of different nature from all the former, those bearing the signes of their *vegetation* and life, but this being mortified and vnsted of the verdour which sometimes it had; which is the condition of all mortall men, whose most flourishing estate must haue a change, their beauty turnd to baldnesse and withered wrinkles, and they leaue all their riches, or their riches leaue them: this is the end of the *Tree*, and fruits

of our *worldly estate*; but the *fruits* of *holinesse* will neuer perish, and the *righteous man* shall be as the tree planted by the *Waters of life*. Other *Escocheons* of the same kind ensue.



Linnæ of a  
tree.

Hee beareth, Gules, a *Bend* of the *limme* of a *Tree*, *Raguled* and *Trunked*, Argent, by the name of *Pen-ruddocke*. That which I spake of before touching the *Bend Crenelle*, fitted by art for the scaling of a *Wall*, the same seemeth to bee here naturally found. At the first approach of *King William the Conqueror*, the *greene boughs* of trees, borne by *Souldiers*, served for an excellent *Stratagem* of defence; and as helpfull an instrument of offence to the enemy may this trunked tree bee, when other

helpes are wanting to the besiegers.

Stocke.



Hee beareth, Argent, *three Stockes* or *Stumps* of *Trees*, *Couped* and *Eradicated*, Sable, by the name of *Retowre*. If the *toppe* or *boughes* be cut off, yet the *Root* standing there is hope of a new growth: but when the *Root* is pluckt vp, there remaineth no hope of reuiuing. And therefore that was a fearefull warning, *Now is the Axe put to the Root*; which should quicken vs to the bearing of good fruits, lest otherwise wee meane to beare that dreadfull stroke, and the issue of that terrible commination.



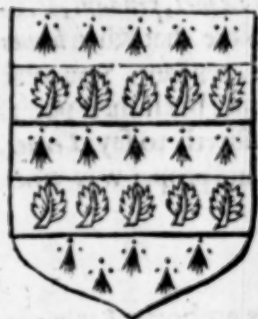
He beareth, Azure, *three Laurell leaues slipped*, Or, This is the paternall *Coat-armour* of *Sir Richard Leuison* of *Lilleshall* in the *County* of *Salope* who was made knight of the *Bath* at the Coronation of our Soueraigne Lord *King Charles*. That the *laurell* was in ancient times, thought to be a remedy against poyson, lightning, &c. and in warre vsed as a token of peace and quietnesse, you may at your leasure reade in master *Bossowell* his booke of *Coats* and *Crestes*.

Figge leaues.



The *Field* is, *Topaz*, *five Figge-leaues* in *Saltire*, *Emerald*. This *Coat* appertaineth to the *Count Feria* of *Spaine*. The *Figge Leaues* are the ancientest wearing that is, being the first clothing of our first transgressing *Parents*. And *Irenaus* saith, that they vsed not the *Leaues* of any other *Tree*, to shew the torture and anguish of *Repentance*, signified by the roughnesse and sharpnesse wherewith this sort of leafe is beset. Our *Sauour Christ* liked not to see *Figge Leaues* without *Fruit*, and therefore cursed the *Tree*: and accursed will their condition be, the growth of whose *Faith* and *Religion* is in shew, and not in substance of fruitfull workes.

The



produce better fruits of their industry.

The *Field* is, Ermyne, two *barres*, Sable, each charged with five *Elmen Leaves*, Or, by the name of *Elmes* of *Lilford* in the County of *Northampton*. It is supposed that there is great *love*, and a naturall *Sympathy* betwixt the *Elme Tree* and the *Vine*, because the *Vine* neuer prospereth better than when it groweth by the *Elme*, where as the *Elme* it selfe is of all *Trees* the most barren. So should those who haue few good parts in themselves, yet at least cherish and support such, as *Nature* and *Art* haue enabled to pro-

Elmen leaves.



*Trees* borne *Ordinarie-waies*, as in example.

He beareth, Or, three *Woodbine Leaves* pendant, Azure. This Coate-Armour pertaineth to the *Familie* of *Gamboa* in *Spaine*. Sometimes you shall haue these *Leaves* borne *bend-waies*, as in this next *escutcheon*. The *Woodbine* is a louing and amorous plant, which embraceth all that it growes neere vnto; but without hurting of that which it loueth: and is therein contrary to the *Iuie*, (which is a *Type* of *lust*, rather than of *love*) for it hurteth that which it most embraceth. Sometimes you shall finde *Leaves* of sundry sorts of

Woodbine leaves.



this next *Escutcheon*.

He beareth, Argent, three *Woodbine Leaves* Bend-waies, Proper, 2 and 1, by the name of *Theme*. These *Leaves* are all one with those in the last precedent *Escutcheon* in shape, but different from them in the manner of their position, in that those are borne with their points downewards, and these naturally or vpwards. Otherwhiles they are borne in forme of other *Ordinaries*, as by example shall hereafter bee made plaine. Moreover, you shall find them sometimes borne with *Ordinaries* betweene them, as in



and friend or foe were all alike to it. Yet this propertie it hath, that the harder you presse it the lesse it will sting.

He beareth, Or, a *Cheueron*, Gules, betweene three *Nettle Leaves*, Proper, by the name of *Malherbe De non*. The *Nettle* is of so *seichie* and *froward* a nature, that no man may meddle with it, as many testy-natured men are. One writes, that a little *Girl* being stung by a *Nettle* in her fathers *Garden*, complained to him, that there was such a curst *Herbe* in his *Garden*, as that it was worse than a *Dog*, for it would bite them of their owne house. Her *Father* answered her, that was the nature of it to bee *unpartiall*,

Nettle leaves.

He

Holy leaues.



He beareth, Argent, three *Holly Leaues*, pendant, Proper, by the name of *Inwine*. Note that when *leaues* are borne after this manner, viz. pendant, you must tell in what fashion they are borne: but if their points onely bee vpwards, then it sufficeth to say *Leaues*, because it is their most naturall and proper way when they are in full vigor.

Now I will shew you an example, where three leaues are borne *Bar-waies*.

Borne barre-waies.



He beareth, Argent, three *Holly-leaues*, *Barrewaies*, 2 & 1, their stalkes toward the *Dexter* part of the *escutcheon*, Proper, by the name of *Arnest*, *Deuon*. These seeme to haue beene, (as still they are) much vsed in *Adorning* the *Temples* and *Sacred places*; especially at the most solemne time of our *Sauours Nativity*, and thence to haue taken that *Holy name*. There is a kinde of *Holly* that is void of these *Prickles* and of gentler nature, and therefore called *Free-holly*, which in my opinion is the best *Holly*; and so it was in his, who saith, that *charity* (the daughter of true holinesse) is gentle, and hurteth not, but rather suffereth all things: farre vnlike to those *Hedge-hogge* holy-ones, whose sharpe censures and bitter words pierce thorow all those who conuerse with them.

Pomegranats.



The *Field* is, Argent, a *Pomegranat*, in *Pale*, slipped, Proper. These *Armes* doe pertain to the *Citie* and *Country* of *Granata*, within the dominions of the *K.* of *Spaine*, situated by the *Mediterranean Sea*. This fruit is holden to be of profitable vse in *Physicke*, for the qualifying and allaying of the scorching heat of burning *Agues*, for which end the iuice thereof is reckoned to haue a very soueraigne vertue.

Peares.



He beareth, Azure, three *Peares*, Or, by the name of *Stukeley*, *Deuon*. This fruit, as other, was ordained for the comfort of man: but as the *Diuell* made vse of the *Apple* to the destruction of man, so did the *Diuels Impes* vse the *Peare* to a wicked end, when the *Monkes* of *Swinsford* inuited *King Iohn* to a *Banquet*, poisoned him in a dish of *Peares*, though others write it was in a *Coppe* of *Ale*.

Concerning



Concerning the fruits of *Trees*, God in the beginning gaue vnto *Man* a free scope to vse them without restraint, onely the fruit of the *Tree of knowledge of good and euill* excepted, whereof he was prohibited the eating vpon paine to dye the *Death* whensoever hee should taste thereof. In this prohibition God would, that he should not so much respect the *fruite* of the *Tree*, as the *Soueraigne authority* of him that forbade the eating thereof, yea, this chiefly and principally first, and secondly, the *fruite* because of the interdiction.

Prohibition of  
the Tree.

The end for which God did prohibite *Adam* the eating of the *fruite* of the *Tree of knowledge of good and euill*, was, that notwithstanding God had giuen him a *Soueraigne iurisdiction* on earth, yet was he not so absolute a gouernour and commander, but that he had a *Lord Paramount* to whose befts hee was simply and with all reuerence to obey, and that hee should know that God his *Creator* was about him, whose *will* should be vnto him the *Rule* of all Iustice, and whereunto he should conforme all his actions, counsels, and cogitations; that hee should euermore haue an awfull eye vnto him, and alwaies hope in him, glorifie, feare, reuerence, and loue him. The end I say was this; That *Adam* should know both God, and *himselfe*: God as his true creator, *himselfe* to be his creature; God, to bee his *Lord*; *himselfe*, his seruant; God a most most bountifull and magnificent giuer of all good blessings; *himselfe*, Gods *foster-childe*, and such a one as must acknowledge that whatsoeuer hee possesseth, proceedeth from Gods free bounty and mercy; and therefore should render vnto him continuall praise and thanks for the same, from the ground and bottome of his heart.



He beareth, Gules, a *Cheueron*, Ermyne, betweene three *Pine Apples*, erected, Or, by the name of *Pine*. The *Pine tree* was in much request in ancient times, for adorning of walkes about Mansion houses; according to that of the Poet:

A Cheueron  
between three  
Pine Apples

*Fraxinus in syluis pulcherrima, Pinus in hortis,  
Populus in fluuijs, Abies in montibus albis:*  
The *Ash* in Woods makes fairest shew,  
The *Pine* in Orchards nigh;  
By Rivers best is *Poplars* hew,  
The *Firre* on Mountaines high.



He beareth, Or, three *Mulberiest*, heir *Stalkes* truncated, Proper. The *Mulbery Tree* is an Hieroglyphicke of *Wisdom*, whose propertie is to speake and to doe all things in opportune season: And it is reputed (as I may say) the *wisest* of all *Trees*, in regard it never sprowteth; nor buddeth, vntill such time as all extremitie of cold Winter season bee cleerely past and gone. This *Fruit* hath a *Purple blushing* colour, in the one resembling the *Judges* attire who attempted *Susanna*, in the other that hue of their face which

Three Mul-  
berries.

should haue beene in them, if they had beene so gracious to blush at their fault,

Susanna.

fault, as they were hasty to commit it. A greater sinne in them than in others, because they were to punish others for the like offences: but it is no rare thing to see the great Offenders hang the little.



He beareth, Or, on a Bend, Sable, three Clusters of Grapes, Argent. This Coate appertained to Sir Edmund de Maroley Knight of the County of Yorke. He liued in the time of Edward the First. How profitable the moderate vse of the iuice of the Grape may be to man is as manifest, as the inconuenience that doth attend the too much bibing of the same is odious.

Apple called  
*Pomum*.



Slow ripening  
how procured.

He beareth, Azure, a Barre, Argent, three Apples erected in Base, Or, by the name of Harlewin, Deuon. An Apple is called in Latine *Pomum*, which is a generall word for all sorts of eatable fruits, inso much as *Plin. lib. 15. cap. 22.* comprehendeth *Nuts* also vnder this name, albeit the same is most commonly taken for this sort of fruit. If we desire to haue Apples to continue longer vpon the Trees than their accustomed season of ripening, wee may effect the same by wreathing of the bowes and plating them together

one in another; as *Farnesius* noteth, saying, *Prater natura tempus, ex arbore pendebunt Poma, si ramusculos contorqueri iusserimus*: whereof he yeeldeth this reason, that by meanes of such wreathing and plating, the humour is more slowly concocted or digested, so that they cannot ripen with that maturity, as those which are not hindred of their naturall passage and action. Hereby wee may learne, that Art worketh forcibly in things meerely vegetable: how much more effectuall and powerfull is education (which is reckoned a second nature) in forming and reforming the conditions and inclinations of men?

Force of Art.

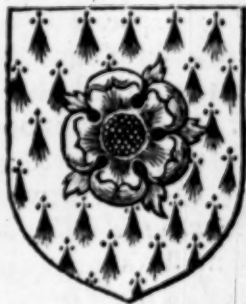
### SECT. III. CHAP. VIII.

Plants growing  
on a manifold  
Stake.



ITHERTO of Plants growing vpon a simple body or Stemme with their common parts. Now of such as grow vpon a manifold stalke or tender sprigs, as Flowers, Herbs, and such like, as in example.

He



He beareth, Ermine, a Rose, Gules Barbed and Seeded, proper by the name of *Benerley*. Amongst Flow-  
ers in ancient time the Rose was holden in chiefest esti-  
mation, as appeareth in *Scholijs Epist. St. Hieron. de*  
*vit. Hilar*, where it is said, *Rosis apud Priscos prima*  
*gloria fuit inter flores*. The Portraiture or resem-  
blance of a Rose, may signifie vnto vs some kinde of  
good enuironed or beset on all sides with euils, as that  
is with prickels, which may giue vs notice how our  
pleasures and delights, are beset with bitterness and

Sole bearing  
of a Rose.

sharpenesse. Here I do blazon this Rose Gules, because the word *Proper* fitteth  
not this flowre: for if I should blazon it a Rose proper, it could not bee vn-  
derstood of what color the same were, forasmuch as White and Crimson are  
as proper to Roses as Red. Therefore for the more certainty I haue blazo-  
ned it Gules.



Hee beareth, Argent, on a Canton, Gules, a Rose, Or, Barbed, Proper, by the name of *Bradston* of *Win-*  
*terborne* in the County of *Glocester*. This beautifull and  
fragrant flowre doth liuely represent vnto vs the mo-  
mentary and fickle state of mans life, the frailty and  
inconstancy whereof is such, as that we are no sooner  
borne into the world, but presently we beginne to  
leauie it; and as the delectable beauty and redolent  
smell of this pleasant flowre doth suddenly fade and  
perish; euen so mans life, his beauty, his strength

A Rose vpon a  
Canton.

Whereunto re-  
sembled.

and worldly estate, are so weake, so mutable, and so momentary, as that of-  
tentims in the same day wherein he flourisheth in his chiefest iollity, his beau-  
ty consumeth, his body, decaith, and his vitall breath departeth, and thus  
he leaueth his life as if he had neuer beene. Of this sudden fading of the Rose  
a certaine Poet writeth in this manner;

*Mirabar celerem fugitiua aetate rapinam,*  
*Et dum nascuntur consensuisse Rosas.*  
*Quam longa una dies, aetas tam longa Rosarum,*  
*Quas pubescentes iuncta sancta premit.*  
*As fades the blushing Rose, so speedes*  
*our flowry youth away:*  
*It growes, it blowes, it speedes, it sheds*  
*her beauty in one day.*

Of such Plants that grow vpon a manifold body or stalke, there are some  
other sorts that doe beare fruits, as in part may by this next example ap-  
peare.

Fruit bearing  
plants of ma-  
nifold stalke.



Heurt berries.



He beareth, Argent, a *Cheueron*, Gules, betweene three *Heurts*, Proper, by the name of *Baskerville*, in the County of *Hereford*. These (saith *Leigh*) appeare light-blew, and come of some violent stroke. But if I mistake nor, hee is farre wide from the matter, in that he liketh these *rundles* vnto *vibices* or *hurts* in a mans body proceeding of a stripe; whereas they are indeede a kind of fruit or small round berry, of colour betwixt Blacke and Blew, growing vpon a manifold stalke, about a foot high, and are found most commonly in *Forrests* and *Woodland* grounds; in some places they are called *Wind-berries*; and in others *Heurts*, or *Heurtle-berries*. They haue their time when *Strawberries* are in season. The neere resemblance of their names caused *Leigh* to mistake the one for the other.

## SECT. III. CHAP. IX.

Of such as grow on a single stalke.



Producing Graine.

HVS much of *Vegetables*, growing either on a single or manifold *Stemme* or *Body*. Now of such as grow vpon a bending *Stalke*, such are *Herbs* of all sorts. And of these some are *Nutritiue*, others lesse *Nutritiue*: the first sort are in ordinary vse of diet, such are both those which produce *Graine*, and those that serue for seasoning of the *Pot*, *Salades*, and the like. Such as doe produce *Graine* are these, and their like, *Wheat*, *Rie*, *Beanes*, *Pease*, *Barley*, *Spelt*, *Oates*, &c. Of these such are most vsuall in *Coate-armour* as are accustomed to bee bound vp in *Sheafes*, as *Wheat*, *Rie*, *Commin*, &c. As in part by these next examples may appeare.

Wheat stalkes.



He beareth, Azure, Issuant out of a *Mount*, in Base, three *Wheate* stalkes, *Bladed* and *Eared*, all Proper. This is a *Venetian Coate-armour*, and pertaineth to the *Family* of *Garzoni*. And here wee see a *Mount* borne, which we before mentioned, as a bearing of the nature of one of the foure *Elements*. As before we honoured the *Milstone* with the name of the chiefe of *precious stons*, so may we iustly give precedence to this *Plant* aboue all other in the world; no one kind of food being so necessary for preservation of mans life as this; which therefore the *Scripture* calls the *staffe of bread*, because it vp-holds the very being of mankind. For which cause, as the *Heathens* accounted *Ceres*, and others, as *gods*, for inventing meanes to increase *Corne*; so are those to bee held *Enemies* to mankind, whosoeuer through couetousnesse overthrow *Tillage*, as by *Inclosures*, and depopulations of *Villages*, &c. And how inestimable a blessing *Corne*, is may by this be conceiued, that no *Contrey* is said to haue a *Famine*, so long as it hath *Corne*, though all other things bee scarce: but if all other things abound, and *Corne* bee wanting, that one want bringeth both the name and the heauy punishment of a *Famine*.

He

Among the manifold blessings promised by God to the obseruers of his lawes, plenty of Corne is reckoned one of the chiefeft, *Leuit. 26.3. If ye walke in my statutes, and keepe my Commandements, and doe them; Then will I giue you raine in due season, and the Land shall yeeld her increase, and the Trees of the field shall yeeld their fruit, and your threshing shall reach vnto the vintage, and the vintage shall reach vnto the sowing time: and you shall eate your bread to the full, and dwell in your land safely. And againe, Deuter. 8.7. For the Lord thy God bringeth thee into a good Land, a Land of brookes of Water, of Fountaines and depths that spring out of valleyes and hills; A Land of Wheate and Barley, and Vines and Figge-trees, and Pomgranates; a Land of Oyle Oline and Honey; A Land wherein thou shalt eate bread without scarcenesse, thou shalt not lacke any thing in it: A Land whose stones are Iron and out of whose hills thou must digge brasfe.*



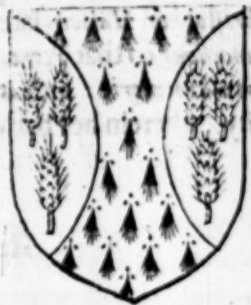
Hee beareth, Azure, three Eares of Ginny Wheate, *V Wheat stalks.* Couped and bladed, Or, by the name of *Grandorge*. This is a kinde of Graine not much inferiour to our Wheat for vse, but for multiplication, beauty and largenesse, much beyond it: and of this, most vndoubtedly true is the saying of our Sauour, that one Graine bringeth forth fifty, yea an hundredfold: and such should be the increases of Gods graces in vs, which are not put into vs there to die vtterly, but to increate to our owne good, and the giuers glory. Saint Paul

makes an excellent argument here to satisfie a very naturall man, touching the Resurrection of the dead, which is no more vnpossible than for dead corne to sprout out of the earth, much more flourishing, yea and more abundant than it was cast in.



He beareth, Gules, on a Bend, Argent, three Rie Stalks, Sable, by the name of *Rye*, or *Reye*. Were it that these Stalks had beene borne in their proper kinde, it would haue beautified the Coate greatly, and made the same much more commendable for bearing; by how much sweet and kindly ripened Corne is more valuable and to bee desired, than that which is blasted and mildewd: that being a speciall blessing of God, and this the expresse and manifest token of Gods heauy wrath inflicted vpon vs for our sms. As appeareth

in the Prophet *Amos, 4.9. I haue smitten you with blasting and Mildew, &c.* *Amos 4. Hag. 2.* And likewise in *Haggai* the second, the same words are vsed.



The Field is, Ermyne, two Flaunches, Azure, each charged with three Eares of Wheat, couped, Or, by the name of *Greyby* of Northampton shire. It maketh not a little to the commendation of this graine, that it is taken in the Scriptures for the faithfull: where it is said, which hath his Fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, &c.

These sorts of Graine are most vsually borne in

A Garbe of  
Wheate.

Coat-Armour bound vp in sheates, and banded of the same *Metall* or *Colour*; yet shall you finde their band sometimes of a dtuerse *Metall* or *Colour* from them, as in this next example.



Munst. Col-  
mogroph.

The *Field* is *Azure*, a *Garbe*, *Or*, *Banded*, *Gules*. This Coate-Armour pertaineth to the ancient Family of *Grauenor*, of *Cheshier*, whose name was anciently written *Grosse-uenor*, that is to say, *great hunter*: They bare this *Garbe* from their Ancestors, who pretended to be of consanguinity to the most ancient *Earles* of *Chester*. Alike vnto this is borne by *Holmeshead*, sauing that the band of that *Garbe* is *Vert*. There is a kind of wretched *Cormorants*, whose *Garbs* are so fast bound that the poore curseth their merci-

lesse hearts: and such an one was *Hatto Abbot* of *Fulda*, who suffered *Rats* rather to eate vp his *Corne*, than he would helpe the wants of the poore; but his punishment was answerable thereunto; for the *Rats* deuoured him, though he guarded himselfe in a *Castle* purposely built in the midst of the *Riuer Rebene*, which is there this day to be scene.

Cheueron be-  
twene Garbs.



He beareth, *Gules*, *three Garbs*, *Or*, by the name of *Preston*. This Coate-Armour is quartered by the worthy Family of *Hennege* of *Linconshire*, for *Iohn Hennege* of *Hainton* in the County of *Lincolne* married *Elizabeth* the Daughter and heire of *Iohn Preston*. Here you may obserue that I mention not the bands of *Garbs* because they differ not in *Metall* or *Colour* from the *Garbs*. Sometimes you shall find these *Garbs* borne with an *Ordinarie* interposed, betwene them as in this next example.



The *Field* is, *Pearle*, a *Cheueron* betwene *three Garbs*, *Ruby*. This Coate-Armour pertaineth to the right honourable *Edmund Earle* of *Mulgraue*, *Baron Sheffield* of *Butterwick*, and Knight of the most Noble Order of the *Garter*. An *escoccheon* like vnto this (but of different *Colour* and *Metall*, viz. the *Field*, *Saphire*, a *Cheueron* betwene *three Garbs*; *Topaz*) was borne by *Sir Christopher Hatton* late *Lord Chancellor* of *England*, *Councillour* to that *Peerelesse Queene Elizabeth* of *immortall memorie*: a Coat well befitting his *magnificency* and *bounteous hospitality*, wherein hee hath scarce had any *Riuall* euer since.

He

any  
write  
yet





The Field is, Or, on a Fesse, Azure, three Garbes of the first, by the name of *Vernon*. This is an ancient Family of *Cheshire*, and descended of the worthy Stemme of *Vernons* that were *Barons* of *Shipbrooke*, and doe beare these *Garbes* for a difference from the elder House that did beare, Or, onely a Fesse, Azure. And the reason of the bearing of their *Garbes* was, for that they would make knowne that they were descended from the said *Barons* of *Shipbrooke*, who anciently held of the *Earles* of *Chester*.

Garbs vpon a Fesse.



He beareth, Azure, a Fesse, betweene three *Garbes*, Or, by the name of *Le-White* of *Bromham* in *Wiltshire*. The *Garbe*, signifieth in *Heraldrie* plentie, or abundance, and that the first *Beaver* did deserue well for his *Hospitality*.



He beareth, Azure, a Fesse Dauncette, betweene six *Garbes*, Or, by the name of *Rayncourt*. *Leigh* calleth it a *Sheafe* of *Wheate*, but though it were of *Rie*, *Barley*, or *Comine*, or whatsoeuer it were (saith he) it is sufficient to call it a *Garbe*, (which is a *French* or rather *Tentonicke* word, signifying a *Sheafe*) telling the Colour or *Metall* whereof it is. As to their sole and diuerse bearing vpon, and with *Ordinaries* betweene them, these few examples may suffice for the present. Others shall follow in their places.

Fesse dauncette betweene Garbs.



He beareth, Argent, three *Beane Coddes* Barrewaies, two and one, Proper, by the name of *Hardbeane*. The *Beane* in ancient times amongst the *Grecians*, was of great authority, for by it they made all the *Magistrates* of their *Common-Weales*, which were chosen by casting in of *Beanes* in stead of giuing of *Voices* or *Suffrages*. But *Pythagoras* taught his *Scholars* to hate the *Beane* aboue all other *Vegetables*; meaning perchance, that they should shunne the bearing of

Beane Coddes

any Office: though others giue other reasons of that his doctrine: Some write, that the flowers of the *Beanes*, though very pleasing to the smell, yet are very hurtfull to weake braines; and that therefore in the time of their

their *flowring*, there are more *foolish* than at other times; meaning belike those, who then distill these *flowers* to make themselves faire therewith.

Reference.

To this *Head* must be referred all other sorts of *Nutritive Herbes* borne in *Coat armour*, whether they produce *Graine* in *Eare*, *Codde* or *Huske*; or that they be *Herbes* for the *Pot*, or *Sallads*, as *Betonie*, *Spinage*, *Coleworts*, *Lettice*, *Purslaine*, *Leekes*, *Scallions*, &c. All which I leaue to obseruation, because I labour by all meanes to passe thorow this vast Sea of the infinite *varities* of *Nature*, with what conuenient breuitie I may, because *Quod breuius est, semper delectabilius habetur*; in such things as these, *The shorter the sweeter*.

### SECT. III. CHAP. X.

Herbes lesse nutritiue.



Estimation of the Flower de-lis.

Ext after *Herbes Nutritiue* let vs take a taste of *Herbes lesse Nutritiue*, which are either *Coronarie* or *Physicall*. *Coronarie Herbes* are such as in respect of their odoriferous smell haue beene of long time, and yet are vsed for decking and trimming of the body, or adorning of houses, or other pleasurable vse for eye or sent: as also in respect of their beautifull shape and colour, were most commonly bestowed in making of *Crownes* and *Garlands*; of which vses they receiued their name of *Coronarie*. Amongst which, wee may reckon the *Rose* before expressed, to be one of the chiefeest, as also *Violets* of all sorts, *Cloue Gilloflowers*, *Sweet Maioram*, *Rosemarie*, *White Daffadill*, *Spikenard*, *Rose Campion*, *Daisies*, &c. But of all other, the *Flower-de-Lis* is of most esteeme, hauing beene from the first *Bearing*, the *Charge* of a *Regall Escoccheon*, originally borne by the *French Kings*, though tract of time hath made the *Bearing* of them more *vulgar*: euen as *Purple* was in ancient times a wearing onely for *Princes*, which now hath lost that *prerogative* through custome. Out of these seuerall kindes I haue selected some few *Examples*, as in the *Escoccheons* following appeareth.

Cheueron betwene.



Hee beareth, Or, a *Cheueron* between *three Flower, de Lis*, *Sable*. This *Coat-armour* pertaineth to the very worshipfull *Sir Thomas Fanshaw Knight*, of the *Bath*, his *Maiesties Remembancer* of his *Higlins Court* of *Exchequer*. This *Flower* is in *Latine* called *Iris*, for that it somewhat resembleth the colour of the *Rainebow*. Some of the *French* confound this with the *Lily*; as hee did, who doubting the validitie of the *Salike-Law* to debarre the *Females* from the *Crowne* of *France*, would make it sure out of a stronger *Law*; because (forsooth) *Lilia non laborant, neq; nent*, the *Lilies* neither labour, nor spinne: which reason excludes as well a *Laborious*, *Hercules* as a *Spinning Omphale*.

He



He beareth, Argent, on a *Cheueron*, Gules, between three *flowers de lis*, Sables, an *Escoccheon* of the first, charged with a *sinister hand couped* at the wrist as the second. This is the Coat. armour of that Noble Knight and Baronet, Sir Basill Dixwell of Kent. Whose reall expressions of true loue and affection to his native country deserues commemoration. Here I name of the first, and as the second, to auoid iteration of the same words according to the rule formerly giuen.



He beareth, Sable, on a *Cheueron Engrailed*, between *six crosses Patee-Fitchee*, Or, three *flowers de lis*, Azure, each charged on the toppe with a *Plate*, by the name of *Smith* of *Nybley* in the county of *Glocester*. The *Plate* is the representation of *Siluer Bullion* fitted for the *stampe*, and therefore need not haue other *Blazon* than its owne name. *Armorists* hold that this bearing of *Sable* and *Or*, answers to *Diamond* ioined with *Gold*, whereof each giueth honour to the other; and it may well befeeme a *Bearer*, whose sober and

*Cheueron*  
charged vpon.

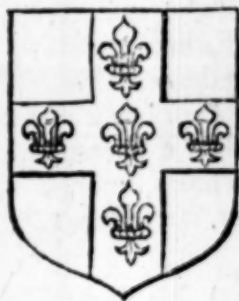
well composed conditions are accompanied with the lustre of *shining vertues*.



He beareth, Sable, a *Bend*, Argent, betweene *six Flowers de lis*, Or, by the name of *Redmere*. This Coate-Armour haue I added in regard of the variety of bearing hereof from those before handled, inasmuch as in this one *Escoccheon*, is comprehended the full number contained in both the former; as also to make known in what manner, these or other *Charges* of like *Bearing* must bee placed, the same being borne entire: But if they were strowed, or (as I may better terme it) *Seminated* all ouer the *Field*; then

*Bend inter-*  
*posed.*

were it not a *bend* betweene, but vpon, or ouer them; forasmuch as in such *bearing* onely the halues of many of them, or some greater or lesser portion of them would appeare as well vnder the *bend*, as in the limits or edges of the *Escoccheon*.



He beareth, Argent, on a *Crosse*, Sable, *fiue flowers de lis*, of the first: This Coate-Armour in the time of King *Henry the fourth*, appertained vnto *Robert le-Nue* of *Tivetishall* in the County of *Norfolke* (as a appeareth by *Scales* of old deeds and ancient Rolles of *Armies*) from whom are descended those of that *surname* now remaining at *Aslaelun*, *Witchingham*, and other places in the said County. If this *Crosse* were *seminated* all ouer with *Flowers de lis*, shewing vpon the sides or edges thereof but the halues of some of them, then it

X

should



should bee blazoned *Semie de flowers de lis*: And the like is to be obserued when they be so borne vpon any other *Ordinary*, or *Charge*.



He beareth, *Argent*, on a *Saltire*, *Sable*, *five flowers de Lis*, *Or*: This Coate-Armour pertaineth to *Sir Thomas Hawkins* of *Nash* in *Kent*, *Knight*. I haue inserted this *Escocheon* not onely to shew you that this *flower* is borne vpon this kind of *Ordinary*, but also to giue demonstration that the *Saltire* charged containeth the third part of the field according to the rule formerly giuen.

Colledge of  
Winchester.



The Field is, *Sable*, *three Lilies slipped*, their stalkes seeds, blades and leaues, *Argent*. These *Armes* pertaine to the Colledge of *Winchester*, founded by the renowned *Architect*, *William Wickham*, Bishop of *Winton*, who contriued those many and most curious *Castles* and other buildings of *King Edward* the Third; and besides this goodly Colledge of *Winton*, built another magnificent Colledge (called the *New Colledge*) in the *Vniuersitie* of *Oxford*: two such absolute *Foundations* as neuer any *King* of this *Land* did the like. This *Wickham* hauing finished the *Castle* of *Windsor*, caused to be inscribed on the wall of the *Round tower*, *This made Wickham*; which caused such as were enuious of his high fauour, to suggest vnto the *King*, that he arrogated all the honour of that great Worke to himselfe: but he pleasantly satisfied the *King*, saying, that he wrot not, *Wickham made this*; but, *This made Wickham*; because by his seruice in these Workes hee had gained his *Soueraignes* princely fauour.

Trefoiles Slip-  
ped.



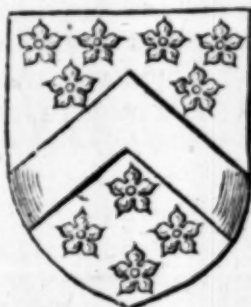
The husband  
mans calendar

Hee beareth, *Argent*, a *Fesse Nebule*, betweene *three trefoiles slipped*, *Gules*. This Coate pertaineth to *George Thorpe* of *Wanswell* in the County of *Glocester*, *Esquire*, one of the honourable band of his *Maiesties Gentlemen Pensioners*. The *Trefoile* is accounted the *Husbandmans Almanacke*, because when it shutteth in the leaues, it foretelleth raine; and therefore the *Fesse Nebule*, representing the *rainie clouds*, is not vnaptly ioined with it. This *Leafe* being *grassy*, some may maruell I should reckon it amongst the *coronaries*: but they must know, that in ancient *Romane* times, amongst other sorts of *crownes* the *Graminea corona*, or *Grassie crowne*, was of very high honour to the Wearer.



He beareth, Argent, a *cheucon*, Sable, betweene three *columbines* slipped, Proper, by the name of *Hall* of *Couentrie*. The *columbine* is pleasing to the eie, as well in respect of the seemely (and not vulgar) shape, as in regard of the *Azurie* colour thereof; and is holden to be very medicinable for the dissoluing of impostumations or swellings in the throat.

Columbines  
slipped.



He beareth, Gules, a *Cheucon* betweene ten *Cinquefoiles*, four, two, one, two, and one, Argent. This Coat-Armour pertaineth to the worshipfull Family of *Barkley* of *Wymundham*, which descended out of the right noble progenie of the *Lord Barkley*. This Coat is of an vsuall kind of *Blazon*, and therefore I held it the fitter to be here inserted, as a patterne for all such Coate-Armours, whose *Charges* are marshalled in this order. The *Cinquefoile* is an *Herbe* wholesome for many good vses, and is of ancient bearing in *Escutcheons*.

The Cinque-  
foile.

The number of the *leaves* answer to the *five senses* in a man; and he that can conquer his affections, and master his senses, (which sensuall and vicious men are wholly addicted vnto) he may worthily and with honour beare the *Cinquefoile*, as the signe of his *fivefold victorie* over a stronger *Enemy* than that three-headed monster *Cerberus*.

Re semblance  
thereof.



He beareth, Argent, three *Gilloflowers* slipped, Proper, by the name of *Iorney*. These kinds of flowers, for beauty, variety of colour, and pleasant redolencie, may be compared with the choicest attires of the garden: yet because such daintinesse and affected adornings better besit *Ladies* and *Gentlewomen*, than *Knights* and men of valour, whose worth must be tried in the *Field*, not vnder a *Rose-bed*, or in a *Garden-plot*, therefore the ancient *Generous* made choise rather of such *Herbes* as grew in the *Fields*, as the *Cinquefoile*,

Gilloflowers  
slipped.

Trefoile, &c.



He beareth, Argent, a *Cheucon*, Gules, betweene three *blew Bottles*, slipped, proper, by the name of *Chorley* of *Chorley*, an Ancient family in the County *Palatine* of *Lancaster*. These few examples may suffice, to shew that all others of like kind (which I for breuity sake voluntarily passe ouer) are to be reduced vnto this head of *Coronary Hearbs*; from which we will now proceed to the *Physicall*, whose chiefe and more frequent vse consisteth in asswaging or curing of *maladies* and *diseases*: And of these, some are *Aromaticall*, which for the most part, in respect of their

Blew Bottles.

Of Plants,  
Trees, &c.

familiar and pleasing nature, doe serue for the corroborating and comforting of the inward parts of mans body, and for that purpose are oft vsed in meates; of which sort, are *Saffron, Ginger*, and such like: other are meere *Medicinall*, and such as a man (were it not for necessity) would wish rather to weare in his *Escocheon*, than in his *belly*. Examples of which kinds I will willingly passe ouer, onely as it were pointing out with the finger, vnto what head they must be reduced, if any such be borne in *Armes*. Of the *Plants, Trees, Fruits* and *Herbs* before mentioned, some are *forren*, and some *Domesticall*, some grow in *Mountaines*, some in *Marish* and *Fenny grounds*, some by the *Riuers*, some by the *Sea-coast*. Concerning their *causes, natures* and *effects*, *Philosophers, Physitians* and *Herbalists* doe seriously dispute; and doubtlesse they are the admirable worke of the most Omnipotent God, who hath sent as many kinds of *Medicines*, as of *Maladies*, that as by the one wee may see our owne wretchednesse, so by the other wee might magnifie his goodnesse towards man, on whom hee hath bestowed, *Fruit for Meat, and Leaues for Medicine*.

### SECT. III. CHAP. XI.

Things Sensi-  
tue.



Auing hitherto handled that part of our distribution which comprehendeth things *Vegetable*; proceed we now to the other, concerning things *Sensitiue*, which are all sorts of *Animals* or *Creatures* indued with *senses*. The *senses*, as likewise the *sensitiue soule*, are things in themselves not visible, and therefore estranged from *Heralds* vses: but because they reside in *Bodies* of differing parts and qualities from any other before mentioned; therefore in handling of these *sensitiue Creatures*, I hold it requisite to beginne with their *parts* (for of them the whole is raised) and these are either the parts *contained*, or *containing*, or *sustaining*.

But sithence wee are now to speake of things *Sensitiue*, (and amongst them) first of *Terrestriall Animals* and their parts; it shall not be impertinent to produce some few causes amongst many, why these *Terrestriall Animals* and *Man* were created in one *Day*, viz. the *sixth day*.

First, because God had appointed the Earth to be the ioint habitation of *Man* and *Beast* together. Secondly, in respect of the neere resemblance both of bodily parts and naturall properties that these *Terrestrials* haue of *Man*, in respect either of *fowles* or of *fishes*. Lastly, for that very many of them were to serue for mans ease and necessary vse: as *Oxen* to till the ground, *Horses* for his ease in trauell, *Dogs* to be watchfull keepers of his House, and others for other his necessary and domesticall vses.

There is no *Animall* but hath at the least these parts, viz. *Head*, where-withall to receiue food, and wherein their senses haue their residence; a *Belly*, to receiue and concoct his meate; *intrals*, whereby toiect the superfluities or excrements of aliment; *members* also; seruing for the vse, and exercise.



cise of the *Senses*, and others ordayned for motion from place to place, for without these members he cannot receiue foode or nutriment, neither feele, nor moue : Therefore there is neither labouring beast, or beast of sauage kinde, domesticall *reptiles*, or other, that can bee without these bodily parts.

By the name of *Soule*, and *life*, wherewith all sorts of *Animals* are endued from God, *Moses* teacheth vs, that there is no liuing Creature to be found that hath not either true and naturall *bloud*, or at the least some kinde of hot humour that is to it in stead of *bloud*, *Anima enim cuiusq; Animalis in Sanguine est*, as *Moses* teacheth, *Leuiticus* 17. and in sundry other places. And in the Common receiued opinion of all men, *In humido & calido consistit vita*.

Naturall Bloud  
or supplementall  
humour.

That which is spoken of diuers kinde of *Insecta*, that there is no *bloud* to be found in them, it is to be vnderstood to bee meant of true perfect and naturall *bloud*, but of necessitie they must haue in stead thereof some kind of humour in them, that hath the qualitie of *bloud*, viz. that is both hot and moist as aforesaid, else can they not liue.

Concerning *Animals* in generall, it is not to be doubted but that all sorts of the m, aswell those of *sauage* and rauinous kinde, as those of *domesticall* and labouring kinde, as also venemous *Serpents*, of themselves and of their owne nature were themselves good, and might bee good to others and profitable for mans vse; forasmuch as it is laid, *Et vidit Elohim quod bonum* : But in that they are now become noysome, and painefull to man, that is *per Accidens*; for this is occasioned by the *sinne* and transgression of *Man*, whereby all things became accursed for his sake.

The vilitie or benefit that commeth to Man by these *Terrestriall Animals* is twofold; the one, pertaining to the *body*, the other, to the *Soule*. The corporall benefit that commeth to man by them, who knoweth not? For dayly experience sheweth vs how beneficiall the vse of Horses, Oxen, Kyne, Calues, Sheepe, and other sorts of Beasts and cattell of all sorts, are for the seruice of Man: whereof some serue vs for food, some for rayment, some for carriage, some for tillage, and other for diuers other vses. Of this vse of them *Moses* saith, *That God hath subiected all things to man, Omnia subiecisti sub pedibus eius*, &c. And made him Ruler ouer the fishes of the Sea, the fowles of the Ayre, and the beasts of the land: wherby he giueth vs to vnderstand, that all sorts of *Animals* were created for the diuers vses of man; and each one of them ordayned to a seuerall end. But their spirituall vse is farre more noble and excellent, by how much the soule surpasseth the body in dignitie and worthinesse.

And their vse consisteth not alone in this, that by the consideration of them we are led to the knowledge of God, and of his wisdom, power and goodnesse (for this vse hath all things else that are created) as appeareth *Romans* 1. and elsewhere: But also that in these *Animals* God hath proposed to vs such notable examples of imitation, in respect of vices to be eschewed; that the sacred Scriptures excepted, there is no morall precepts can better instruct vs than these *Animals* doe, which are dayly in our view, and of which we haue dayly vse: amongst these we may produce some examples of fishes and fowles, but many more may we gather from *Terrestriall Animals*. And to the end we should shunne the ignorance of things, such especially as are *celestiall*; *Dauid*, the kingly *Prophet*, proposeth to vs for examples,

Psal. 33.

the Horſe and Mule ſaying, *Non eritis ſicut Equus & Mulus in quibus non eſt intellectus.*

Like as naturall *Philosophy* conſiſteth in other things, ſo doth it chiefly in the knowledge of *Animals*, viz. in the vnderſtanding of their wiſedome, natures and properties, which knowledge hath beene approoved by GOD himſelfe from the beginning, and not onely approoved but alſo ordained, and giuen to *Adam*; for *Moses* ſaith, God brought theſe *Animals* vnto *Adam* to the end that he ſhould aduiſedly view and conſider them. To the end that *Adam* ſhould giue them names anſwerable to their ſhapes, natures, proportion, and qualities. And that the impoſition of theſe names ſhould not be caſually or at aduenture (for God abhorreth all diſorder and confuſion) but deliberately and according to reaſon: So as every thing might be aptly diſtinguiſhed from other, by their particular nams, and according to their ſeueral natures and diſpoſitions: And that for our benefit; That wee hearing their names, and vnderſtanding their ſignifications may be led to the vnderſtanding of their naturall properties, for which *Etymologie*, or true interpretation and deriuation of words is very behoouefull and of great uſe.

Humors.

Bloud.

The *Parts contained* are *Humors* and *Spirits*, whereof only the *first* is vſed in *Coate-armours*, wherein are repreſented ſometimes *Drops of bloud*, and ſometimes *Teares*, which both are naturally *Humors contained*, though in *Armory* they are ſuppoſed no longer to be contained, but ſhed forth. The *Bearing* of this *Humour, Bloud*, is vnderſtood to be euermore borne *Drop-meale* (as I may to terme it) or by *Drops*. Which manner of bearing is in *Blazon* termed *Gutte*, of the Latine word *Gutta*, which ſignifieth a *Drop* of any thing that is either by *Nature liquid*, or *liquefied by Art*. Theſe *Drops* doe receiue a different manner of *Blazon*, according vnto their different colour, or diuerſitie of the ſubſtance wherof they doe conſiſt; as by examples ſhall appeare.

Drops of  
bloud.



He beareth, *Argent, Gutte de Sang.* by the name of *Lemming*. Theſe *Drops* are ſeldome borne of themſelues alone, but rather vpon or with ſome other kind of *Charge*, either *ordinary* or *extraordinary*, or elſe diuidedly, by meanes of the interpoſition of ſome of the lines of *Partition* hereafter to be handled. Theſe are termed *Gutte de Sang. Quia ex guttis sanguinis constant*; Becauſe they ſignifie *Drops of Bloud*; wherein the life conſiſteth. And if the bloud of thoſe who boaſt of their *Generous bloud* ſhould once drop forth of their veines, no difference would appeare betwixt it and the meanest mans bloud; vnleſe perhaps it be in this, that vſually it is more corrupt and vitiated, whereas in the poorer ſort it is more healthfull and pure. Which ſhould teach ſuch great ones not to prize their bloud at too high a rate, but rather to excell others in *vertues*, ſince they cannot ſurpaſſe in that *humor*, which is alike in all: and if they look in the *first originals* of both ſorts, they ſhall find that *Adam* was the *first Anceſtor* of the poore, as well as of the *Mighty*, and ſo the one of them as anciently deſcended as the other.

He



He beareth, Argent, *Gutte de Sang. a Grosse, Gules*, *Gutte de Sang.* by the name of *Fitz.* of *Fitzford* in the County of *Deuon.* This is the most principall and predominant humor whereby the life of all *Animals*, is nourished and continued, and whose defect bringeth present death. For the life of all flesh is his blood, it is joined with his life: *Therefore I said unto the children of Israel, Yee shall eat the blood of no flesh, for the life of all flesh is the blood thereof, who soever eateth it shall be cut off.*



He beareth, Argent, *Gutte de Larmes, or de Larmettes, a Cheueron voided, Sable*, by the name of *St. Maure.* This is that other humor before mentioned: and this bearing is called *Gutte de Larmes, Quia ex Lacrymarum guttis constant*, because they represent Drops of Teares falling; these *Gutte*, are alwaies understood to be of colour blew.

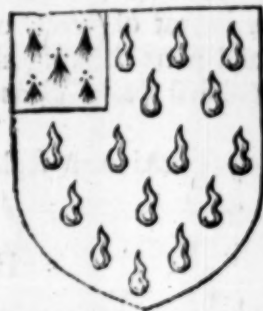
In blazoning of Coat-Armours charged with drops, you must euermore consider the substance whereof they are, and to giue them a denomination accordingly; so shall you not need to name their colour at all, forasmuch as by their substance their colours are easily conceiued: whereof I will giue you some few examples in these *escocheons* next following; which albeit they may seeme to be vnduly bestowed with these, yet in respect of their vniforme manner of bearing, to wit, by drops (as the former) I haue chosen rather to sort them together with these, than to bestow them confusedly vnder seuerall heads.

*Gutte de Larmes.*



He beareth, Sable, *a Turnip, Proper, a chiefe, Or*, *Gutte de Larmes.* This is a wholesome roote and yeeldeth great reliefe to the poore, and prospereth best in an hot sandy ground, and may signifie a person of good disposition, whose vertuous demeanour flourisheth most prosperously euen in that soile where the scorching heate of *Enuy* most aboundeth. This differeth much in nature from that whereof it is said: *And that there should not bee among you any roote that bringeth forth Gall and Wormwood.*

*A Turnip proper.*



He beareth, Sable, *Gutte de Eau, a Canton, Ermyne*, *Gutte de Eau* by the name of *Dannet.* This word *Eau* is a French word, and signifieth the same that *Aqua* doth in Latine: which is as much to say, *He beareth drops of water*: if he should blazon it in English, the proper colour thereof is Argent. This had beene a worthy *Escoccheon* for a Souldier of that *Christian Legion* called *Fulminatrix*, at whose prayers in a great drouth, God powred downe raine in the sight of the Heathen, as *Eusebius* testifieth; and yet they were no Fresh-water

ter



ter Souldiers, but were as ready to haue embrued their *Escocheons* with drops of bloud, as to haue thus sprinkled them with drops of Raine.

Gutte de Poix.



He beareth, Argent, *Gutte de Poix*, a *Chiefe Nebule*, Gules, by the name of *Roydenhall*. This word *Poix* is a *French* word, and is the same that we call *Pitch* in *English*. Yet among our *English blazoners* these colours and drops are termed *Gutte de Sable*. This Coate serueth aptly to giue warrantize of the bearing of chieffes, consisting of some of the bunched lines before mentioned in the first *Section*. There are *Ordinaries* framed of sundry other former sorts of lines, before expressed in the first *Section*, which I leaue to

the strict of obseruation of the curious searchers of those things.

Gutte de Or.



Hee beareth, Argent, a *Crosse ingrailed*, Sable, charged with *Gutte de Or*, by the name of *Milketfield*. These drops may be vnderstood to be drops, either fusible or molten, as *Gold*, either molten in fire, or otherwise liquefied, whereby it may bee distilled dropmeale.

Note.

Note, that if such kind of *Drops* be Or, then shall they be taken as representations of *fusible* or *liquid gold*: if they be Vert, then shall they be taken to bee drops of *oile Olive*, as hereafter shall appeare, when I shall speake of Coat-Armours, whose fields haue no *Tincture predominating*. But to returne to the humor of bloud (from which we haue vpon occasion hitherto digressed) it is intallible that there is no *Animal* or *living creature*, but hath in it, either bloud or some other kind of hot humor in quality like thereunto, as I haue said before.

Bloud what.

These humors before mentioned, in respect of their moist and fluent nature, doe stand in need of some other thing to containe them: and such containing parts, are either the outmost includer which is the *skinne* (of which we haue already spoken in the first *Section*, where we intreat of *furres*) or the whole body it selfe, with the seuerall members and parts thereof; all which because they need their supporters, those we will first speake of, and so descend vnto the whole bearings and parts.

Humors di- uided.

Covering.

But I will first shew you an example of the bearing of dead mens sculs, and then proceed to the supporting parts.

He



He beareth, Argent, on a *Cheueron*, Gules, three dead mens sculles of the first, by the name of *Bolter*: this kind of bearing may serue to put both the proper owner of this *Coate-armour*, and also the serious spectators of the same in mind of the mortality of their bodies and last end.

Support.

Bones.

Parts of support whereof we haue vse in *Armes*, are those solide substances which sustaine the body, viz. the *Bones*, whereby the body is not onely vnderpropped; but also carried from place to place, by helpe of their *ligatures* and *Sinnewes*. Of the vse of these in *Coate-armour*, you shall haue examples in these *Escocheons* next following.



He beareth, Sable, *Shinnebone in Pale*, surmounted of another, in *Crosse*, Argent, by the name of *Baines*. I doe giue this forme of *blazon* hereunto, because the first lieth neerer to the *Field* than the other doth, for they cannot be properly said to be a *Crosse* of bones, because they be not incorporated one with another, but are diuidedly seuered by interposing the purflings.

A thin bone surmounted of another.



He beareth, Sable, two *Shinne bones Saltirewaies*, the *Sinister* surmounted of the *dexter*, by the name of *Newton* of *Derbyshire*. To this *Coate-armour* I giue the *blazon* in the former, for the reason before deliuered. Concerning bones, *Iesus Syrach* recording the fame and vertues of *Iosua*, *Caleb*, and *Samuel*, saith; Let their bones flourish out of their place, and their names by succession remaine in them that are most famous of their children. *Eccles. 46. 12.* And though they seeme, like the withered bones in *Ezechiels* vi-

Two thinne bones Saltirewaies.

sion, yet shall they reuiue againe by vertue and power of him who died on the *Crosse*, and of whom it was said, *Not a bone of him shall be broken*. Thus in briebe you see the vse of these parts of support.

## SECT. III. CHAP. XII.



N following the tract which our *Method* first chalked out vnto vs, we are at length come to such *Blazons* as doe present to the eye those *sensitiue* things which wee called the *Containing*, because they are the mansion, in which not onely the bloud and spirits, but also the bones (which we named the parts

Y

sustaining)

Definition of  
Animall.

*sustaining*) are enclosed. These are *Animals* of living creatures, with their parts and members. An *Animall* is any substance consisting both of a *Body* fitted for diuerse functions, and of a *Soule* giuing *Life*, *Sense* and *Motion*.

*Animals* (saith *Fanchius*) especially such as produce a living Creature, haue a more neerer resemblance of Man, both as touching the parts of their Bodies, as also concerning the faculties of their minde, and subtiltie and quicknesse of wit: for their bodies also do consist (like as ours doe) of flesh, sinews, Arteries, bones, Gristles and skinn, &c. In like sort they haue head, necke, breasts, backe, a chinne or backebone, thighes, leggs and feete: As also hearts, lights, liuer, spleene, gutts, and other inward parts as we haue; furthermore they doe participate with vs in our Actions, as to eate, drinke, sleepe, watch and mooue: Albeit in many other things they are much vnlike vs.

In the handling of *Animals*, it might be a *scruple*, whether the *bearing* of such creatures *whole* should haue precedence in their *bearing* before their *parts*, and also in what ranke and order the seuerall kindes of creatures are to bee *marshalled* by vs, that thereby the dignitie of their *bearing* may bee best conceiued; because the dignity of those things that are borne in *Coat-Armour*, being truly knowne, and duly considered, doth not a little illustrate the worthinesse of the *Bearers*, in the displaying of their *Ensignes*: for taking away these *scruples*, I hold it requisite before I proceed to giue *Examples*, first to set downe certaine Notes by way of introduction to that which followeth, shewing how the dignitie of these *Animals*, hereafter to be handled, is to be accounted of, either in a *relatiue* respect of things of *distinct* *Natures* compared one to another, or in a *comparatiue* reference of *Animals* of the same kinde each to other.

Dignitie of  
Animals how  
vnderstood.

This *dignitie* cannot bee better vnderstood, than by taking a considerate view of that *Order*, which the *Author* of all *Order*, and the most wise and powerfull *Disposer* of all things, did obserue, not onely in the creation of the *celestrall*, but also of the *elementarie* parts of the *World*, with their seuerall *Ornaments*, wherein he obserued a continuall progression from things of *lesse* *perfection*, to things *more perfect*. For was there not a *Chaos*, without forme and void, before it came to that admirable beautie whereof it is said, *Loe, it was very good*? In the *Celestials*, the *Sun* (the glory thereof) was made after the *Firmament*, and the *Night* was before the *Day*. In the *inferiour* bodies, the *vegetables*, as *Trees*, were made before *sensitiue* and living creatures: and amongst these, the *Fishes* (which haue neither *breath* nor *voice*, and therefore *imperfecter*) were before the *Fowles*: and both of them before *terrestriall* creatures; and all of all sorts before *Man*, made after *Gods Image*, for whose seruice all other things were made, as he was made for *Gods* seruice. Moreover, in the creation of *Man*, the *Body* was before the *Soule*, which yet is a thing incomparably of more perfection.

Order of God  
in nature.

Diuers ends of  
Art and Na-  
ture.

By this rude draught of *God* and *Natures* admirable *Method*, you may conceiue the *naturall* *dignitie* of those creatures, as often as they shall occurre in *Armorie*. But as *Art* hath not alwaies the same end which *Nature* hath, (because the one intendeth the *being*, the other the *knowing* of things) so is not the *Method* of both alwaies alike in attaining their ends: for *Natures* processe is *à simplicibus ad composita*, from the single parts to the whole, whereas *Art* descendeth



cendeth from the *compounds* to the *simples*: in imitation whereof, we shall in this our progresse, follow this course, that first euery whole *bearing* of any *Animall* shall precede, and then such *parts* and *members* thereof as vsually are borne; for so euery one that first hath seene the *whole*, will discern the *parts* the better, whereas he that seeth a *part* (hauing neuer seene the *whole*) knoweth not whereof it is a *part*. And in *Coate-armour* the *whole bearing* of *Animals* is most worthy, yet is not the *bearing* of *parts* to be disliked, but if we consider both the one and the other respectiue, then doth the *whole bearing* farre surmount the *parts* in honour and dignitie.

Whole bearing  
needfull to  
first know.

Whole bearing  
better than the  
parts of *Animals*.

Neither must we here precisely esteeme the *worth* of euery *bearing* by this order of *Nature*, because *Art* doth sometimes stampe a *peculiar note* of dignitie, for some particular respect, as for some especiall *use*, *qualitie*, or *action* in the things. And this *dignitie* or *nobilitie* may haue a twofold relation; the one, betwixt *Animals* of diuers kinds, as a *Lion* and a *Spaniel*, a *Wolfe* and a *Lambe*; the other, betwixt things of one kinde, as *whelpes* of one *litter*, whereof yet one may be nobler than the other, as the one will run to the *Chase*, the other to the *Pottage Pot*. And forasmuch as the liuing things before mentioned, as well *vegetable* as *sensitiue*, haue their *peculiar vertues* worthy *imitation*, as also their particular *vices* to be eschewed, and that it is a chiefe glory to *Gentlemen of Coate-armour*, to haue their *vertues* displayed vnder the types and formes of such things as they beare, it is to be wished that each one of them would considerately examine the *commendable properties* of such significant *tokens* as they doe beare, and doe his best to manifest to the *world* that hee hath the like in himselfe: for it is rather a dishonour than a praise for a man to beare a *Lion* on his *Shield*, if he beare a *Sheepe* in his *Heart*, or a *Goose* in his *Braine*: being therein like those *Ships* which beare the names of *Dreadnought*, *Victory*, and the like, though sometimes it speed with them contrary to their *Titles*. A true *generous* mind will endeouour that for his *selfe vertues* hee may bee esteemed, and not insist onely vpon the fame and merits of his *Progenitours*, the praise whereof is due to them, and not to him.

Twofold dignitie.

*Nam genus, & Proanos, & qua non fecimus ipsi,  
Vix ea nostra voco.*—Ouid. *Met. Lib. 13. Verse 140.*  
Great Birth, and bloud, and Ancestors high worth,  
Call them not thine, but what thy selfe bringst forth.

And now we will proceede to some particular precepts, concerning things *Sensitiue* borne in *Coate-Armour*. Wherein first obserue, that all sorts of *Animals* borne in *Armes*, or *Ensignes*, must in *Blazoning* be interpreted in the best sense, that is according to their most *Generous* and noble *Qualities*, and so to the greatest honour of their *Bearers*. For example; the *Fox* is full of *wit*, and withall given wholly to *Filching* for his prey: If then this be the *Charge* of an *Escutcheon*; wee must conceiue the *qualitie* represented, to be his *wit* and *cunning*, but not his *Pilfering* and *Stealing*, and so of all other. All *Beastes* of *Sauage* and fierce nature, must be figured and set forth in their most noble and fierce *action*; as a *Lion Erected* bolt vpright, his *Mouth* wide open, his *clawes* extended (as if he were prepared to rent and teare;) for with his *Teeth* and *clawes* hee doth exercise his fierceneffe: In this forme he is said to possesse his *Vigor* and *Courage*; and being thus formed, he is said

Rule 1.

to possesse his *Vigor* and *Courage*; and being thus formed, he is said to bee *Rampant*. Action doth the *Prophet David* approue to be proper to a *Lion*, *Psal. 22*. Where describing the cruelty of the wicked towards him, he saith, *They raged vpon me with their mouthes as it were a Ramping and roaring Lion*. A *Leopard* or *Wolfe*, must be pourtraied going (as it were) *Pedetensim*, step by step; which forme of action (saith *Chassaneus*) fitteth their naturall disposition, and is termed *Passant*: All sorts of placable or *Gentle-nature*, must be set forth according to the most noble and kindly action of euery of them; as a *Horse* running or vaulting, a *Greyhound* coursing, a *Deere* tripping, a *Lambe* going, with a smooth and easie pace, &c.

are placing  
of Animals.

And concerning the true placing of *Animals* of whatsoeuer kinds in *Armory* according to order, *Art* and the proprietic of their nature: The vse of the thing whereupon they are to be placed or depicted, must be first considered of, and so must they be placed accordingly; whether they be borne *belt upright* or *passant tripping*, or howsoeuer.

In Banners.

As if they be to be placed in *Banners* they must be so placed as that it be agreeable to the naturall qualitie of the thing that is borne, *Ars enim imitatur naturam in quantum potest*: therefore sithence it is proper for a *Banner* to be carried vpon a staffe, according to the vse thereof the staffe doth proceed, and the *Banner* commeth after: Therefore ought the face to looke towards the staffe, that is, directly forwards. So is it likewise in euery other thing whose parts are distinguished *per Ante & Post*; in such the forepart of the thing borne shall be placed towards the staffe: otherwise it would seeme *retrograde* or going backwards, which were monstrous to behold.

Head onely  
borne how to  
be placed.

If a man doe beare onely the head of some *Animall*, then (most commonly) the forepart thereof cannot aptly regard the staffe, but is borne *sideways* chiefly being full faced, whether it be the head of *Ramme*, *Bull*, &c.

As touching the orderly placing of the *Feet* of *Animals*, this is a generall Rule, That the right foot must be placed formost, *Quia dextra pars est principium motus*. And withall it is the most noble part in regard it is the stronger and more *Active*, and therefore thus to describe them, is to set them forth in their commendablest fashion; for *Dispositio laudatissima Animalis est, vt in omnibus dispositionibus suis sit secundum cursum natura*: That is the best disposition of euery creature, which is most agreeable to nature.

Naturall and  
Accidentall  
bearing.

But here you must obserue, that in a *Banner*, that which is made for the one side, wil seeme to be the *left foot* on the contrary side, but that chanceth by accident: And therefore the side next to him that beareth the *Banner* must be chiefly respected, that the same be formed right in regard of him; like as it is in writing, that side next to the writer is according to order, whereas if wee turne the paper, all falleth out after a preposterous fashion. Therefore you must chiefly respect the side next the *Bearer*, let the rest fall out as it shall.

*Armes* are sometimes depicted or embroidered vpon the *Garments* of *Men*, and chiefly vpon the vppermost vesture of *Military* persons: Especially *Emperours*, *Kings* and their *Generals*, and other *Commanders*, in *military* seruices, vsed to cast ouer their *Armours*, a kinde of short habit, as a *Iacket mandylian*, or such like, whereupon their *Armes* were richly beautified and curiously wrought. To the end, that in time of seruice, their *Souldiers* who



who could not be directed by the eare, (by reason of the farre distance that was oftentimes vpon occasion betweene them and their commander) they might by their eye bee instructed according to the necessitie of the present seruice, and might by ocular obseruation of their commander (being so eminently clad) know and discern their fit times and opportunities of *marching, making a stand, assailing, retiring*, and other their like duties; whereupon this kinde of short garment was called a *Coate-armour*, because it was worne aloft vpon their *Armour*. And it was called *Paludamentum, quia ex eo gestans tale vestimentum palam fiebat omnibus*. Such was the *Coate-armour* of Alexander that he left in *Elymais* in the country of *Persia*, whereof mention is made where it is said, *Now when King Antiochus travelled through the high Countreys, he heard that Elymais in the countrey of Persia was a Citie greatly renowned for riches, silver and gold. And that there was in it a very rich Temple, wherein were coverings of Gold, Coate-armours and harnesses, which Alexander, King of Macedonia the son of Philip that raigned first in Grecia, had left there.*

1 Macca. 16. 1.

Coate-armour of Alexander

For prooffe that Emperours vsed to weare *Coate-armours*, it shall be to good purpose to produce the verball testimony of *Baytus*; speaking in these words *Fertur eo die Crassum non purpureo, vt Romanorum Imperatorum mos erat, paludamento ad Milites porcessisse, sed pallio nigro.*

And further the same Author saith, *Paludamentum verò fuisse Imperatorum, planum sit ex Tranquillo in Casare, qui Alexandria circa oppugnationem pontis, eruptione hostium subita compulsus in scapham, pluribus eodem precipitantibus cum desilisset in mare, nando per ducentos passus euasit ad proximam nauem, elata La va ne Libelli, quos tenebat, madefierent, paludamentum mordicus trahens ne spolio potiretur hostis.*

Coate-Armour of Emperours.

Of all creatures apt to generation and corruption *Animals* are most worthy. All Beastes haue a naturall, and greedy desire for the supply of their wants, insomuch as for the attaining thereof, they doe *rore, bellow, bray*, and cry out exceedingly.

All Beasts of Sauage and harmefull kinde, are naturally armed with some thing wherewith they may hurt a Man, for which they are reckoned dangerous and to be shunned. As the *Boare*, with *Tuskes*, the *Lyon*, with *Tallons*, The *Stagge*, with *Hornes*, The *Serpent*, with *Poyson*, &c.

Notwithstanding that the *Bearing* of things properly (whether *vegetable* or *ensitive*) is specially commended, yet must not such peculiar commendation be extended to derogate from the dignitie of other *Bearings*, as if they were of no esteeme, in regard they be not borne properly: for there are as good and honourable intendments in these as in them, *data paritate gestantium*, if they be as *ancient* as the former, and their *Bearres* of *equall estate and dignitie*; which is not a the least respect that must beholden in the esteeme of *Coate-Armour*, *Quia Arma nobilitatem sumunt à personae gestantis: Armes are honoured by the Bearers*. And sometimes the *variation* from the *propertie* may be of purpose to preuent some other *quality*, which may bee no lesse *honourable* than the *proper*. Besides, it is one thing to beare a *liuing* creature in *colour* or in *action* diuerse from *Nature*; and another, to beare him *repugnant* or *contrarie* to *Nature*: for the former may bee borne commendably, but this latter sort of *Bearing* is holden *disgracefull*, or rather is condemned for *false Armes*, and therefore not wor-  
thy

Note

A chiefe respect.

Note



thy of *Bearing*. In the *Blazoning*, of things borne in their naturall *Colour*, whether the same be celestiall, except the *Sunne*, *Moone* and *Starres*, or sublunar, it sufficeth to say, He beareth this *Comet*, *Meteor*, *Beast*, *Bird*, *Fish*, *Fowle*, *Plant*, *Tree*, *Herbe*, *Flower*, &c. Proper, without naming of any *Colour*, for by proper, is euermore vnderstood his naturall colours, and for the *Sun* and *Sars* when they be of the colour of the *Metall*, *Or*, which is their naturall colour it sufficeth to say a *Sun*, or *Star*, without adding the word proper, or *Or*. And so it is of the *Moone*, when she is *Argent*, which in *Heraldrie* is holden her proper colour.

Rule 2.  
Generall obseruation.

As touching the *Dignitie* of things borne in *Coate-Armour*, I haue already shewed how the same is to be reckoned in the *Order of Nature*; but if it be considered according to vulgar estimation, then we must hold this for an obseruation that seldome faileth, that sith euery particular *Empire*, *Kingdome* and *Nation* haue their distinct *Ensignes* of their *Soueraigne iurisdiction*, looke what *Beast*, *Bird*, *Fish*, *Fowle*, *Serpent*, &c. he that swayeth the *Soueraignty* doth beare for his *Royall Ensigne* in each particular nation, the same is accounted there to be of greatest dignitie. So is the *Bearing* of the *Lion* chiefly esteemed with vs in *England*, because he is borne by his *Maiestie*, for the *Royall Ensigne* of his *Highnesse Imperiall Soueraignty* over vs: So is the *Bearing* the *Eagle* esteemed amongst the *Germans*: and in like sort the *Flowers de lis* amongst the *Frenchmen*. *Foure-footed Beasts*, whether they be borne proper or *Discoloured* (that is to say, *varying* from their *Naturall colour*) are to be esteemed more worthy of *Bearing* in *Coat-Armour* than either *Fishes* or *Fowles* are, in regard they doe containe in them more worthy and commendable *Significations* of *Nobilitie*. Amongst things *Sensitiue*, the *Males* are of more worthy bearing than the *Females*. Some man perhaps will tax me of inconsideration, in not treading the usuall steps of *Armorists* in the handling of these *sensible creatures*, for that I doe not preferre the *Lion* (in respect of his *regall soueraignty*) before all other *terrestrials*. For clearing of my selfe in this point, I must plead, that the proiect of my prescript method hath tied mee to another forme, and doth enforce me to preferre other beasts in place, before those which otherwise are preferred in dignity. And albeit I cannot say there was any priority of time in the creation of *Beasts*, because God spake the word and it was done, he commanded and they were created; neuertheless, in regard of *discipline*, there is a *priority* to be obserued, wherein those things that doe promise vs a more easie access to the distinct knowledge and vnderstanding of the succeeding documents, ought to haue the precedence.

Priority to be obserued.

The Authors prefixed order.

The order that I prefix to my selfe in treating of these *Beasts*, shall concur with the *Table* of this present *Section*, as first to set downe *Animals* of all sorts liuing vpon the *Earth*: secondly, such as liue about the *Earth*, as *Fowles*: thirdly, *Watery Creatures*: and lastly, *Man*. And because of the first sort, some are *Gressible* hauing feet, and some *creeping* or *gliding* as *Serpents*: we will beginne with the *Gressible*; and first with such beasts as haue their feet solid or *Indiuided*, or (as I may terme them) *Inarticulate*; that is to say, without toes; then will I proceed to such as haue their feet cleft in two, and lastly to *beasts* that haue their *Feet* diuided into many.

## SECT. III. CHAP. XIII.



Auing deliuered diuers *Rules* and *Observations* concerning *living* things and their *parts*, in *Genere*, I will now annex such examples as may demonstrate these seuerall sorts of *bearing*, forasmuch as *demonstrations* giue life and light to ambiguous and doubtfull *precepts*, as *Aristotle Ethic.* 7. noteth, saying, *Demonstrationes sunt perfectiores & nobiliores, quando inducuntur post orationes dubitabiles:*

Vic of demon-  
strations.

*Demonstrations* are euer best, after doubtfull passages. Of these briefly, as in the next *Escocheon*. The inuention of *Armes* wherein *Beasts* or their parts are borne are borrowed (saith *Sir Iohn Ferne*) from the *Hunnes*, *Hungarians*, *Scythians* and *Saxons*, cruell and most fierce *Nations*, who therefore delighted in the *Bearing* of *Beasts* of like nature in their *Armes*, as *Lions*, *Beares*, *Wolues*, *Hyenes*, and such like; which fashion likewise came into these our Countries when those barbarous people ouer-ranne with conquest the *West* part of *Europe*. Now to the end that the *Rules* and *Observations* formerly set down, may receiue both life and warrant by *presidents*, I will now exemplifie them in their order. And first of *whole-footed Beasts* with their Members.

Beating of  
beasts, of  
whom be-  
rev. J.



He beareth, *Gules*, an *Elephant*, *passant*, *Argent*, *Tusked*, *Or*, by the name of *Elphinston*. Concerning these *Armes* that are formed of *Beasts*, it is to be obserued, that generally those are reputed *More noble* which doe consist of *whole Beasts*, than are those that are formed of their parts: yet sometimes the *parts* may be giuen for some such speciall seruices as may be no lesse honourable than the *whole bearing*. The *Elephant* is a *Beast* of great *Strength*, but greater *Wit*, and greatest *Ambition*; insomuch that some haue

Pile of the  
Elephant.

written of them, that if you praise them, they will kill themselves with labour; and if you commend another aboue them, they will breake their hearts with emulation. The beast is so proud of his strength, that he neuer bowes himselfe to any, (neither indeed can hee) and when he is once downe (as it vsually is with proud *Great ones*) he cannot rise vp againe. It was the manner of such as vied the force of *Elephants* (in set battels) to prouoke them to fight by laying before them things of *Scarlet* or *Crimson* colour to make them more furious: as we may see *1 Mac. 6. 34.* And to prouoke the *Elephants* for to fight, they shewed them the bloud of *Grapes*, and *Mulberries*. Furthermore they were placed in the strength and heart of the battel; as in the same Chap. appeareth, where it is said, *And they set the beasts according to their ranges, so that by euery Elephant there stood a thousand men armed with coats of maile, and Hel-  
mets of brasse vpon their heads; and vnto euery Beast were ordained five hundred*

Elephants  
how prouoked  
to fight.

1 Mac. 6. 34.

Horsemen



The incomparable strength of the Elephant.

Horsemen of the best, Verse 35. Which were ready at all times wheresoeuer the beast was: and whithersoever the beast went, they went also and departed not from him, verse. 36. The hugenessse and incomparable strength of this beast, may be conceiued by this, that he bare thirty two fighting men in strong Towers of wood fastened vpon his backe. As wee may see expressly set downe in the same Chapter in these words: And vpon them were strong Towers of wood that couered euery beast, which were fastened thereon with instruments: and vpon euery one were thirty two men that fought in them, and the Indian that ruled him Verse 37.

Three Elephants heads.



He beareth, Sable, on a Fesse betweene three Elephants heads, Erased, Argent, as many Mullets of the first, by the name Pratte. When any part is thus borne with ligges, like peeces of the flesh or skin, depending, it is termed erasing, of the Latine word *erado*, to scrape or rent off, or of the French, *Arrascher*, of the same signification. This being the first place of such bearing, I thought good here to obserue that this Erasing and Couping are the two common accidents of parts borne. Couping is when a part is cut off

smooth, as in this next example.

A Proboscide of an Elephant.



The Field is, Purpure, the Proboscide, Truncke, or Snowt of an Elephant, in Pale, Couped, Flexed and Reflexed, after the forme of a Romane S, Or. Bara, Pag. 147. setteth downe this for the Coat of Cyneus King of Scythia, where also he noteth that Idomenes King of Thessaly, the son of Deucalion did beare, Gules, a Proboscide of an Elephant after this manner, Argent. The Elephant hath great strength in this part, and useth it for his Hand, and all other uses of agilitie, wherein Nature hath recompensed the vnaptnesse

of his legges, which other beasts doe vse to such seruices. The Roman Histories, doe relate of an Elephant of a huge greatnesse caried in a shew about Rome, which (as it passed by) a little boy pried in his Proboscis, therewith being enraged he cast vp the child a great height, but receiued him againe on his Snowt, and laid him downe gently without any hurt, as if the beast had considered, that for a childish fault, a childish fright were reuenge enough.

A Fesse betweene three Horses.



He beareth, Sable, A Fesse betweene three Horses passant, Argent, by the name of Stampe. A horse erected bouldt vpright, may be termed enraged, but his noblest action, is expressed in a Saliant forme. This of all beasts for mans uses, is a most noble and behouefull either in Peace or Warre. And sith his seruice and courage in the Field is so eminent, it may be maruelled why the Lion should be esteemed a more honourable bearing. But the reason is, because the Horses seruice and strength is principally by helpe of his Rider, whereas



whereas the *Lions* is his owne: and if the *Horse* be not mounted, he fights auerſe, turning his *heel*s to his aduerſary, but the *Lion* encounters affront, which is more manly. It is obserued of the *Horse* (as also of other whole-footed beasts) that their *Legs* are the first as long as euer they will be: and therefore young foales scratch their *Eares* with their *hinder foot*, which after they cannot doe, because their *Legs* doe grow onely in bignesse, but not in length *Plin. lib. 11, cap. 48.*

The *Horse* is a beast naturally stubborne, fierce, haury, proud and insolent, and of all beasts there is none that vaunteth more after victory obtained, or dejected if he be vanquished, none more prone to battell or desirous of reuenge.



He beareth, Gules, a *Horsehead, Couped, Argent*, by the name of *Marſhe*. The neighing of the *Horse* is a token of his great courage, as appeareth, *Iob 29. Hast thou giuen the Horse strength, or couered his necke with neighing?* Whole fiercenesse also he singularly describeth thus: *He swalloweth the ground for fiercenesse and rage, and he beleeneth not that it is the noise of the Trumpet. He saith among the Trumpets, Ha, Ha; Hee smelleth the battell afar off, and the noise of the Captaines and shoutings.*

A Horse head couped.



He beareth, Ermyne, on a *Canton, Sable, a Horsehead, Couped, Argent*, with a *Bitte* and *Raignes, Gules*, by the name of *Brixton*. The vndantable courage of the *Horse*, *Iob* in the fore-cited Chapter doth pourtraict most liuely, saying: *Hast thou made him affraid as the Grasshopper? his strong neighing is fearefull. Hee diggeth the valley, and reioiceth in his strength, and goeth forth to meet the Harnessed man. He mocketh at feare and is not afraid, and turneth not backe from the sword. Though the quiuer rattle against him, the glittering speare*

A Horsehead couped on a Canton Ermine. *Iob 39.*

and the shield. To gouerne him no lesse needfull is the *Bit* and *Raignes* sometimes to hold him in, than is the *Spurre* to put him forward: and therefore *Dauid* likens an vnruely man, to a *Horse*, which thou must keepe in with bit and bridle, lest he fall vpon thee.



He beareth, Argent, a *Fesse* betweene three *Asses Passant, Sable*, by the name of *Askewe*. The *Ass* is the liuely Embleme of patience, whom therefore our blessed Sauour (being *Patience* and *humility* it selfe) honored with his owne riding: which haue made some to fancy euer since that time, that the blacke line on the iridge of all *Asses* backes, thwarted with the like ouer both the *shoulders*, is stampd on them as the Marke of his *Crosse* whereon he was to shew his patience by suffering for vs.

Three Asses passant.

An Affe head  
erafed.

of holes as a *Sponge*: whereby we are admonished not to bestow our time, charge, and trauell in matters of small moment: and not (as wee say in our *English Prouerbe*) make more adoe about the *broth* than the *meat* is worth.

A Mule pass-  
fant.

He beareth, Gules, a *Mule passant*, Argent, by the name of *Moile*. The generation of *Mules* seemeth to be the inuention of *Anah* the sonne of *Zibeon*. For it is said, *Genesis* 36. *This was Anah that found Mules in the wildernesse; as he fed his Father Zibeons Affes.* Who not contented with those kinds of *beasts* which God had created, found out the monstrous generation of *Mules*, betweene an *Ass* and a *Mare*. A *Mule* depicted *passant*, hath his chiefeft grace.

## SECT. III. CHAP. XIII.

Beasts whole-  
footed.

**A**FTER *Beasts wholefooted*, succede those, who are *clowen-footed*, whether into two parts or more. And first, for those which haue their feet diuided into two parts only, they are for the most part *armed* with *hornes*, as the following examples shall illustrate. And by the way this must be noted, that these *horned beasts*, besides that their members are borne *Couped*, and *Erafed*, (like other *beasts*) haue also their *heads* borne *Trunked*: Which of some *Armors* is blazoned *Cabossed* of the word *Cabo*, which in the *Spanish* language doth signifie a head, which forme of *blazon* giueth vs to vnderstand that it is the *head* of some such *beast*, borne sole, and of it selfe, hauing no part of the necke thereto adherent; an accident that seldome befallerh *beasts* of other *kinds*, which most vsually are borne with the necke conioined. Which forme of bearing you shall hereafter see in due place.



He beareth, Argent, on a bend, Sable, three Calues, A Bend with three Calues. Or, by the name of *Veale*. If these *Calues* liue to weare *Hornes* which differ either in *Metall* or in *Colour* from the rest of the body, then must there be speciall mention of such difference in *blazoning*, as you shall see in the next example. *Pliny* saith, that *Nature* seemed to sport her selfe in making such variety of *hornes* of *beasts*, as so many seuerall kinds of *weapons*, wherewith they come armed into the *Field*; for in some she hath made *knagged* and *branched*, as in *Red* and *Fallow*

*deere*; In other *plaine* and *unifforme*, without *Tines*, as in *Spitters*, a kind of *Stags* which thereupon are called in *Latine*, *Subulones*, and that their *hornes* are like to the *blade* of a *Shoomakers Awle*; but of all other, the *hornes* of the *Bull* may most properly be called his *Armes*, they being of so piercing and violent a stroke, as hardly can be resisted.



He beareth, Ermyne, a Bull passant, Gules, Armed A Bull passant. and unguled, Or, by the name of *Beuill*. The Bull is the ringleader amongst ruther *beasts*, and through hope of his increase of breed, he is priuiledged to range in all pastures with free ingresse and egressie. The Bull being gelt changeth both his nature and name, and is called an *Oxe*. The *Athenians* to signify their gratefulnesse for the laborious trauell of the *Oxe*, did stampe the similitude of an *Oxe* vpon a certaine coine which they called *Didrachma*, which peece

contained two *Drachmaes*, which maketh of our money little more than *Eleuenpence halfpenny*. Whereupon this *Prouerbe* was ground, *Per linguambos inambulat*: The *Oxe* walketh up and downe with the tongue. Reprouing thereby the dishonesty of those *Aduocates*, that (hauing receiued *bribes* of the *aduerse part*) doe from thenceforth seeke to peruert and poison the cause of their *Client*, either by betraying of his cause to his *Aduersary*, or else by not pleading, or by couenous pleading, vtterly to defeat his *Clients* right. *Ab his & similibus serua nos Domine.*

The bearing of a Bull or the head thereof, is a note of valour or *magnanimity*, where contrariwise the bearing of an *Oxe*, or the head thereof, denoteth faintnesse of courage, as *Vpton* noteth, that their first bearers were either gelt persons, or such as had some notable defect in the generatiue parts, as that thereby they became altogether vnfit for procreation.



He beareth, Argent, a Bulls head erased, Sable, by the name of *Carselack*. The Bulles head may signifie a man inraged with desire of reuenge, whom nothing can satisfie but the vtter spoile and ruine of his *aduersarie*. The strength of the Head and the Necke of a bull is very great, and his forehead seemeth to be made for fright, insomuch as he is of some thought to be named *Taurus*, à *tornitate*, in respect of his stern and gastly looke: his *hornes* are strong and sharpe, wherewith he tosseth great and weights beasts into



the aire, and receiueth them againe, doubling their eleuation with renewed rage and strength, vntill they be vtterly confounded.

Cheueron betweene three Bulles heads couped.



He Field is, Luna, a *Cheueron*, Mars, between three *Bulles heads, Couped*, Saturne, *Armed*, Sol. This *Coat-Armour* pertaineth to the *Right Noble Family* of *Thomas Bulleine*. Lord *Hoo* and *Hastings*, *Vicount Rochford*, who was created *Earle of Wiltshire*, and of *Ormond*, by the renowned *King of famous memorie Henry the Eighth*, who married the *vertuous and beautilous Lady Anne*, daughter of the same *Earle*, and *Mother* to the most *Glorious Queene Elizabeth*; the memorie of whose long, most prosperous and flourishing *Gouernement*; be blessed and eternized to all future *Posterities*.

Bulles head truncked.



He beareth, Gules, a *Cheueron* between three *Bulles Heads, truncked or cabossed*, Argent, *Armed*, Or, by the name of *Baynham*. *Bara* a good *French Armorist* vseth neither of these words at all; but *blazoneth* it a *Bulles head onely*: because any head thus borne, is vnderstood to be so cut off, as no part of the necke be appendant to the same.



He beareth, Gules, a *Goate, passant*, Argent, by the name of *Baker*. The *Coate* is not so hardy as *politicke*, therefore that *Martiall* man which vseth more *policy* than *valour* in atchicuing a *victory* may very aptly beare for his *Coate-armour* this beast. And now I will shew vnto you one example of the bearing of the head of this beast *erased*.



He beareth, Ermyne, a *Goates head, Erased*, Gules, *Attired*, Or, by the name of *Gosley*: by this *Blazon* you may obserue how you ought to tearme the *horne*s of a *Goate* in *Armory*, when you find they differ in *metall* or *Colour* from the beast, or that particular part of the beast which is borne. The *Philosophers* write that the bloud of a *Goate* with mollify the *diamond*.

Sithence we are now come to treat of *beasts of the Forrests*, I hold it fit to speake somewhat in my first entrie of their *Numbers, Names, qualities, Royalties, Armings, footings, Degrees of age, &c.* according as they are tearmed of skilfull *Forresters* and *Woodmen*. And first of their *kindes*.

Of Beasts of the Forrest, some are Beasts of	} <i>Venery.</i> } <i>Chase.</i>	
Of Beasts of <i>Venery</i> there are five kinds,		<i>viz.</i> the
		<i>Hart.</i> As Old <i>Hynde.</i> Woodmen <i>Hare.</i> have anci- <i>Boare.</i> ently ter- <i>Wolfe.</i> med them.

These have beene accompted properly *Wilde beasts of the Forrest*, or *beasts of Venery*. These *beasts* are also called *Sylvestres (Scils)* *beasts of the Wood* or *forrest*, because they doe haunt the *Woods* more than the *Plaines*.

Proper *Names, seasons, degrees and Ages* of *beasts of the Forrest* and of *Chase*.

Wherefore you shall vnderstand that the.	First	} yeares, you shall call them	<i>Hind</i> or <i>Calf</i> .
	Second		<i>Brockett.</i>
	Third		<i>Spayade.</i>
	Fourth		<i>Staggard.</i>
	Fift		<i>Stagge.</i>
	Sixt		<i>Hart.</i>

But here by the way we must obserue that some ancient *writers* doe report, that in times past *forresters* were wont to call him a *Stagge* at the fourth yeare, and not a *Staggard*, as we doe now; and at the fift yeare they called him a *great Stag*: And so they were wont to distinguish his seuerall ages by these words, *Stagge* and *great Stagge*.

The knowledge of the *Ordure* or *excrements* of euery *beast of Venery* and *chace* is necessary to be obserued, because their *ordures* are a principall note whereby good *Forresters* and *Woodmen* doe know and obserue the place of their haunt and feeding, and also their estate. And therefore it is a thing highly to be obserued, for that a *Forrester* or *Woodman* in making his reports shall be constrained to rehearse the same.

The Ordure of a	<i>Hart</i> 1	} is termed	1 <i>Fumets</i> or <i>smashing</i>
	<i>Hare</i> 2		2 <i>Dot</i> of all <i>Deere</i> .
	<i>Boare</i> 3		3 <i>Crottelles</i> , or <i>Crotizing</i> .
	<i>Fox</i> and 4		4 <i>Leses</i> .
	<i>all Vermine</i>		5 <i>Fiantes</i> .

Termes of *footing* or *treading* of all *beasts of Venery* and *Chace*.

That of a	<i>Hart</i>	} is termed	<i>Slot.</i>
	<i>Backe</i> and all		<i>Viewe</i> .
	<i>Fallow Deere</i>		<i>Tract</i> or
	<i>Boare.</i>		<i>Treading.</i>

That of an *Hare* is  
 termed according to  
 her feuerall courtes,  
 for when she keepeth

In plaine fields, and  
 chafeth about to de-  
 ceive the Hounds:  
 Beateth the plaine  
 high-waie where  
 you may yet per-  
 ceive her footing.

it is said  
 she

Doubleth.  
 Pricketh.

## Termes of the Tayle.

That  
 of a

1 Hart  
 2 Buck, Roe, or a-  
 ny other Deere  
 3 Boare.  
 4 Fox  
 5 Wolfe  
 Hare and  
 6 Coney.

is termed  
 his

1 Tayle.  
 2 Single.  
 3 Wreath.  
 4 Bush, or holy  
 water sprinkle.  
 5 Sterne.  
 6 Scutte.

The fat of all forts of Deere is called *Snette*. Also it may be very well  
 said, *This Deere was a high Deeres Greace*.

The fat of a {  
 Roe  
 Boare and  
 Hare. } is termed {  
 Beoy Greace.  
 Greace.

You shall say that a {  
 Hart  
 Buck  
 Roe  
 Hare  
 Conie  
 Foxe } {  
 Harboureth.  
 Lodgeth.  
 Beddeth.  
 Seateth or Formeth.  
 Sitteth.  
 Kenneleth.

You shall say a {  
 Deere  
 Hare  
 Foxe } is broken.  
 Cased.  
 Vncased.

You shall say {  
 Dislodge  
 Start  
 Vnkennell  
 Rowse  
 Bowls } the {  
 Buck.  
 Hare.  
 Fox.  
 Hart.  
 Conie.

You shall say {  
 1 Hart or Buck  
 2 Roe  
 3 Boare  
 4 Hare or  
 Conie } goeth his  
 to the {  
 1 Rut.  
 2 Towrus.  
 3 Brymme.  
 4 Buck.  
 5 Clicketing.  
 6 Match, or to  
 his Make.

Termes



Termes excogitated and vsed by Forresters;

You shall say, a	Hart	Belloweth.	You shall say, a	Litter of Cubbs Nest of Rabbets.
	Bucke	Growneth.		
	Roe	Belleth.		
	Hare &	Beateth, or		
	Connye	Tappeth.		
	Foxe	Barketh.		
	Wolfe	Howleth.		

Skilfull Foresters and good Woodmen.

Doe vscto say, a	Hearde	Of	Harts.
	Hearde		All manner of Deere.
	Beny		Roes.
	Sounder		Swyne.
	Rowte.		Wolues.
	Riches.		Marternes.
	Brace, or		Bucks.
	Leafe		Foxes.
	Brace, or		Hares.
	Leafe		Rabbets, or Conyes.
	Couple		

These are apt tearmes of Hunting pertaining both to Beasts of Venery and of Chase.

Whereas some men are of opinion that a Stagge of what age soeuer he be, shall not be called a Hart, vntill the King or Queene haue hunted him, that is not so: for after the fift yeare of his Age, you shall no more call him a Stagge, but a Hart. So then at sixe yeares old he is called a Hart. Now if the King or Queene doe hunt or chase him, and hee escape away aliue, then after such hunting or chasing, he is called a Hart Royall.

Note that if this Hart be by the King or Queene so hunted or chased that he be forced out of the forrest so farre, that it is vnlike that he will of himselfe returne thitherto againe, and then the King or Queene giueth him ouer, either for that he is weary, or because he cannot recouer him; for that such a Hart hath shewed the King pastime for his delight, and is also (as Budens noteth *Eximius Cernus*, a goodly Hart and for that the King would haue him returne to the forrest againe; he causeth open proclamation to be made in all Townes and villages neare to the place where the same Hart so remaineth. That no manner of person or persons shall kill, hurt, hunt or chase him, but that hee may safely returne to the forrest againe from whence hee came. And then euer after such a Hart is called a Hart Royall proclaymed.

Stagge when properly called an Hart.

Hart Royall When so named.

Hart Royall proclaymed

So that there are three  
sorts of Harts viz.

Hart.

Hart Royall, and

Hart Royall proclaymed.

Harts of three sorts.

Hart

A Hinde } First } year is } Calfe.  
 hath these } Second } called, a } Brockets sister.  
 degrees. } Third } } Hynde.

Good *Forresters* haue obserued that when a *Hart* hath past his sixt yeare, he is generally to be called a *Hart of Fenne*. And after wards according to the increase of this head.

Whether he be } Crochod,  
 } Palmed, or  
 } Crowned.

When he breaketh *heard* and draweth to the *Thickets* or *Couerts*, The *Forresters* or *Wood-men* doe say, he taketh his hold.

Forasmuch as it may oftentimes fall out as well in *Coate-armours* as in *Badges*, that the *Attires* of *Deere* both *Red* and *Fallow* may be borne *bendy*, *barrie* or otherwise *Countercoloured*, I haue thought it for the more apt *blazon* of them, to annex such proprietic of tearmes, as the skilfullest *Forresters* or *Wood-men* doe attribute vnto their seuerall kindes, so there may be a fit correspondence of Artificiall termes as well *Woodman-like* as *Armoriall*: Adding wthall their formes and shapes of their seuerall attires, for the better and reddier conceiuing of their particular parts, and fit application of each particular terme to his proper part, by the helpe of the Alphabetical letters that I haue for that purpose annexed to each part.



Skilfull <i>Wood-men</i> describing the head of a <i>Hart</i> , doe call the	a	Rownde Rolle next the	The	Burre.
		Head		Beame.
	b	Mayne horne		Browanteliars.
	c	Lowest Antlier		Bezanteliars.
	d	Next about therevnto		Royall.
	e	Next about that		Surroyall Toppe.
	f	Vpper part of all		

And in a <i>bucks</i> head they say,	Burre.	c
	Beame.	b
	Braunche.	d
	Advancers.	e
	Palme.	a
	Spellers.	

And though euery *Gentleman* is not an *Armorist*, or a skilfull *Woodman*, yet it is well befeeming men of a generous race to haue a superficial skill in either of these professions, forasmuch as they both (especially the former) do well befeem the dignity of a *Gentleman*, the one tending to the *delight* and recreation of the *minde* and the other to the *health*, solace, and exercise of the *bodye*. That so in their mutuall conuerse, they may be able to deliuer their mindes in fit tearmes in either kinde, and not in speeches either vulgar or obsolete. For which cause I here set downe the termes appropriated (by skilfullest *forresters* and *Woodmen*) to *beasts* of *Chase*, according to their severall names, seasons, degrees, and ages, like as I haue formerly done of *beasts* of *Venerie* as in example.

Of *Beastes* of *Chase* the *Bucke* is the first

And is termed the	First	} yeare, a	Fawne
	Second		Pricket.
	Third		Sorell.
	Fourth		Sore.
	Fift		Bucke, of the first head
	Sixt.		Bucke or great bucke.

Next to the *bucke* is the *Doe* being accompted the second *b* east of *Chase*

And is termed the	First	} yeare A	Fawne
	Second		Prickets sister
	Third.		Doe.

¶ The third *beast* of *Chase* is a *foxe* which albeit he be said to be *Politicke* and of much subtilty, yet is the variety of termes of a *fox* very scarce

For in the	First yeare	} hee is called a	Cubbe.	} Afterwards an Olde Foxe or the like.
	Second		Foxe	

The *Marterne*, or *Marston* (as some olde *forresters* or *Woodmen* doe terme them) being the fourth *Beast* of *Chase* hath these tearmes.

A a

Hs



He is called the  $\left\{ \begin{array}{l} \text{First} \\ \text{Second} \end{array} \right\}$  yeare, a  $\left\{ \begin{array}{l} \text{Marterne Cubbe.} \\ \text{Marterne.} \end{array} \right\}$

¶ The fift and last *beast* of *Chafe* is the *Roe*, whose proper termes pertaining to chafe are these:

He is said to be the  $\left\{ \begin{array}{l} \text{First} \\ \text{Second} \\ \text{Third} \\ \text{Fourth} \\ \text{Fifth} \end{array} \right\}$  yeare, a  $\left\{ \begin{array}{l} \text{Kyddæ.} \\ \text{Gyrle.} \\ \text{Heinuse.} \\ \text{Roe Bucke of the first head.} \\ \text{Hayre Roe Bucke.} \end{array} \right\}$

Fallow Deere  
more fearefull  
then hartill.

These *beasts* of *Chafe* doe make their abode all the day time in the *Fields* and vpon the hills and high mountaines where they may see round about them as farre off, for preventing their danger: for these are more timorous of their owne safety, than dangerous and harmefull to men. And in the night time when men be at rest, and all things quiet, then doe they make their repaire to the *corne fields* and *meadows* for foode and reliefe, for which respect they are called *Campesters* because they doe hante the *field*, and *champion* grounds, more then the *Woods*, and thicke *couerts* or *thickets*, as wee doe most vsually obserue them.

Stagge on a  
Mount.



He beareth, Argent, on a *Mount Proper*, a *Stagge* lodged Gules, by the name of *Hartill*. The *Stag* is a goodly beast, full of state in his *gate* and *view*, and (amongst *Beasts* of *Chafe*) reputed the chiefe for princely game and exercise: It is obserued of him, that finding himselfe *fat*, he euer *lodgeth* and *sculketh* in secret places, to auoid *chasing*, as knowing himselfe worth following, and worth *killing* (as was said of the great *Stagge* at *Killingworth*) but most vnfit for flying.

A Stagge  
standing.



He beareth, Sable, a *Stagge* standing at *Gaze*, Argent, attired and *unguled*, Or, by the name of *Iones* of *Monmouthshire*. The *Stagge* which erst you saw lodged, you now see standing, as listning to the approach of any danger. And nature hauing denied this beast other securities, yet hath indued him with two excellent fauours aboue others; the one, exceeding quicknesse of *hearing*, to foreknow his hazards, and so the sooner to prevent them, (for which cause, the *Stagge* amongst the *Emblemes* of the five senses, representeth the *Hearing*;) the other, exceeding *speed* of foot, to flie from the danger when it approacheth.

He



He beareth, Argent, a *Stagge Tripping*, Proper, attired and *Vnguled*, Or, by the name of *Holme*. The *Hart* borne in *Armes* (saith *Vpton*) betokeneth sometimes one skillfull in *Musicke*, or such an one as taketh a felicity and delight in harmony: Also, a man that is wise and *politike*, and well *foreseeth* his times and opportunities: A man vnwilling to assaile the *Enemie* rashly, but rather desirous to stand on his owne guard honestly, than to annoy another *wrongfully*.

A Stagge tripping.



He beareth, Vert, a *Stagge springing forwards*, Or, by the name of *Gilfland*. *Pliny* saith, that *Hornes* are so mollified with wax whilest they are yet growing vpon the heads of the beasts, that they may be made capable of sundry impressions, and are made diuisible into many parts: but *Nature* needed not this device, neither can *Art* forme a fashion of more stately decencie, than she hath done on the *Stagge*. All *hornes* in a manner be *hollow*, saue that towards the pointed *tippe* they be solid and massie. Onely *Deere*, both red and

A Stagge springing.

*fallow*, haue them solid thorowout.



He beareth, Azure, a *Stagge in his full course*, Or, pursued hotly by a *Brace of Dogges*, Argent, all *Bendways* and at *randome*, by the name *Tardeley*. Though *hornes* be assigned to the *Stagge*, *Buck*, and other like *Beasts*, for *weapons*, both *offensue* and *defensue*, yet doe they seldome vse them to those ends; being therein like many *Gallants* well attired and *Armed*, but it is more for *shew* than for *vse*, when it comes to *prooffe*. So *Dauid* speakes of some, who carrying *bowes*, turned their *backes*; as hauing *Armes*, but

A Stagge in his full course, pursued by a brace of dogges.

wanting *hearts*. And it may bee, the *hart* hath his name (as *Mons à mouendo*;) for being *hartlesse*: but sure it is, that all the *Armour* in the *Tower* is not enough to arme a *Dastards* heart.



He beareth, Vert, a *Fesse*, betweene three *Bucks*, in full course, Or, by the name of *Robertson*. This kind of *Deere* is called *Cervus Palmatus*, for the resemblance that his *hornes* haue with the *hand* and *fingers*. This *Beast* reposeth his safetie chiefly in flight, wherein he is very swift in case of pursuit: his colour most commonly *Sandie*, with a *blacke strake* along his *backe*; their *Sides* and *belly* spotted with *White*, which *spots* they lose through age: their *Females* are more variable in colour; as being sometimes all *white*.

Three Bucks in full course

Three Robucks in full course.



English proverb.

He beareth, Vert a *Cheuron* Argent betweene three *Robucks* in full course, Or, by the name of *Robertson*. Although this *Beast* as a coward flieth with his weapons, yet two times there are when he dares turne head on his foe: the one is when it is for his life, as when he is chased out of breath, and his strength spent, that he cannot by flight escape; *Desperatio facit audacem*: he is more than a coward that will not fight when he sees his case desperate: and therefore it is a generall rule in good policie neuer to put them to the utmost exigent and extremity, with whom we desire to preuaile according to the old English proverb, *Compell a coward to fight, and he will kill he Diuell*: which was the cause that the *Romans* landing in this *Kingdome*, burnt their owne *Navy*, thereby to enforce the *Army* to be resolute, by despairing of any escape or returne by Sea againe. The other time of the *Stagges* courage is for his *Loue*, at which time he will fight to the death with his *Riuall* or hinderer of his hot desire.

Three Bucks tripping.



Sociableness of fallow Deere.

He beareth, Azure, three *Bucks* tripping, Or, by the name of *Greene*. The *Bucke* is a worthy *Beast*, and hath a degree and measure of all the properties of the *Stag*, but commeth far short of his *statelineffe* and *boldnesse*, (for there are degrees of courage euen amongst *Cowards*.) And *Nature* hath made his *horne* rather broad, for a *defensue* buckler, than *sharpe* as the *Stagges* for the thrust. Their best qualitie is, that they are *sociable*, and loue to keepe together in *Heards*, which is the property of all harmelesse and peaceable creatures, which are of comfort and courage only in company; whereas all *beasts* and *Birds* of prey are giuen to wander *solitarie*, neglecting societies: and that made the *Philosopher* say, that a *solitarie* and *unsociable* man, was either a *Saint*, or a *Diuell*.

Stagges at gaze.

Female Deere borne.

Arist. Top. 1.



He beareth, Argent, a *Fesse* Azure betweene three *Stagges* standing at gaze or *gardant*, Gules, by the name of *Robertson*. Sometimes the females both of *Red* and *Fallow Deere*, to wit, *Hindes* and *Does*, as well as *Stags*, and *Bucks*, are borne in *Coat-armour*: but such bearing is holden lesse commendable than that of *Males* because *Masculinum dignius est Feminino*, as *Aristotle* witnesseth, *Topic. 1. The Male is euer nobler than the Female*. To proue that *Females* are borne also, I haue (out of many examples) selected one of rare Bearing, here next following.

He





He beareth, Sable two *Hindes counter-tripping* in *Fesse Argent*, by the name of *Cottingham*. *Pliny* in his *Naturall History, Lib. 9.* writeth, that among all sorts of *Beasts*, the *Males* are more *stomackfull*, and of greater courage than the *Females*, excepting in *Panthers* and *Bears*: and that those parts that *Nature* hath bestowed vpon *Beasts*, to serue them (as it were) in stead of weapons, as *Teeth*, *Hornes*, *Stings*, and, other such like, the hath giuen them especially vnto the *Males*, as to those that are both better and stronger

and hath left the *Females* altogether disarmed: whereof *Marshall* writeth in this manner.

*Dente timetur Aper; defendunt cornua Ceruum:*  
*Imbellis Dama, quid nisi prada sumus?*

The Boares Tuskes him protect; the Hart trusts to his Horne:  
We harmlesse armelesse Hindes for prey are left forlorne.

*Marshall.*



He beareth, *Argent*, three *Stagges Heads, Couped*, Sable, by the name of *Rigmayden*. Some authors are of opinion, that the attires of *Gentle-womens Heads*, were first found out and deuised, by occasion of the sight of the *Horns* of this *Beast*, because they are seemly, to behold, and doe become the *Beast* right-well, and that *Nature* bestowed *Horns* on them, more for Ornament than for *Assault*, appears by this; that they repose their safety, rather in their *Speed e foot man-shipp*, than in the strength of their *Heads*. The tines

of the *Stagges Head* doe increase *Yeerely*, vntill he hath accomplished the full number of *Seuen Yeere*, and then decreaseth againe.

*Attires of Gentle women*



The field is *Gules* three *Stags heads trunked Or Armed or Attired*, *Argent*. This *Coate* is borne by the name of *Faldo* in the county of *Bedford*, where there are diuerse *Gentlemen* of that name yet remayning, and some of them yet owners of the said *Manner* (as I take it) For two respects I haue inserted this *Coate*; The one in regard that the *Attires* are of a different *Metall* from the heads, which is not vsuall: The other to shew that *S. Iohn Ferne* in his book entituled the *Blazon of Gentry*, page, 240. setteth down for the *Armoriall*

*Three Stagges heads trunked*

*Ensignes* of this family, a *Coate of deuice*, which he supposeth to haue been invented by some of the *Ancestors* thereof. Which (as he saith) was very ancient, yet no *Coate of Armes*, as indeed it is not, but a meere fantastike *deuice*: which being so, he had done much better to haue expressed the true *Pater-*

all Coate of that Family, as it is here exprest, rather than the adulterate or counterfeit Coate, which neither relieth of true *Armory*, or yet of any sharpnesse of ingenious *deuice* or inuention.

Three Bucks  
heads couped



He beareth, Gules, three Bucks heads, Couped, Or, by the name of *Deering*. The bearing of the head of any liuing thing, berokeneth *Iurisdiction* and *Authority* to administer *Iustice* and to execute *Lawes*: For the greatest esteeme of the head in Coate-Armour, is in respect of the more noble vse thereof; for by it is the whole body gouerned and directed, and is called in Latine *Caput*: *Quia capiat omnes sensus*, and he that is a head should be sure to haue all his *Senses* about him, as the head hath.

Three Stags  
heads erased.



He beareth, Argent, on a Fesse Sable, three Stags heads Erased, Or, by the name of *Bradford*. *Sir Iohn Ferne* in *Lacies Nobility* saith, that the head of any beast borne Erased, as this is, is one of the best manner of bearings. The heads of such horned beasts, were wont to be held Sacred to *Apollo* and *Diana*; perchance because *Diana* signified the *Moone*, which is herselfe a horned Creature, and *Apollo* for being a good Bow-man, deserued the hornes for his reward.

Bucks head  
trunked.



He beareth, Argent, a Buckes head, trunked or Cabossed, Gules, by the name of *Trye*. Of all the parts or members of Beasts, Birds, or other liuing things, the bearing of the head (next to the whole bearing) is reckoned most honourable, for that it signifieth that the owner of such Coat-Armour was not forced to stand to the face of his enemy.



He beareth, Sable, a Bucks head, Cabossed, betweene two flanches, Or, by the name of *Parker* of *North Moulton* in the Countie of *Deuon*. This Coat-Armour seemeth to haue some congruity with the name of the bearer, it being a name borrowed from the Office, which it is probable the first Ancestor of this family held, viz. a Parke keeper, which in old English was called *Parker*, who by office hath the charge of the beast whose head is borne in this *Escutcheon*.

He



He beareth, Argent, *three raine deeres heads, Trunked or Cabossed, Sable*, by the name of *Bowet*. If you should haue occasion to make mention of the *horns* of any sort of deer, by reason that they be of a different *Metal* or *Colour* from their bodies, you must terme them *Attired*. If vpon like occasion you shall speake of their *Claws*, you must say they be *unguled*, of the Latine word *ungula*, which signifieth the *Hoofe* or *Clawes* of a beast.

Three Raine-deeres heads.



Hē beareth, Sable, A *Cheueron* betweene three *Attires* of a *Stagge*, fixed to the *scalpe*, Argent, by the name of *Cockes*. The *Stagge* doth *mew* his head every yeare, vnlesse he be *castrated* or *gels* whilest his head is in his *prime*: for in such case he neuer *meweth* his head, neither doth his *beame Burre*, or *Tynes* augment, or diminish any more, but continue still in the same state wherein they were at the time of his *castration*.

*Forresters* and *Hunters* doe call this yearely *mewing* of their heads, the *beauty* of their *wildnesse*, and not the *mewing* of their *Hornes* as the *Latinists* doe terme it.

These hauing *mewed* their heads doe betake themselves to the thicke brakes and couerts to hide them, as well knowing they are *disarmed* of their *naturall* weapons. And therefore doe neuer willingly shew themselves abroad in the day times vntill the *spring* that they begin to *bud*, and *burgeon*, toward their renouation of force.

*Hornes* doe betoken strength and fortitude, inasmuch as God hath bestowed them vpon *Beasts* to be vnto them *Instruments*, or *Weapons* as well of *offensue* as *defensue*. As we may probably gather by that which is spoken by the Prophet *Dauid*, *Psal. 75. 12.* *All the Hornes of the vngodly will I breake, but the hornes of the righteous shall be exalted.*

Psal. 75. 12.



This *Field*, is Sol, *three Attires* of a *Stag*, borne *Paly*, *Barry*, *Saturne*. This *Coate-armour* pertaineth to the renowned Family of the most *High*, *Puissant* and *Noble Prince*, *Fredericke*, late *Duke of Wirtemberge*. and of *Tec. Count of Mounsbeliard*, *Lord of Heydenherb*, &c. and *Knight* of the most noble *Order* of the *Garter*. The *Stagges* hauing cast their *Hornes* doe skulke in secret and desolate places, because they find themselves *disarmed* and destitute of their former strength, which maketh them more carefull of their safety, as *Ælia*

Three attires of a Stagge.

thus noteth.

He



An Vnicorne  
iant.

He beareth, Argent, an *Vnicorne Sciant*, Sable, *Armed*, and *Vnguled*, Or, by the name of *Harling*. The *Vnicorne* hath his name of his *one Horne* on his *fore-head*. There is another *Beast* of a huge *strength* and *greatnesse*, which hath but *one Horne*, but that is growing on his *Snout*, whence he is called *Rhinoceros*, and both are named *Monoceros*, or *one Horned*: it hath beene much questioned amongst *Naturalists*, which it is that is properly called the *Vnicorne*: and some haue made doubt whether there be any such *Beast*, as

this, or no. But the great *esteeme* of his *Horne* (in many places to be seene) may take away that needlesse scruple.

An Vnicorne  
tripping.

Hee beareth, Gules, an *Vnicorne tripping*, Argent, *Armed* and *unguled*, Or, by the name of *Musterton*. Touching the inuincible nature of this *beast*, *Iob* saith, *Wilt thou trust him, because his strength is great, and cast thy labour vnto him? Wilt thou beleene him, that he will bring home thy seed, and gather it into thy barn?* And his *vertue* is no lesse *famoused* than his *strength*, in that his *Horne* is supposed to be the most powerfull *Antidote* against *poison*. Infomuch as the generall conceit is, that the wild *beasts* of the *Wildernesse*, vse not to

drinke of the *Pooles*, for feare of *venemous Serpents* there breeding, before the *Vnicorne* hath stirred it with his *Horne*. Howsoever it bee, this *Charge* may very well bee a representation both of *strength* or *courage*, and also of *vertuous* dispositions and *abilitie* to doe good; for to haue *strength* of *body*, without the *gifts* and good *qualities* of the *mind*, is but the property of an *Oxe*; but where both concur, that may truly bee called *manlinesse*: and that these two should consort together, the *Ancients* did signifie, when they made this one word, *Virtus*, to imply, both the *strength* of *body*, and *vertue* of the *minde*.

Three Vni-  
cornes current

He beareth, Sable, *three Vnicornes in Pale*, *Current*, Argent, *Armed*, Or, by the name of *Farrington*. It seemeth by a question mooued by *Farnesius* that the *Vnicorne* is neuer taken aliue; and the reason being demanded, it is answered, that the *greatnesse* of his *mind* is such, that he chuseth rather to die than to be taken aliue: wherein (saith he) the *Vnicorne* and the *valiant minded Soldier* are alike, which both contemne death, and rather than they will be compelled to vndergoe any base *seruitude* or *bondage* they will lose their liues.

He



He beareth, Gules, three *Vnicornes* heads Couped, Argent, by the name of *Shelly*. The *Vnicorne* is an vntameable beast by nature, as may be gathered by the words of *Iob*, chap. 39. Will the *Vnicorne* serue thee, or will he tarry by thy crib? Canst thou binde the *Vnicorne* with his band to labour in the furrow, or will he plow the vallies after thee?

Three Vnicornes heads couped.



He beareth, Sable, a *Camel* passant, Argent, by the name of *Camel*. This Coate-Armour standeth in *Bury Pomeray* Church in the County of *Deuon*. This beast farre surpasseth the horse in swiftnesse, in trauell, to whom he is an hateful enemy. After all these clouen footed beasts, I will add one more no way inferiour in stomack, and absolute resolution to any of the former.



He beareth, Argent, a *Boare* passant, Gules, Armed, Or, by the name of *Trewarthen*. The *Boare* though he wanteth hornes, is no way defective in his Armour, nay, he is beyond those formerly exemplified, and is counted the most absolute *Champion* amongst beasts for that he hath both weapons to wound his foe, which are his strong and sharpe Tuskes, and also his Target to defend himselfe; for which he vseth often to rubbe his shoulders and sides against Trees, thereby to harden them against the stroke of his aduersary; and the shield of a boare well mannaged, is a good buckler against that cruell Enemy called hunger.

A Boare passant.



He beareth, Argent, three boares heads, couped, Sable, Armed, Or, by the name of *Cradocke*. The boare is so cruell and stomakefull in his fight, that he foameth all the while for rage; and against the time of any encounter he often whetteth his tusks to make them the more piercing. The boare hath bene much honoured by being the crest of an Earle, which seemeth to be giuen to the House of *Vere*, because *Verres*, is the name of a boare in Latine.

Three Boares heads couped.

The bearing of the *Boare* in Armes betokeneth a man of a bold spirit, skilfull, politicke in Warlike feats, and one of that high resolution that hee will rather die valorously in the Field, than he will secure himselfe by ignominious

*minious flight.* He is called in Latine *Aper*, (according to *Farnesius*) *ab asperitate*, because he is so sharpe and fierce in conflict with his foe. And this is a speciall propertie in a *Souldier*, that he be fierce in the encountering his Enemy, and he beare the shock or brunt of the conflict with a noble and magnanimous Courage; *Miles enim dura & aspera perfringit animi & virum robore.*



He beareth, Or, three Boares heads, erected and erased, Sable, Armed, Or, by the name of *Boothe*: here those which are young *Students* in *Armory* may learne to be carefull in obseruing the manner of the position of the charge of the *Field*, by comparing these two last Coat-Armours together, admitting that they neither of them differ in metall nor Colour, and that the *Boares heads* in both *Escucheons* were couped or erased, yet the very manner of the position of them were sufficient difference to vary one *Coate-Armour* from the other.



He beareth, Azure, a Cheueron betweene six Rams, accosted Counter-tripping, two, two, and two, by the name of *Harman* of *Rendlesham* in the County of *Susfolke*. The chiefest strength of the *Ramme* consisteth in his head.



He beareth, Sable, a Cheueron betweene three Rams heads Couped, Argent, by the name of *Ramsay* of *Hitcham* in the County of *Buckingham*, of which family was *Adam Ramsay*, Esquire for the body to King *Richard* the second. The *Ramme* is the Captaine of the whole flocke, I shall not need to mention the great profit that is brought to this kingdome by the winter garment of this *Beast*.



He beareth, Gules, three holy Lambs, staffe, crosse, and banner, Argent, by the name of *Rowe* of *Lamerton* in the County of *Deuon*. The *Holy Lambe* is a Typical representation of our blessed Saviour: who is vnderstood by diuers to be that *Lambe* mentioned in the *Apocalyps* of *Saint Iohn*: and all the *Christian Churches* taketh



## SECT. III. CHAP. XV.



Itherto of such beasts as we call *Animalia bisulca*, which haue their feet parted only into two *clawes*: the next part of our *distribution*, containeth those which are called *Multifida*, which haue many *clawes*; of which sort, are not onely *Lions*, *Beares*, *Wolues*, and others of fierce and rauenous kinde, that liue by *Prey* and *spoile*: but such also as are of *timorous nature*, whole chiefest safety consisteth

Beasts hauing  
many *Clawes*.

rather in swiftnesse of foot, than in any other meanes, as *Foxes*, *Hares*, *Cornies*, and others of lesse harmefull kinde, whereof I will giue particular examples: but first I will offer vnto your heedfull obseruation, certaine *notes* aswell of *generall*, as of particular vse, concerning beasts of this kinde; not forgetting (by the way) such rules and obseruations, as haue beene already commended to your regard, that especially, touching mixt bearing of *Ordinaries*, and common *charges*, which must serue for a *regular direction* throughout our whole *Worke*. And in deliuey of these *Observations* and *Examples* I hold it fit to begin with *Beasts* of *fierce nature*; and first, with the *Lion* reckoned the *King of beasts*: *Dignioribus enim digniora loca sunt danda, Highest person highest place.*

Some *French Armorists* are of opinion, that the *Lion* should neuer bee made *Gardant*, or *full faced*, affirming that to be proper to the *Leopard*: wherein they offer great indignity to that *roiall beast*, in that they will not admit him (saith *Vpton*) to shew his *full face*, the sight whereof doth terrifie and astonish all the *beasts* of the *field*; and wherein consisteth his chiefest maiesty, and therefore may not be denied that prerogatiue, *Quia omnia Animalia debent depingi & designari in suo ferociori actu: ex illis enim actibus, magis vigorem suum ostendunt.* All *Beasts* should be set forth in their most *generous action*, for therein they shew their chiefest vigour. As concerning the true *Note* whereby the *Leopard* is distinguished from the *Lion*, *Vpton*, *Lib. de Armis*, writeth thus, *Cognoscitur Leopardus à Leone, quia Leopardus ubique depingitur habens naturaliter maculas nigras, cum grosso capite, & est Animal planum non hispidum: Leo verò habet vnum colorem continuum, cum pectore hispido, cum certis iubis in cauda.* The *Leopard* is portraied with *blacke spots* and a *great head*, and nowhere *shaggy*: whereas the *Lion* is of *one colour*, *shaggy breasted*, with a certaine *tuft of haire* in his *traine*. So that it is euident that the *Leopard* is notably distinguished both in *shape* and *colour*, and not by his *full faced countenance* as they dreame. Moreouer, *Vpton* saith, that he had often obserued *Leopards* borne by diuers *noble men*, aswell *halfe-faced* as *gardant*.

Opinion of  
some French  
Armorists.

Rule generall.

Difference betweene the  
*Lion* and *Leopard*.

It is obserued that the *generous nature* of the *Lion*, is discerned by his *plentifull shaggy locks* that doe couer his *necke* and *shoulders*, which are infallible tokens of his noble *courage*, especially if those his *locks*, be *crisped* and *curled*, and *short* withall. Such *Lions* were those whereof *Saint Hierome* maketh mention, *In vita Pauli eremita*, saying, *Talia in anima voluente, ecce duo Le-*

Lions shaggy  
Locks.

*ones ex interioris Eremitæ parte currentes, volantibus per colla iubis ferebantur:*  
Two Lions came running with their shaggy lockes wauering about their shoulders. Moreover the thicknesse of the Lions Mane, is a testimony of his generous birth, and by the same he is distinguished from the degenerate and Bastard race of Leopards, begotten betweene the Adulterous Lionesse and the Parde, which are naturally deprivied of this noble marke; and not only so, but they are also bereft of that bold and invincible courage, that the generous sort of Lions have. For these respects, the degenerate brood of Lions are called in Latine, *Imbelles Leones*, that is, Heartlesse or Cowardly Lions; whereas the true Lion is termed in Latine, *Generosus Leo*, *Quia generosum est quod à natura sua non degeneravit*: That is generous which degenerateth not from his kinde: by which reason, a man of noble descent, and ignoble conditions, is not truly generous, because he degenerateth from the vertues of his Ancestors.

Cowardly Lions  
which.

Rule 1.

Lions, Beares, Wolves and other Beasts of ravenous kinde, when they are borne in Armes feeding, you must terme them in Blazon, *Raping*, and tell whereon. To all Beasts of prey, Nature hath assigned Teeth and Tallons of crooked shape, and therewithal of great sharpenesse, to the end they may strongly seaze vpon and detain their Prey, and speedily rend and diuide the same. And therefore in Blazoning of Beasts of this kinde, you must not omit to mention their Teeth and Tallons, which are their onely Armour: for by them they are distinguished from those tame and harmlesse beasts, that have their Teeth knocked out, and their Nailes pared so neere to the quicke, as that they can neither bite nor scratch with much harme. Those Teeth and Tallons are euermore in Coat-armours made of a different colour from the bodies of the Beasts: and therefore in Blazoning of Beasts of this kinde, when you speak of their Teeth or Tallons, you shall say they are thus or thus Armed. So likewise if you please to speake of their Tongues, you shall say they are thus or thus Langued.

Rule 2.

Bearing of  
Beasts in a di-  
uerse Colour  
from that  
which is natu-  
rall whence ta-  
ken.

To beare a Lion or whatsoeuer Animal in a diuerse colour from his kindly or naturall colour, as to beare a blew, greene, red, purple Lion, Beare, &c. or whatsoeuer other colour different from that which is Naturall vnto him; is not a bearing reproachfull, though disagreeing to his nature, if we consider of the occasion of their primary constitution: for that the custome of such bearing seemeth to have proceeded from eminent persons, who habiting themselves either for their sports of Hunting, or for military seruices, (as best fitted their fantasies) would withall sute their Armours and habiliments with Colours answerable to their habits, with the shapes and portraictures of forged and counterfeite Animals.

Or else perhaps by occasion of some ciuill tumults, as that between the Guelphi and the Gibelini in Italy, they perhaps of each faction bearing Lions, Beares, and Wolves, or other Animals, to auoide confusion, and to the end the one of them should not be entrapped by the other of the contrary faction, when they were intermixed one with another, and that their valorous Actions might be more particularly discerned from the other, they distinguished themselves by different and unlike coloured garments, that so each Governour and Leader might know those that were of his owne faction.

The like may we obserue to haue beene of late yeares vsed amongst our selues,



selues, when priuate factions haue sprung amongst vs; one sort was knowen from others of the contrary faction by a *Carnation Riband*, worne about, or in his hat: or by a *Crimson feather*, or other thing, the contrary faction wearing like thing, but in a different colour, or fashion.

The *Lion* (saith *Vpton*) passing thorow stony places, doth contract his *Tallons* within his flesh, and so walketh on his feet, as if he had no *Tallons* at all, keeping them exceeding choisely, lest hee should dull and blunt their sharpnesse, and so become lesse able to attach and rend his prey. And this property seemeth not to be peculiar to the *Lion*, but common to all *Beasts* of *Rapine*: as *Pliny* ascribeth the same property to *Leopards*, *Panthers*, and such other, as well as to the *Lion*.

Not only *Lions*, but also all other *Beasts* of rauinous kinde, (according to *Bekenhawb*) doe bring forth their young in some part defective; as *Lions* doe produce their whelpes dead, *Dogges* bring them forth blinde, *Beares* deformed and shapelesse, &c. For Nature would not they should attaine perfection in the wombe, in regard of the safety of their Damme, lest in their production they should spoile and rent her wombe by their *Teeth* and *Tallons*.

Other more particular Rules there are concerning the diuers kindss and peculiar actions of *Beasts* of *Rapine*, which shall follow in their more conuenient places. In the meane time, let vs proceed to *Examples* that may giue life and approbation to those premised Rules: *Præcepta enim quantumuis bona & concinna, mortua sunt, nisi ipse auditor variis exemplis ea percipiat*: Good and fit precepts are but dead, vnlesse examples giue them life. Of which opinion was *Leo* the Tenth, when he said,

*Plus valent exempla quàm præcepta,  
Et melius docemur vitâ quàm verbo:*

*Examples are more forcible than Precepts,  
And our liues teach more than our words.*



He beareth, *Iupiter*, a *Lion dormant*, *Sol*. The *Hebrew Rabbies* (saith *Leigh*) writing vpon the second of *Numbers*, do assigne to the *Tribe of Iudah*, a *Lion* after this manner; alluding belike, vnto that blessing that *Jacob*, (a little before his death,) did pronounce vpon *Iudah*, saying; *He shall lie downe and couch as a Lion; who dares stirre him up?* Wherein one noteth, that *Jacob* seemeth to allude to that diminution, which happened at such time as the more part of the *People* of that *Tribe* did fall away vnto *Ieroboam*: *Tunc enim* Lion dormant Standard of the Tribe of Iudah. Iudah seemeth to sleepe.

(saith he) *Rex Iuda similis esse capit Leoni dormienti; neque enim erectis subis timorem suum latè effudit, sed quodammodo accubuit in spelunca. Latuit tamen quadam occulta virtus sub illo sopore, &c.* The *King of Iudah* was then like a sleeping *Lion*, which did not shew his rage with his erected *Shag*; but did as it were lurke in his *Denne*, yet so as he lost not his *Strength* in his *sleepe*, neither durst any the most aduenturous to rowse him. This may be true of the



King of Iudah; but surely the *Lion* of the Tribe of Iudah, doth neither *slumber* nor *sleepe*, though he seemeth to *sleepe*; neither doth their *vengeance* *sleepe* who dare *prouoke* him. It is reported that the *Lion* *sleepe*th with his *eyes* open; so should *Gouernours* doe, whose *Vigilancie* should shew it selfe, when others are most at rest and secure.



He beareth, Or, a *Lion couchant*. The *Lion* couching after this manner, must not be deemed to haue beene *compelled* thereunto, but that he hath so settled himselfe of his owne accord; for it is contrary to his *Magnanimous* nature to couch by any *chastisement*, or to be corrected in himselfe; but if a *Whelpe* or some other *beast* be beaten or *chastised* in his sight, he thereupon *humbleth* himselfe after this manner: But as touching himselfe he must be overcome with *Gentleness*, and so is he easiest wonne. *Generosus enim animus facilius ducitur quam trahitur*: The generous mind you may easier lead, than draw. So when the children of *Princes* offend, their *Pages* are whipt before them; and the *Persians*, if a *Noble man* offended, brought forth his Garment and beat it with wands.



He beareth, Gules, a *Lion Sciant*, Argent. Though this forme and gesture hath affinity with the former, yet the difference is easie to be obserued, by comparing the manner of their reposing: and in these kinds and varieties of gestures, you may obserue, that by degrees and steps I proceed from the most quiet, to the most fierce gesture and action.

Lion passant  
guardant.



The *Field* is Mars, a *Lion passant*, *Gardant*, Sol. This was the Coate-Armour of *William Duke of Aquitaine*, and of *Gwyon*, one of the *Peeres of France*, whose *Daughter* and *Heire* named *Eleanor*, was married to *Henry the second King of England*: by reason of which *Match* the *Field* and *Charge* being of the same *Colour* and *Metall*, that the then royall *Ensignes* of this *Land* were, and this *Lion* of the like action that those were of; this *Lion* was vnited with those two *Lions* in one *Shield*: Sithence which time the *Kings of England*, haue borne three *Lions passant*, *Gardant*, as hereafter shall appeare, vid. pag. 193.

He

A like *Lion* in a *Azure* field was borne by *Lewellya aur Dorchock* Lord of *Tale* in *Wales*, ancestor to *Gruffith* of *Bromfield ap Cadwgan*, from whom is descended *Edward Bromfield*, *Alderman* of *London*.



He beareth, *Argent*, three *Lioncels*, *passant*, *Gardant*, in *Pale barrewaies*, *Langued* and *Armed*, *Gules*. Three Lion-  
cels passant  
Gardant.

This *Coat-Armour* pertained to that worthy *Gentleman* *Sir John Brograve*, *Knight*, sometimes *Attorney General* of the *Dutchie* of *Lancaster*. In the *Blazoning* of *Armes* consisting of more *Lions* in a *Field* than one, you must terme them *Lioncels*, (according to *Leigh*) which is as much to say, as so many young or petite *Lions*. The reason of this rule I take to be this, that inas-  
Reason.

asmuch as the *Lion* hath a *Prerogative Royall* over all *Beasts*, and cannot endure that any other should participate of the *Field* with him, *Quia Principes nolunt pares*, *Princes* will admit no fellowes, to the impeachment of their *Soueraigntie*; therefore the bearing of diuers *Lions* in one *Field* must be vnderstood of *Lions whelps*, which as yet have not so great feeling of their owne strength, or inbred noble courage, nor apprehension of their ingenerated *Royall Soueraigntie* over all *beasts* as *Lions* haue. But *Leones adulti participationem non admittunt*: *When they are of yeeres, they will know their owne worth*. Note that this *Rule* must be vnderstood with a certaine limitation in some particular cases, *Quia non est regula aded generalis, quin admittit exceptionem in suo particulari*: For this rule holdeth not in the *Soueraignes Ensignes*, where these *beasts* are said to be *Lions*, *propter dignitatem Regia maiestatis*; next this rule hath no place in *Coate-Armours* wherein any of the honourable *Ordinaries* are interposed betweene these *beasts*, for by such interposition of these *Ordinaries* (saith *Leigh*) euery one of them is reckoned to be of as great dignitie, as if he were borne diuidedly in so many seuerall *Escucheons*, and that in respect of the *Soueraigntie* of the *Ordinarie* so interposed; for which cause, they haue the title of most worthy partitions. And so shall you reckon of all other *Coate-Armours* consisting of things so di-  
Limitation  
of this Rule.



are not well cut.

He beareth, *Argent*, on a *Crosse*, *Gules*, five *Lioncels* *saliant*, *Or*, by the name of *Andym* of *Dorchester* in the *County* of *Dorset*. The *Prophet Esay* describeth the valorous courage of these kinde of *beasts* though young, where he saith, that as a *Lion* or a *Lions whelp* roareth upon his prey, against whom if a multitude of *Shepherds* be called, he will not be affraid at their voice, neither will he humble himselfe at their noise; so shall the *Lord of Hosts* come downe to fight for *Mount Sion*, and for the *Hill* thereof, *Esay* 31.4. But here the *Lions*

He



He beareth, Sable, two *lioncels counterpassant*, Argent, the uppermost towards the *Sinister side* of the *Escoccheon*, both collared, Gules, by the name of *Glegg of Gayton* in the County of *Chester*: some blazoners haue giuen another *blazon* to this Coate-Armour thus; Hee beareth, Sable, two *lioncels*, the one *passant*, the other *repassant*, Argent, both collared, Gules, but in mine opinion no man by this last *blazon* is able to *tricke*, or expresse the true *portraiture* and manner of the *bearing* of these *lioncels*; for it appeareth not by this *Blazon* towards which part or side of the *Escoccheon* their heads are placed, which is contrary to the Rule giuen *chap. 4. Sect. 1. pag. 27.* The Lion and the Lionesse doe neuer goe one and the same way, either when they seeke their prey, or when they goe to fight; the skilfull and expert men render this reason for it, that these beasts stand so much vpon their strength of body as that neither of them needeth the others helpe.

Now that Lions and Lioncels are borne in *Armes*, the first with interposition of some of the *Ordinaries*, the other charged vpon *Ordinaries*, the following examples will make it manifest, and in *Blazoning* of such Coate-Armours care must be taken to obserue and remember, what concerning this point of their difference I haue euen now deliuered.



He beareth, Azure, a *fesse wavy* betweene three Lions *passant*, Or, Armed and langued, Gules. This is the Coate-Armour of *John Hawes*, or *Hawys* of *London*, who draweth his descent from *William Hawys* of *Walsham* of the *willowes* in *Suffolke*, which *William* was *seised* of lands there, in the time of *Edward the third*. The Lion appling his ground leasurely, and as it were *pedetentim*, step by step; which kinde of gate we vsually doe call *passant*; expresseth his most generous and noble action of Maiestie, Clemencie and Circumspection.



He beareth, Gules, on a *Fesse*, Argent, three *lioncels*, *Passant* *gardant*, Purpure. These *Armes* appertained to *Arnold Oldesworth Esquire*, late *Keeper* of the *Hanaper* of the *High Court* of *Chancerie*. Such is the noble courage and magnanimitie of the Lion, as that in his greatest rage and furie hee neuer doth tyrannize ouer those that doe prostrate themselves to his mercy: whereof a certaine Author thus writeth:

*Parcere prostratis scit nobilis ira leonis:*  
*Tu quoq; fac simile, quisquis regnabis in orbe.*

He





ned, doe make an absolute Commander.

He beareth, Gules, two *Barres Ermyne* in *Chiefe*, a *Lion Passant*, parted *per Pale*, *Or* and *Argent*, by the name of *Hill of Hales* in the County of *Norfolke*. This *Lion* is different from the former *Passants*, in that he goeth directly forward, shewing in the *Escoccheon* but halfe his face, whereby hee is distinguished from the *Gardant*, which sheweth the whole Face. This *Lion Passant* seemeth to goe with more confidence and resolution, but the *Gardant*, with more vigilancie and circumspection; which both being ioi-

Lion passant  
parted per Pale



the *Field*, but to flye is a reproch; and therefore of all *gestures*, I neuer find any *Lion Current*.

He beareth, *Or*, a *Lion Saliant*, *Gules*, by the name of *Felbridge*. The Proper forme of a *Lion Saliant*, is when his right forefoot answereth to the *Dexter corner* of the *Escoccheon*, and his hindmost foot the sinister base point thereof. And hee is termed *Saliant*, a *saliendo*; because when hee doth prosecute his *Prey*, hee pursueth the same leaping, which action hee neuer vseth when hee is chased in fight, (as *Pliny* noteth) but is onely *Passant*. And it is sometimes no dishonour to goe softly, or retire leasurely out of

Lion Saliant  
how discerned.

His gesture in  
prosecution.



the left foot, in the *Dexter corner* of the *Escoccheon*, as *Leigh* would haue it. As the former example sheweth the gesture of the *Lion* pursuing his *Prey*, so this sheweth his gesture in seazing on it when he hath attained it.

The field is *Ruby*, a *Lion Rampant*, *Pearle*. This was the *Paternall Coate-armour* of *Thomas Mowbray Duke* of *Norfolke* in the time of *King Richard the Second*: and now is quartered by that most Honourable and flourishing Familie of the *Howards*. As touching the bearing of the *Lion* after this manner, I hold that then he may be truly said to be *Rampant*, when he standeth so directly vpright as that the *Crowne* of his *Head* doth answer to the *Plant* of his foote, whereupon he standeth in a perpendicular line, and not by placing of

Lion Rampant  
how knowne.

His gesture in  
seazing.



He beareth, *Ermyne*, a *Lion Rampant*, *Azure*, *Crowned*, *Or*, by the name of *Mydhope*. A Familie of good note, which hath matched with diuers other families of worthy reputation. As appeareth by the descent of that industrious Gentleman *Edmund Mydhope* (late *Clerke* of the *Pleas* in the *Court of Exchequer* within the *Realme of Ireland*) scene, perused and allowed by *Mr. Norroy, King of Armes*, and ratified by the second part of a certaine *Lidgier booke*, sometime belonging to the late dissolved *Abbey of Furneis*, containing a trans-

cripte of deeds concerning lands giuen in *Frank Almaine* to the same Abbey, by diuers Gentleman of Worthy name and reputation: Amongst which there is extant to be seen a deed of certaine lands giuen to the said Abbey by *Roger de Mydhope*, sonne and heire of *Henery de Mydhope*, whose Coate is faire limmed in the first letter of the same deed in manner as the same is here blazoned; which deed beareth date *Anno Dom. 1290*. As may be scene in the said booke.



He beareth, Argent, *A Lion Rampant, the taile eleuated and turned ouer the head, Sable*. This is the Coate-armour of *Iohn Buxton* of *Tibenham* in the county of *Norfolke* Esquire. Although this manner of bearing in respect of the taile is rarely vsed, yet it is very ancient, as appeareth by an old Table of the said *Armes* taken out of the Monastery of *Bungey* in *Suffolke*, hauing beene (before the dissolution of the Abbeyes there hanged vp, for one Stiled *Le Seneschall Buxton* which table now remaineth in the custo-

dy of the said Mr. *Iohn Buxton*. Here *Blazoners* may please to obserue, how requisite it is to take aduised consideration in what manner the taile of this beast is borne in signes *Armoriall*; but I shall presently in this Chapter haue further occasion in the Coate-armour of *Corke* to treat more largely of this point.

A Lion Rampant a File of three points or Lambeaux.



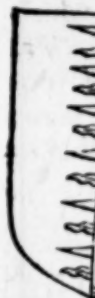
He beareth, Azure, *a Lion Rampant, Argent, a File of three Lambeaux, Gules, each charged with as many Bezants*: This is the Coate-armour of the worthy Gentleman *Thomas Couell*, one of the *Captaines* of the City of *London*: here I tell not the colour of the *Bezants*, because euery *Rundle* in *Armory* (of which sort these *Bezants* are) hath his proper colour and name in *Blazon*, as shall hereafter be more particularly declared when I come to speake of *Roundles* in generall.

A Lion Rampant parted per Fesse.



The field is, Or, *a Lion Rampant, parted per fesse, Azure, and Gules, armed and langued, Argent*. This is the Coate-armour of *Rafe Sadler* of *Standon* in the countie of *Hartford*, Esquier, Grandchild and heire male to *Sir Ralfe Sadler* the last Knight *Banneret* that liued in England, a Graue counsellor of State to King *Henery the Eight*, King *Edward the Sixt*, and Queen *Elizabeth*. This kind of bearing of a *Lion parted per Fesse* appeareth in a very old Roll of *Armes* in colours, now in the custody of the before mentioned *Sir Richard Saint George*,

George  
mour,  
superic  
vnto ye  
he is ch



mend the



finde an or



Armour of  
though thei



George Knight, Clarenceaux King of Armes; wherein is depicted this Coat-Armour, viz. Argent, a Lion Rampant parted per fesse, Gules and Sable, and superscribed in French in an ancient letter Ioan de Louetot. Now I will shew vnto you one other Lion Rampant, which in regard of the pale vpon which he is charged is worth your obseruation.



He beareth, Azure, vpon a Pale Radiant raiaunce, Or, a Lion Rampant, Gules, by the name of Colman of Brunt Ely in the County of Suffolke. Had not the shining raies of this glistering Pale extraordinarily inuited me to gaze vpon the variety of this bearing, I should without respect of the Lion rampand, (of which kinde you haue had already great variety) being this rare Pales onely charge, omitted to haue here demonstrated this Coate-Armour, but I doubt not if the skilfull Artist in this way obserue it well, he cannot but commend the inuention of its first deuifer.

Vpon a Pale  
Radiant Rayo-  
nce a Lion  
Rampand.



He beareth, Argent, a Lion Rampant between three Crescents, Sable, a Chiefe, Verrey. This is the Coate-Armour of Thomas Wilkokes of Tottenham High-crosse in the County of Middlesex.



He beareth, Argent, three Lioncels Rampant, Gules a Chiefe of the Second, by the name of Teluerton. The Lion (saith Farnesius) is a liuely Image of a good Souldier, who must be valiant of courage, strong of body, politicke in counsell, and a foe to feare. Such a one was the most valiant Prince Richard the second, surnamed Cueur-d lion; whose renowned aduentures, suited with all courage and politicke care, gaue him the eternall name of the Lion heart. And now I will with your patience shew you an Escoccheon wherein you shall

finde an Ordinary charged with three lioncels Rampant.



He beareth, Azure, on a Cheueron Engrailed, Argent, betweene three Trefoiles slipped Ermynois, as many Lioncels Rampant, Sables, armed and langued, Gules, by the Name of Barliff, Bariff or Beriffe; for I find the name variously written which I note here to giue a caueat to Gentlemen to bee carefull to keepe the Ancient and true Orthography of their Surnames, lest in time the differing variety thereof may call their descents and Armes into question; for it is vterly vnlawfull by the law of Armes for one Gentleman to beare the Coate-

Three lioncels  
Rampand on a  
Cheueron En-  
grailed.

Armour of another, they both being descended from seuerall families, although their surnames be neere agreeing or the same.



Lioncels Ram-  
pand Comba-  
tant.

The significa-  
cation thereof.



*selfe, but hee that is Iustier.*

He beareth, Or, two lioncels Rampand Combatant, Gules, langued and Armed, Azure, by the name of Wycombe. Leigh saith, that these were to lions of sundry Regions, which of manhood must combat, only for government, for the lion is as desirous of mastery, as a courageous Prince is ambitious of Honour: which if it be in a iust title and claime is a vertue in a King, and no way to be disliked: for it was a Roiall Apothegme worthy that great King, *Nemo me maior, nisi qui Iustior*; I acknowledge no king greater than my

Lioncels Ram-  
pand Endorced



first out of the Field.

There are yet other formes of bearing the Lion than are hitherto expressed, as in these next Escocheons may be seene.

He beareth, Azure, two lioncels rampand, Endorced, Or. This Coat (saith Leigh) was borne by Achilles the Grecian at the siege of Troy: and Leigh takes it to bee a combat intended betwene two valiant men, and they both keepe appointment and meete in the Field, but the Prince fauouring both parties, taketh the matter into his hands, and then turne they backe to backe and so depart the Field; for their stout stomachs will not suffer them to goe both one way, because it is counted an iniury to hardinesse to goe

Lion Tricor-  
porated.

A like lion  
borne in de-  
uice.



The Field is Mars, a tricorporated Lion, issuing out of the three corners of the Escocheon, all meeting vnder one head in the Fesse point, Sol, langued and armed, Iupiter. A like Lion did Edmund surnamed Crouch-backe (Earle of Lancaster and brother to King Edward the 1.) beare in Deuice. As appeareth by the Seale of the same Edmund; the circumference of which Seale containeth this inscription, SIGILLVM EDMVNDI FILII REGIS ANGLIAE. Onely herein it differeth from this, that where the middlemost of the bodies in this is borne Rampand, and the other two descend from the corners of the Escocheon; contrariwise, in the Seale the two lowermost are borne passant, and the third descended from aboue, and are all conioined in the Center of the laid circumference. The like was borne in Deuice by one of the Ancestors of the Right Noble and Honourable late Lord Carew, Earle of Totnesse. But the Field of this was Topaz, and the Lion Diamond; moreover the middlemost body of this was Rampand, and the other two after a sort Passant.

He



He beareth, Or, a *Demy Lion Rampant*, Gules, by the name of *Mallory*. There are certaine formes of bearing much like vnto this at the first sight, but are diuerse from it in bearing, and doe receiue a different forme of *blazon*, whereof good heed must be taken, *Quia diuersitas nominis denotat diuersitatem rei*. The diuersitie of names doth manifest the diuersitie of things: inasmuch as names are significant demonstrations of things, and expresse notes of their differences.

A demy Lion Rampant.



He beareth, Azure, on a *chiefe*, Or, a *Lion Rampant*, issuant, Gules, Langued and Armed of the first, by the name of *Markeham*. This *Lion* is said to be *Issuant*, because he doth issue from out of the bottome of the *chiefe*, and so must other things bee *blazoned*, which thus arise from the bottome thereof.

A Lion Issuant



He beareth, Azure, a *chiefe*, Gules, a *lion Rampant* Issuant, his taile forked, Or, by the name of *Hastang*.

Lion Issuant.

A *Lion Issuant* borne in coat-armour, is where the *Coat* is first charged with a *chiefe* or other *Ordinary*, and after by some occasion some animal is added therunto, but is not subiect to the primarie charge, but is borne ouer both the *field* and *Charge*, and is therefore called a *Lion Issuant*, *ajacendo*, because of such lying all ouer. Some *Blazon* this *Coat*, Azure, a *chiefe* Gules, ouer all a *Lion rampant*, his taile forked, Or.



He beareth, Or, out of the midst of a *Fesse*, Sable, a *lion rampant*, naissant, Gules, armed and langued, Azure. This coat was borne by *Sr. Hen. Emme*, K<sup>t</sup>. of the most Honorable order of the *Garter*, and chosen companion thereof by *Ed. 3.* when he did erect and establish the same. This *Lion* is said to be *Naissant*, because he seemeth to issue out of the wombe of the *Fesse*, *Quasi nunc esset in nascendo*. This forme of *Blazon*, is peculiar to all living things, that shall be found issuing out of the midst of some *Ordinary* or *common charge*.

A Lion naissant



He beareth, Argent, a *Lions head erased*, Gules, by the name of *Gowis*. Concerning the dignity of this part of the body, and how the same is preferred before all other the parts and members thereof, I have formerly made mention, as also of the commendable bearing of *Members Erased*.

A Lions head erased.



He beareth, Topaz, on a *Chiefe*, Diamond, three *Lions* heads erased of the first. This is the *Coat-Armour* of Sir Thomas Richardson, Knight, at this present time *Lord Chiefe Iustice* of his Maiesties Court of *Kings Bench*. I doe here giue this *Coat-Armour* this kind of *blazon* by *precious stones*, in respect of that high place of *Iustice* which its bearer executeth vnder his Maiestie.



The Field is, Azure, a *Cheueron*, Argent, *betweene* three *Lions* heads erased, Ermyne, crowned, Or. This is the *Coat-Armour* of Sir Paul Pindar of the City of London, Knight; whose bounteous Piety manifest in many other charitable actions, is this, yeare 1632 more conspicuous in the richly adorning and exquisite beautifying the quire of Saint Pauls Church. *Erasing* is a violent rending of a member from the body, and may signifie some worthy and memorable *Act* of the bearer, that hath seuered the head from the shoulders of some notorious turbulent or seditious person.



He beareth, Sable, two *Lions* paws, issuing out of a *Dexter* and *Sinister* base points, erected in forme of a *Cheueron*, Argent, *Armed*, Gules, by the name of *Frampton*. The fore-feet of the *Lion* haue five toes vpon each foot, and the hinder-feet, but foure, whereby nature hath enabled him, for the more sure seazing and retaining his acquired prey. The *Lions* claws are crooked and exceeding hard, with these he carueth and rendeth his prey, and for this purpose hee keepeth them very choisely and tenderly, and is no lesse carefull to saue them from blunting, than a good Souldier is to keepe his *Armour* and weapons from rust and bluntnesse. By the greatnesse and sharpenesse of the *Lions* claw, wee may easily coniecture how dangerous a thing it is for a man to encounter him, for wheresoeuer hee seazeth if he breake not the bones, yet he renteth away the flesh. So also may we giue a neere ghesse, if not make a certaine demonstration of his proportion and bignesse, for so we reade that *Phydias* the famous caruer of great Images in Gold and in Iuory vpon the sight of a *Lions* Claw onely, did raise the whole proportion of his body, which gaue occasion (as is supposed) of the prouerbe, *Leonem ex ungue estimare*; whereby is meant that of one probable coniecture, a man may giue a neere ghesse of the whole businesse.





He beareth, Argent, two *lions paws*, *Erased*, in *Saltire*, the *Dexter* surmounted of the *Sinister*, *Gules*. That *Lions*, *Panthers*, and *Leopards* doe hide their claws within their skinne when they goe or runne, it may seeme a little miracle; for they doe neuer extend them but when they offer to seaze their prey, lest they should be blunted and so become lesse seruiceable for the apprehension, retention, and diuision of their prey.

Two Lions  
pawes erased  
and surmount-  
ing each o-  
ther.



He beareth, *Sable*, three *Lions paws*, *Couped* and *erected*, *Argent*, *Armed*, *Gules*, by the name of *Ysher*. Sometimes these paws are found borne vpon *Ordinaries*, as in this next *escoccheon*, where there is a *lions pawe* borne vpon a *Canton*. And you must obserue, that albeit I doe here vse but one example for an instance, yet shall you by obseruation finde them borne as well vpon other *Ordinaries* as on this.

Three Lions  
pawes couped.



He beareth, *Argent*, on a *Canton*, *Sable*, a *lions pawe* *erased in bend*, *Or*, by the name of *Bowtheby*. This one Coate doth minister occasion of a twofold obseruation; the one, that this member is borne vpon *Ordinaries*; the other that it is borne after the manner or fashion of *Ordinaries*, as *Cheueron-waies*, *Crosse-waies*, *Saltire-waies*, &c. As by the precedent examples may appeare.

A Lions pawe  
on a Canton.



He beareth, *Sable*, three *lions tails erected and erased*, *Argent*, by the name of *Corke*. The Lion hath great strength in his taile, the much motion whereof is a manifest token of anger: when he mindeth to assail his enemy he stirreth vp himselfe by often beating of his backe and sides with his taile, and thereby stirreth vp his courage, to the end he doe nothing faintly or cowardly. The Lion when he is hunted, carefully prouideth for his safety, labouring to frustrate the pursuit of the Hunters by sweeping out his footsteps with his taile as he goeth, that no appearance of his tracke may be discouered, whereby they may know which way to make after him.

Three Lions  
tailes erased.

The

The *Lion* beareth his *Tayle* after a diuerſe manner, inſomuch as we may thereby (if not certainly know, yet giue a neere gheſſe) what a moode he is in for the preſent, *viz.* whether he be furiously bent, or placable, or maiſtically affected. And theſe qualities are manifeſtly diſcerned by the *Inuerſion*, *Euerſion*, or *Extention*, &c. of his *Tayle*.

Here may riſe a queſtion, whether the bearing of the *Tayle* of the *Lion* in any of theſe ſeueral manners be a ſufficient difference to preuent all cauſes of challenge?

For my owne part (albeit I haue not read or ſcene in *Gerard Leigh*, *Boswell*, *Ferne*, or any other *Armoriall writers* the ſtate of this queſtion handled) I hold that they be differences ſufficient to debarre all challenge: my reaſons are theſe; firſt, *Sufficit quod inter Arma mea & tua talis ſit differentia, qua detur diuerſitas*. And againe, *Noua forma dat novum eſſe rei*: I hold them not onely to be differences *ſecundum quid*; but *ſimpliciter*, that is to ſay, abſolute and eſſentiall differences. Furthermore, *Data una diſſimilitudine etiam paria iudicabuntur diuerſa*. Moreouer, experience ſheweth vs, that the leaſt addition or ſubtraction in *Armoriall ſignes* maketh them ceaſe to be the ſame that they were; *Omnia Arma Arithmeticis figuris ſunt ſimillima, quibus ſi quid addas vel ſubtrahas non remanet eadem ſpecies*, as I haue formerly ſhewed. Finally, for approbation of theſe my opinions I wil adde this infallible aſſertion; *Ea differunt quorum definitiones differunt*.

Theſe are my reaſons that induce me to be of this opinion, that the diuerſe manner of bearing of the *Tayle* of the *Lion* as aforeſaid, are or may be (without exception) eſſentiall differences: which neuertheleſſe I referre to the Iudicious cenſure of the learned in this profeſſion, who perhaps may conuince me with more forcible grounds.

But becauſe *demonſtration* is the beſt of Arguments to conuince the incredulous, it is apparant that *Buxtons Coate* before mentioned differs not from that of *Smeres*, but onely in the manner of the bearing of the *taile*, both of them being *Argent*, a *Lion Rampant*, *Sable*, only in *Buxtons Coate* the *taile* is eleuated and turned over the head of the *Lion*, as it more plainly appears before in this preſent Chapter.

Now as touching particularizing of the before-mentioned aſſertion, I ſay that the *Euerſion* of the *Tayle* of the *Lion* is an expreſſe token of his placabilite or tractableneſſe, as contrariwiſe the *Inuerſion* of his *Tayle* is a note of his wrath and fury, eſpecially if he do beat the back there with, & do roare withall. Of this property of the *Lion Catullus* maketh mention in theſe words.

*Age, cæde terga cauda tua, verbera pateant  
Face, cuncta mugienti fremitu loca retonent.*

The gate of a *Lion* when hee is paſſant is an apparant note of his iuriſdiction, and regall authority and Soueraignty wherewith the *extention* of his *Tayle* doth fitly quadrate and agree: inasmuch as when he hunteth after his prey, he roareth vehemently, whereat the Beaſts being aſtoniſhed doe make a ſtand, whileſt he with his *Tayle* maketh a circle about them in the ſand, which circle they dare not tranſgreſſe, which done out of them he maketh choiſe of his prey at his pleaſure.

The



The Field is party per Pale, Gules and Azure,, a Tiger Passant, Argent. This was the paternall Coate-Armour, of that graue Citizen Iohn Mabb Chamberlane of London in the time of Queene Elizabeth, Grandfather of Ralph Mabb, at whose charges this second Edition is presented to the publike view. The Tiger may well take place next to the Lion, it being a beast of great cruelty and incomparable swiftnesse, whence some thinke the Riuer Tigris had its name.



He beareth, Argent, a Tiger Passant, Regardant, gazing in a mirrour or Looking-glasse, all Proper. This Coate-Armour standeth in the Chancell of the Church of Thame, in Oxfordshire, in a Glasse window of the same Chancell, Impaled on the sinister side with the Coate-Armour properly pertaining to the Family of de Bardis. Neere to this Escutcheon is placed this inscription, *Hadrianus de Bardis Prebendarius istius Ecclesie*. Some report that those who rob the Tiger of her yong, vse a policy to detain their damme from

A Tiger passant.

allowing them, by casting sundry looking-glasses in the way, whereat shee seeth long to gaze, whether it be to behold her owne beauty, or because when shee seeth her shape in the glasse, she thinketh she seeth one of her yonges, and so they escape the swiftnesse of her pursuit. And thus are many deceived of the substance, whiles they are much busied about the shadowes.



He beareth, Sable, a Beare Passant, Argent. It is written of the Shee Beare, that she brings forth her yong ones vnperfect and deformed, like a lumpe of raw flesh, and licks it till it come to shape and perfection. The Shee Beare is most cruelly enraged against any that shall hurt her yong, or despoile her of them: as the Scripture saith in setting forth the fierce anger of the Lord, that he will meete his aduersaries, as a Beare robbed of her whelps. Which teacheth vs how carefull Nature would haue vs to be of the welfare of

A Beare passant.

our children, sith so cruell beasts are so tender hearted in this kind.



He beareth, Argent, a Beare Rampant, Sable, muzzled, Or, by the name of Barnard. The Countries that were reputed famous for the Cruelty of Beares were Lucania, and Vmbria in Italy, now called the Dutchy of Spoletum, and so in ancient times was our Island of Britaine, for beares were carried from hence to Rome for a shew, where they were holden in great admiration. The beare by nature is a cruell beast, but this here demonstrated vnto you, is (to preuent the mischief it might otherwise doe, as you may obserue) as it were bound

Dd



bound to the good behauiour with a *muzzle*: I must confesse I haue often seene a *Sable Beare Saliant*, in a *Field, Argent*, borne by the name of *Bernard*.



He beareth, *Argent*, a *Cheueron* betweene three beares heads erased, *Sable*, *muzzled*, *Or*, by the name of *Penarth* of *Cornwall*.

The *Beare* is reported to combat with the *Bull*; in which fight he vseth no lesse policy than strength; as evidently may appeare out of *Aristotle de Animalibus*, lib. 8. chap. 230.

A Wolfe Saliant.



He beareth, *Azure*, a *Wolfe Saliant*, *Argent*, *langued* and *armed*, *Gules*, by the name of *Downe*. Some such *ensigne* did *Macedon* the son of *Osyris* (surnamed *Iupiter* the iust, whose father was *Cham* the son of *Noah*) beare in his *Shield* at such time, as hee together with diuers of his brethren and kinsfolke, did warfare vnder the conduct of *Osyris*, as witnesseth *Diodorus Siculus*: *Osyridem duo filij, virtute dispare, Anubis & Macedon, prosequuti sunt, vterque Armis vsus est insignibus, aliquo animali haud ab eorum natura dissimili: nam Anubis Canem, Macedon Lupum, insigne Armorum tulit.* *Anubis* (saith he) gaue a *Dog* for his deuice on his *Armes*, and *Macedon* a *Wolfe*. This *Coate Armour* may serue to exemplifie that which I haue formerly deliuered touching the *Antiquity of Armes*. The ancient *Romans* also in their *Military ensignes* did beare the *Wolfe*, as appeareth by *Vegetius Valsurius*, and others.

Two Wolues passant.



He beareth, *Gules*, two *Wolues passant*, *Argent*, by the name of *Low*. Vpon leaueth to the consideration of *Heralds*, whether the bearing of the *Wolfe* in *Armes* be not fit for such persons as in *Parliaments* and places of great assembly, are accustomed to wrangle and shew themselves contentious; and (*quasi Iohannes in opposito*) to put on a resolute determination to be contrary to all others. For it is the *Wolues* nature when they assemble together to fall a howling. Some write that those who suddenly looke on a *Wolfe*, doe lose

their voice; it were fit, such *woluish* and *snarling* persons, would looke on themselves in a *glasse*, and so become more silent.



He beareth, *Azure*, two *barres*, *Argent*, on a *Canton* *Sable*, a *Wolues head* erased of the second, *Langued* and *Armed*, *Gules*: in chiefe (for a difference) a *Cressant*, *Or*, surmounted by an other, as the third. This *Coate Armour* pertaineth to *Sir Robert Wilbyham*, *Knight*, in the time of *King James* one of his *Maiesties Masters of Requests in Ordinary*, and *Surueior* of his *Highbnesse court of Wards and Liueries*. These few examples may serue for all beasts of fierce kind, which may be reduced vnto this head.

Thu

Thus ending with the *Wolfe*, I will perclose this tract of *beasts* of fierce nature, comprehending all others of this kind, as *Ounces*, *Lynxes*, *Hyenaes*, *Panthers*, &c. vnder these before handled. Forasmuch as the greatest part of the generall Rules, as also of the sundry formes of bearing attributed vnto *Lions* and *Wolues*, may be aptly applied to all, or the greatest part of other *beasts* of like nature.

## SECT. III. CHAP. XVI.



Having giuen examples of *Rauenous* and *Fierce* kind, that by maine force doe prosecute and obtaine their prey: I will now proceede to the handling of *beasts* lesse *Fell* and harmefull; of which number some are *Wilde* and *Sauage*, other are *Domesticall* and *Sociable*, as *Dogges* of all sorts, of which I will first intreat; because the *Dogge*, whether it be for *pleasure* and *Game* in *field*, or for *thrift* and *guard* at home, deserueth a very *high estimation*; and of all *Dogges*, those of *chase*, are most in vse in *Armory*; whereof some prosecute their prey speedily, others, more *leasurably*; of the first sort is the *Greyhound*, as in example.



He beareth, *Argent*, a *Greyhound passant*, *Sable*, by the name of *Holford*. Such *Dogges* as doe pursue their *Game* with a more leasurely pace, are *Hounds* fitted for all sorts of *Game*: As *Hart-hounds*, *Bucke-hounds*, *Harriers*, *Otter-hounds*, *Blond-hounds*, &c. which are of some authors called, *Odoriferui canes*, quia odoratu investigant, for following by the smell; and *Cicero* calleth them, *Sagaces canes*, because of their tender and quicke sent; and both these and the *Greyhound* are called *canes venatici*, *Dogges for the chase*.

Grey-hound  
Passant.

Note that it appeareth in an old manuscrypt treating of *blazon*, that a *Greyhound* cannot be properly termed *Rampant*, for it is contrary to his kinde to appeare so fierce as the *Author* there writeth in his said booke now remaining in the custody of that worthy *Knight Sir William Segar*, *Garter*, *Principall King of Armes*, whose great study and trauell in this *Heraldicall Art*, hath by his owne workes already published, beene sufficiently manifest.



He beareth, *Azure*, a *Talbotte passant*, *Argent*, by the name of *Burgoigne*. It is a generall obseruation, that there is scarce any *Vertue* incident to a man, but there are singular *Sparks* and resemblances of the same in the sundry kinds of *dogs*: For some are so courageous, as if they be in the encounter, you may cut off a *Legge* or any *limme* before they will let goe their *Holdfast*: in which kinde the *English Mastiffe* hath highest praise; insomuch that *Histories* report, that the *Romans* tooke *Mastiffs* hence, to carry in their

Talbotte Passant



*Armies in stead of Souldiers*: Some others haue beene so *Trusty* and *louing* to their *Masters*, as being by error lost, they haue refused meate, though it were to the death, till they saw their *Masters* againe. For their admirable *Propertie* in finding any thing that is lost, in fetching any thing they are inioyned, in pursuing any man by the sent of his *Foote* after he is *Fled*; it requireth a *Naturalists* large discourse, rather than the touch of a *Heralds* pencill.

Fesse Dauncette and three Talbots.



He beareth, Or, a *Fesse* *Dauncette*, betweene three *Talbots* *passant*, Sable, by the name of *Carrick*. These kinde of *dogges* are called in *Latine*, *Canes sagaces*, for the tendernes of their sent, and quicknes of smelling, because thereby they doe readily discover and find out the *Tracks*, *sourmes*, and *lodgings* of *beasts* of *chase*, and of *Sauage kinde*: which done they doe prosecute their vndertaken *chase* with open mouth, and continuall cry; that oftentimes through hot pursuit they doe so tire it, as that it is either taken vp by the *Hunter-man*, or doe become a *prey* to themselves.



He beareth, Azure, a *Fesse*, betweene three *Talbots* *Heads erased*, Or, by the name of *Burton of Lindley*, in the *County of Leicester*. To this head must be referred all other *Sorts* of *Dogges* of *Prosequition*: As *Beagles*, *Terriers*, and such like, so called, *Quia feras sub terra prosequuntur*, (for that they prosecute their prey vnder the *Ground*, as the others do about *ground*) also *Land*, and *Water-Spaniels*, and such others. Now for the *Wild* or *Sauage* sort of *beasts*, some doe achieve their *Prey* by *Subtill meanes*, as *Foxes*, *Ferrets*, *Weasels*, *Cattes*, &c. Some by prudent *Providence*, as the *Hedge-hogge*, *Squirrel*, and such like. Others also there are, whose care is, not somuch how to come by their prey, as that themselves become not a prey to others; as *Hares*, *Conies*, &c. Of these briefly, I will giue some few examples, to shew to what head they are to be reduced, as followeth.



He beareth, Argent, two *Reynards*, counter-saliant in bend, the dexter surmounted of the sinister, saltire-like, Gules, by the name of *Kadrod-Hard of Wales*. These are somewhat vnlike *Samsons* *Foxes*, that were tied together at the *Tailes*; and yet these two agree in *Aliquo tertio*: They came into the *Field*, like two *enemies*, but they meant nothing lesse than to *Fight*, and therefore they passe by each other; like two *craftie Lawyers*, which came to the *barre*, as if they meant to fall out deadly about their *Clients* cause; but when they haue done, and their *Clients* purses well *spunged*, they are better friends than euer they were, and laugh at those *Geese*, that will not beleeue them to be *Foxes*, till they (too late) finde themselves *Fox-bitten*.





He beareth, Argent, a *Cheuron Azure*, betwene three *Squirrels*, *Seiant*, Gules, by the name of *Louell*.

A *Cheuron* betwene three *Squirrels* *Seiant*.

This *Beast* hath his name, *Sciurus*, or *Scuirell*, by reason of the largenesse of his *Taile*, which shadoweth all his body: And is therein like one, who carefully keeping the loue and affection of his *Followers* and *Retayners*, is sure they will sticke to him, protect and shadow him in time of need: To whom those *Villaines* (mentioned in the *Roman Historie*) were much vnlike, who betrayed their *Proscribed Lords*, flying

to them for *Shelter* and secret *Couerture*: and such a one was the faithlesse *Cartismandua*, to whom our renowned *British King Caradacus*, flying to hide himselfe, till he might gather his forces together against the *Romans*, she betrayed him vnto his foes, to the ruine of this *Kingdome*: that *Infamous Queen* had not *Caudam Sciuri*, a *Squirrels* shadowing *Taile*; but *Caudam Draconis*, *Fierie* and *venemous*.



The field is *Parted per Fesse*, Gules and Azure, in the first *Sixe whole Ermyns*, *Ermyne*, *Couchant*, three and three. This was the *Coat-armour* of a *Bishop* in the *Kingdome* of *Scotland* who liued *Anno Dom. 1474.* as I finde it in *Master Garters* (before mentioned) *Manu-script*. The *Surname* of this *Bishop* is not there set downe. I haue inserted this *Coat-armour*, in regard of the raritie of the *bearing* of this *Beast whole* in an *Escoccheon*, which is seldome so vsed: but the *Skinne* of this *beast* is of very frequent vse in *Armes*, it being that *fur* in *Blazon* called *Ermyne*, of which I haue formerly

treated in this booke *Section 1. Chapter 4.* I was as curious as I could in procuring this *Escoccheon* to be cut like vnto that which is depicted in that *Manu-script*, because I was desirous to demonstrate vnto you the fashion of *Escoccheons* of those times; I must confesse that I finde the *Blazon* there to differ from this of mine; for there he beginneth to *Blazon* the *Base* part of the field first, which manner of *Blazon* at this day is not approued of by *English Blazoners*.

To these must be added all other fourefooted *beasts* that are prouident in acquiring their food, as the *Hedghog*, and such other. It resteth that I should now giue example of the last sort of *beasts*, among them of sauage kinde before spoken of, which are those of timorous and fearefull nature. Such are these that follow and their like.

Three Conies



He beareth, Argent, three Conies, Sable, by the name of *Stroode*. Conies are bred in most Countreys, but in few are they so plentiful as in *England*. Amongst the *Baleares* they were so abundant as that the people made sute to *Augustus* to grant them a military company of *Pioners* to destroy them. Of this little beast it seemeth that men first learned the Art of vndermining and subuerting of *Cities*, *Castles* and *Towres*, by the industry of *Pioners*.

Three Conies in bordure I-grailed.



He beareth, Gules, three Conies Seiant, within a *Bordure Ingrailed*, Argent, by the name of *Conisbie*. Though nature hath not given these timorous kinds of beasts, such craft or strength as to the former; yet are they not destitute of their succours in that they haue their strong *Castles* and *habitations* in the earth, and their food euer growing so nigh them, that they need not put themselues into danger except they list.

Three Hares heads couped Nebule.



He beareth, Argent, on a *Fesse Nebule*, Sable, three Hares heads couped, Or, by the name of *Harewell*. The Hare is a simple creature and reposeth all her safety in swiftnesse, wherein she useth many shifts to helpe her selfe withall, both to defend her selfe from the perill of the *Hounds*, and to frustrate the endeuours of the *Huntsmen*. Shee naturally feareth the *Eagle*, *Hawke*, *Fox* and *Wolfe*, her naturall enemies. It is strange which some haue written of *Hares*, that their nature is, for the selfsame to be sometimes *Male*, and sometimes *Femall*. Such an one also (as *Poets* write) was *Tiresias*, of *Thebes*, who being a *man*, became a *woman*, and so continued seuen yeeres, and then returned againe to his former shape. Afterward a great controuersie rising betwixt *Iupiter* and *Iuno*, whether the *man* or the *woman* were more insatiate of *Venerie*, or tooke most delight therein, he was chosen *Arbiter* in the matter, and gaue the garland to *Iuno* and the *Femall Sexe*, as being inuincible in the incounters of *Venus*.

And hitherto haue we handled such *Terrestriall Animals* only, as are called *Viuipara*, because they doe bring forth *Liuing creatures*; whereas the other *Terrestrials* doe bring forth *egges*, and are therefore named *Ouipara*; of which fort we will speake in the next place.

## SECT. III. CHAP. XVII.



His other sort of foure-footed *Egge-bearing Animals* (as I may so terme them) notwithstanding that in many things they haue no small resemblance with man, as well touching the faculties of the *Vegetable soule*, as also the parts of the *body*: yet are they farre more vnlike vs than those that bring forth a liuing Creature. And albeit that these *Egge-breeding fourefooted Animals* doe consist of the same bodily parts that the *Viuipara*, or *Animall*-producing doe, and of the foure humors that are answerable in quality to the foure Elements, and haue all parts aswell internall as externall senses, and many other things wherein they doe communicate with the *viuipara*; yet are there many other things wherein they differ not only from these, but also euen amongst themselves one from another of them. For neither doe we finde in these that quicknesse of wit that we obserue in others, neither like parts of strength of Body that the other haue.

Like as *man* (especially in his soule) approcheth neere vnto God in likeness; so, in like manner doe other *Animals* resemble *man*, wherein they doe participate with man in likeness after some sort, but in diuerse degrees, forasmuch as some of them haue more and some lesse likeness with vs than others haue.

There is not (saith *Beda*) amongst the vniuersall workes of nature, any one thing so little, or of so base esteeme, wherein a man cannot finde some diuine thing worthy of admiration. No lesse (saith *Farnesius*) may we admire the force of a silly *Flea*, than the hugenessse and strength of an *Elephant*.

Not without reason doth the *Husband-man* prognosticate the approach of some great shower of Raine by the croaking of *Frogges*, more frequent than vsuall, whereupon he saith, that they doe cry for Raine. For this obseruation is grounded vpon a *Physicall* reason, *Omne enim simile gaudet suo simili, & sua natura utili ac conuenienti*; *Euery like is delighted with his like*, and with that which is commodious and agreeable to his nature; Sithence then that *Frogges* are exceedingly delighted with water, as with that which best agreeth with their nature, therefore when they doe apprehend a fore-sense of Raine, they doe reioyce, and doe testifie their ioy by singing after their manner.

*Animals* of base esteeme, and of no industry haue (for the most part) not onely *foure* but manifold *Feet*: whereby wee are admonished that peruerse and euil disposed persons haue *multiplicities* of *affections*, in respect that by the motion of the *Feete* our bodies are perduced from place to place; so doe our *affections* transferre vs from one delight to another, according to that saying *Pes meus, affectus meus, eo feror, quocunque feror*.

Though some perhaps may esteeme these *Egge-bearing Animals* unworthy the dignity of Coate-Armour: yet for my owne part, I hold their bearing



ring to be no lesse *Honourable* than many of those that in common estimation are reputed farre more worthy; insomuch as they may well besee me the bearing of the greatest *Potentate*. For if it pleased the *Soueraigne King* of *Kings* to vse them as his speciall instruments to chastise the stubburnesse of such as rebelled against his *Ordinance*, and to arme those his *minute* and *weake creatures*, with such an incredible boldnesse, as that they feared not the face or forces of men, but that the very *Frogs* entred the houses and chambers of the *Egyptians*, vpon the people, into their *Ouens*, and into their *kneading-Troughs*; yea euen into King *Pharaohs Chamber* and vpon his *Bed*: Morco- uet if God hath vouchsafed to give to the *Grashopper*, the *Canker-worme*, the *Caterpillar* and the *Palmer-worme*, the honourable title of his huge great *Ar- my*, why should we prize them at so low a rate as that we should disdain to beare them in *Coate-Armour*? Sithence *G O D* saith by the Prophet *Joel*, *I will render you the yeeres which the Grashopper hath eaten, the Can- ker-worme, and the Caterpillar, and the Palmerworme; my great Host which I sent among you.*

It is therefore to be obserued, that they also haue their actions not to be omitted in *Blazon*, albeit not in that variable manner, nor yet so copious as some others. And because they are farre different from those formerly handled, not onely in *shape* but also in the manner of their *liuing*, in their *gate* and *actions*, therefore must they receiue a diuerse manner of *Blazon*. They are called in Latine *Reptilia*, or *Creeping things*; *Quia reptant super ter- ram*; and here we must distinguish betweene those things, *qua reptant*, which *Creepe*, as *Frogs*, *Ants*, &c. and those *qua serpunt*, which *glide* as *Snakes*, which latter kind we shall speake of afterward.

But here we mention those *Reptiles* which are *Gresible*, such as by meanes of their feet, are able to goe *step by step* from one place to another, so termed *à gradiendo*, which is proceeding by *degrees*; and hither also are referred such as by *skipping*, *mounting* or *leaping*, raise their bodies aboue ground, and so alter their *sitation*, *place* or *seat*. Of which kinds, some haue *four feet* some haue more. Such as haue *four feet* onely, are these that follow with their like.

I haue omitted in this my second Edition that *Escocheon*, *Sol*, charged with *three Toades erected*, *Saturne*, which according to some Authors was the *Coat-Armour* of the Ancient *Kings of France*, because since my first Edition I find great variety of opinions concerning this matter, of which I haue giuen a touch in the first *Chap.* of the first *Sect.* pag. 5. And in lieu thereof I do pre- sent you with an *Ancient Coat-Armour* of the same charge borne by a family in this Kingdome.

Three toads.



He beareth, *Argent*, *three Toades erected*, *Sable*, by the name of *Bothereux* of *Cornwall*, which Family long since there flourished as you may read in learned *Cambden*. *Toades* and *Frogs* doe communicate this naturall property, that when they sit, they hold their heads steady and without motion: which stately action, *Spencer* in his *Shepheards Calendar* calleth the *Lor- ding of Frogs*. The bearing of *Toades* (after the opi- nion of some *Armorists*) doth signifie a hasty Cho- lericke man, that is easily stirred vp to anger, where-  
vnto

vnto hee is naturally prone of himselfe, hauing an *imbred poison* from his birth.



He beareth, Argent, *Three Moules*, Sable, *their Snows, & feet*, by the name of *Mangotham*, a Familie as I take it of *Scotland*. I could not well here rearme these *Moules Proper*, because there be many *white Moules*, which colour whether in them it is occasioned by age or not, I will not here dispute. The *Moule* in latine is called *Talpa*, from the Greeke word, Τυρπιδε, Τυρπιδι, i. *Cacus, Cacitas*.



He beareth, Azure, *three Hedgehogs*, Or, by the name of *Abrahall*. The *Hedghog* signifieth a man expert in gathering of substance, and one that prouidently layeth hold vpon profered opportunity, and so making *Hay* (as we say prouerbially) *whilest the sun doth shine*, preuenteth future want.



He beareth, Vert, a *Tortois passant*, Argent, by the name of *Gawdy*. The shels of the *Arcadian Tortoises* are very great, therefore out of them they doe make *Harpes*, whereof *Mercury* is said to be the *Inuentor*, who finding a *Tortois* left vpon the Rocks after the falling of the Riuer *Nilus*, the flesh being consumed, and the sinnewes that remained dried vp, hee strake them with his hand, and they made a kinde of Muscall sound, whereupon hee framed it into a *Harp*, which caused others to imitate his practice, and to

A Tortois passant.

Harpes how inuented.

continue the same vnto this day.

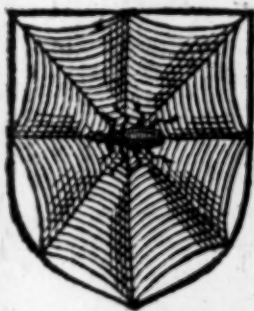


He beareth, Azure, *A Tortois erect*, Or, by the name of *Cooper*: this *escoccheon*, I haue caused to be inserted in this Edition to manifest the various bearing of this *Cressible Reptile* in *Armorie*.

Insects that  
live vpon the  
earth.

Bara in his booke intituled, *Les Blazones des Armoies*, giueth an example of two *Lizards*, erected one against another (as if they were *Combatand*) and termeth them *Rampand*, a terme very vnfitly applied to *Reptiles*, to whom the termes of *mounting*, *leaping*, or *skipping* are much more proper. To this head must bee reduced, *Crocodyles*, *Salamanders*, *Camelion*, *Ewtes*, *Lizards*, and whatsoeuer other *egge-breeding Reptile* hauing onely foure feet, as to their naturall and proper place. There resteth yet one other sort of this kind of *Reptiles*, which are diuersly shaped from all the former, and are called in Latine *Insecta animalia*, because that being *diuided* in their body between their *head* and *belly*, their parts doe seeme so diuided as if they hanged onely together by small strings; hauing no *flesh*, *blood*, *sinew*, &c. And there are also *insecta* which fly, but here we speake onely of *Terrestrials*, leauing the other to their due place; and because such *bearing* is rare, I am inforced (rather than to passe them ouer with silence) to vse *Coats of Denice*, for expressing their sundry formes, as in example.

A Spider in  
her cobweb.



Hee beareth, Or, a *Cobweb*, in the *Center* thereof a *Spider*, proper. The *Spider* is born free of the *Weauers Company*; she studieth not the *Weauers Art*, neither hath she the *stuffe* whereof she makes her threed from any where else, than out of her owne *wombe* from whence she draweth it; whereof through the agility and nimblenesse of her feet, she weaueth *ginnes*, and dilateth, contracteth, and knitteth them in forme of a *Net*. And with the *threeds* that she draweth out of her body, she repaireth all *rents* and *wracks* of the same. Nor vnaptly is mans life resembled to a *Spiders webbe*, which is wrought with much care and diligence, and is suddenly marred with the least *occurrent* that may befall it. For that it is protracted with much care and diligence, and suddenly ended by swallowing of a *Crum*, or *Haire*, or some other lesser accident (if lesse may be.) In like manner *Sophisticall Arguments* are likened to *Spiders webbs*, for that they are framed with much *Artificiall* cunning, and yet are fit for no vse, but to intangle *Flies* and weake capacities. And to like purpose doth the *Poet* compare the *execution* of *lawes* to *Cobwebs*, saying,

*Lawes like Spiders webs are wrought,  
Great Flies escape and small are caught.*

What vnder-  
stood by the  
Spider.

*Vpon* saith, that he hath scene *Spiders* borne in *Coate-armour* by a certaine *Lombard*. By the *Spider* we may understand a *painfull* and *industrious person*, occupied in some honest and necessary *businesse*, a man carefull of his private estate, and of good foresight in repairing of small *decaies*, and preuenting of *wracks*. The *Spider* her selfe is *poisonfull* and *deadly*, yet is her *web* reckoned an *Antidote* against *poison*, notwithstanding the same is extracted out of her *wombe*. In like sort (saith *Ælianus*) out of the *poisonfull* contagion and infectious venome of sinne and transgression, the *Soueraigne powers* doe take occasion



occasion to extract and establish wholsome and profitable lawes, against such notorious crimes. Of the Spider, Salomon writeth in this manner; *The Spider taketh hold with her hands, and is in Kings Palaces.*

Pro. 30. 28.

A very remarkable note doth *Farnesius* propose vnto vs, taken from this poore despised creature the Spider, touching the procreation of Children. It is a matter of great consequence of what Parents a man is descended. If we desire (saith he) to haue a good race of *Horses* a litter of speciall good hounds for game, choice *Plants* and *stockes* to plant our *Orchards* and *gardens* with delectable *fruits*, doe we not vse our vttermost endeouour to effect them. How much greater should our care and providence bee in the procreation of our children? The first instruction that the children receiue is in the *veines* and *bowels* of their Parents, whereof wee may take an Example from *Spiders*, which are no sooner hatched and excluded out of their *Eggs*, but forthwith they practise to make *webbs*: As if they had brought with them (euen out of their Mothers wombe) together with their life, the Artificiall skill of *weauing*. Holy and reuerent is that pietie that we owe to our parents, *parens enim est genitor, parens patria, parens deniq; est ipse Deus.* For he that begot vs is our parent, our countrey is our parent; and lastly, God himselfe is our parent.

Example touching procreation.

It hath beene often questioned, why the Father loueth the Sonne more dearly, tenderly and affectionately, than the Sonne doth the Father. The reason is this, *Quia patris amor in filium a natura est, filii in parentem ab officio.* The affectionate loue of the Father proceedeth of Nature, that of the sonne of duty: Therefore the sacred law hath decreed, *Amabis patrem & matrem tuam, Thou shalt loue thy Father and thy Mother*, but not contrariwise: for where the law of nature speaketh, there is no need it should be assisted by Commandement. Notwithstanding (euen naturally) the loue of the sonne to the father is great.

We may learne (saith *Zanchius*) by these minute Animals, how many and how great instructions we may receiue from the vniuersall number of creatures, that God hath giuen vs for instructers and teachers of Morall Discipline, so that we will open our eyes to behold them, and listen to Gods disciplining vs in them.

Admirable doubtlesse is the Omnipotency of God in these his creatures; for as *Saint Hierome* saith, *Epist. ad Heliod. Creatorem non in Calo tantum miramur, &c.* We doe not admire Gods power in heauen only and in the earth, the Sun, Elephants, Camels, Oxen, Boares, Lions, &c. but also in his smallest creatures; the Ant, flea, flye, and small worme and others of like kinde, whose bodies or shapes are better knowne vnto vs than their names.

So much were the *Israelites* assorted in Idolatry, as that they esteemed beasts for gods, as appeareth *Wisdome 12. 24.* For they went astray farre in the waies of errour, and esteemed the Beasts which their enemies despised for gods, being abused after the manner of children, that haue no understanding.

Breathing a token of life.

So long is any Animall or liuing creature said to haue life, as he hath breath and the exercise thereof. And this rule holdeth not onely in foure-footed Animals, but also in those that we call *Insects*, and in gliding Animals also: As both *Galen* and *Pliny* doe teach: though *Aristotle* denieth these latter to haue breath, but therein he speaketh comparatiuely, viz. in respect of other

*Animals* that doe attract and deliuer their breath more strongly and more sensibly, they seeme to haue no breath at all.

One example more I will propose which shall be of the *Emmet*, as in this next *Escocheon*.

Eleuen Emmets.

Pro. 30. 25.  
Pro. 6. 6.  
Ibid. 7.



He beareth, Argent, eleuen Emmets, 3. 2. 3. 2. 1. Sable. Of this silly creature also doth Salomon make mention, saying. *The Pismires a people not strong, yet prepare they their meat in Summer.* To this simple and feeble creature is the slothfull man sent to learne wisdom, where it is said, *Goe to the Pismire o Sluggard, behold her waies and be wise. For shee hauing no guide, gouernour nor ruler, preparerth her meat in the Summer, and gathereth her food in haruest, &c.* Very often doe the sacred Scriptures propose vnto vs examples of

brute creatures, aswell to vpbraide vs with our vices, as to stirre vs vp vnto vertue. For as there are in man sparks of the vnderstanding and practise of heauenly spirits, euen so the brut Animals, haue certaine shadowes or foot steps of the vertuous qualities, that are or ought to be in men. Moreouer, *Iob 12. 7. Aske now the beasts and the fowles of the heauens, and they shal tell thee, or speak to the earth, and it will shew thee, or the fish of the sea, and they shall declare vnto thee.* And by the least of Gods creatures may we learne many exemplary inducements to vertue, as also many forcible dissuasions from vice, by reason of the apparent signes of the wisdom, power and mercy of God that are found in them. By the *Emmet* or *Pismire* may be signified a man of great labour, wildome and prouidence in all his affaires, and of a pregnant and ready memorie.

Iob 12.

Signification  
of the Emmet  
or Pismire.

The examples hitherto produced, are taken onely from *Reptiles gressible*, and though of that kind which hath more than foure feet, I haue alleaged onely the two last Examples of *Insecta*, yet there are some other of many feet, which are not *insecta*, as the *Palmer-worme*, *Cheeslip*, *Kitchinbobs*, which being touched gather themselues round like a Ball, and such like, which must be referred to the same head. And besides all these, there are yet othersome which be both *Gressible* and *volant*, such are those, that hauing their liuelihood onely vpon the earth, by the helpe of a kind of wings they oftentimes change their place for the acquiring of their sustenance, as in example.

A Grasshopper  
passant.



He beareth, Gules, a Grasshopper in Fesse passant, Or. Grasshoppers (saith Pliny) doe flye with wings made like Pellicles or fine skins. The Males of the Grasshoppers doe sing in the Summer season, but the Females are silent. Whereupon the *Emmet*, who did worke (whiles the other did sing) taketh occasion (as it is in the Fable) to taunt their slothfulnesse and pouerty, saying, *Estate qua cantaueris, in Hyeme salta*, You that sung all Summer may goe shake your heeles in the Winter. Among the Athenians the grasshoppers were holden for a speciall

speciall note of *Nobility*; and therefore they vsed to weare *golden Grashoppers* in their haire (as *Pierius* noteth) to signifie thereby, that they were descended of noble race and homebred. For such is the naturall property of the *Grashopper*, that in what *soile* he is bred, in the same he will *live* and *die*, for they change not their *place*, nor hunt after new habitations. Hereupon *Antisthenes* tooke occasion to scoffe at the *Athenians*, saying, that in this property they did communicate with *Tortoises* and *Cockles*, borne and liuing in the same *shells*. *Salomon* reckoneth the *Grashopper* for one of the *four* small things in the *earth* that are full of *Wisdom*e, laying, *The Grashopper hath no King yet goe they forth all by bands*.

The nature of  
the Grashop-  
per.

There are other of this kinde, whose *wings* are lesse manifest than the *Grashoppers*, because they are closed in a kind of *case*, that can hardly be discerned, but when they are preparing to fly: for which respect they are called *vagipennæ*, (saith *Calepine*) *Quia alas vaginis quibusdam inclusas habent*, for carrying their wings sheathed; as the *Hartfly*, *Beetle*, *Lady-cow*, &c. which, together with *Locusts*, and such other as are both *Gressible* and *volant*, and *many-legged*, are to be reduced to this *head*, as to their proper and naturall place. I will close vp all these with one example of the *Scorpion*, which *Ælianus*, and others report, to be winged in *Ægypt* and *India*, though hee doubts whether they are not rather bred by the *heat* of the *Sunne*, than by copulation; (and if by this latter) whether they come of *Egges*, or come forth *liuing*.

*Vagipennæ*  
why so called?



He beareth, *Argent*, a *cheueron*, *Gules*, betweene three *Scorpions reuerfed*, *Sable*, by the name of *Cole*. *Pierius* in his *Hieroglyphicks* saith, that if a man stricken with a *Scorpion* sit vpon an *Asse* with his face towards the taile of the *Asse*, his paine shall passe out of him into the *Asse*, which shall be tormented for him. In my opinion he that will beleue this, is the creature that must be ridden in this case; but that the oyle of *Scorpions* is a chiefe cure against their owne *stinging*, is an ancient obseruation; and it is a *rule of Equity*,

Cheueron be-  
tweene three  
Scorpions.

Cure of the  
Scorpions  
sting.

that where the wrong is offered, there the amends should be made. And as these in this *Escoccheon* are borne with an *Ordinary* betwixt them, so sometimes are they borne vpon *Ordinaries* (according to a generall rule premised) as may be seene in a *Window* of *S. Giles* in the *Fields*, in *Middlesex*, where is borne in an *Escoccheon*, *Gules*, three *Pallets*, *Verrey*, on a *Chiefe*, *Or*, a *Scorpion erected*, *Sable*. And thus much of *Gressibles* of all sorts.



## SECT. III. CHAP. XVIII.

Gliding Animals.



Ow touching such *Creatures* as we termed *Gliding*: those may properly be said to be such, which hauing no *Feete* at all, doe yet moue and as it were *slide* from place to place, some more *slowly*, but other some with a certaine *Volubility* and *flexible Agitation* of the *Body*, doe make their *speedy way* vpon the *Earth*, with many pliant *Bowings*; and of these also, some haue for couerture their *Skins* only, some both *Skinne* and *shell* also: of the *Former* sort are those now following, with their like.

An adder Nowed.



Property of the Serpent.

The *Field* is, *Gules*, an *Adder Nowed*, Or, by the name of *Nathiley*. There is a naturall *Antipathie* betwixt *Man* and *Serpents* of all kinds; in which *Literall sense*, that was verified which *God* promised; that there should be *Enmitie* betwixt the *womans Seede* and the *Serpents*; though a *Spirituall Enmity* betwixt *Christ* and the *Deuill* (that old *Serpent*) was principally foretold. The *Serpent* is very *Prudent* and *Subtill*, either to *Hurt* other, or to *save* himselfe; but his especiall care is to defend his *Head*, knowing that part to be the *Principall*, and withall the *weakest*. This here enfolded, may seeme to be one of the *Lockes*, of that *Monstrous Dame*, *Medusa*; euery *Haire* of whose *Head*, was said to be a *Snake*: and indeed *Albertus* saith, that the *Haire* of *Women*, taken at some seasons and laid in *Dung*, will become very *Venomous Serpents*; which some haue supposed to befall that *Sex*, for the ancient familiarity it had at first with that *accursed Serpent*.

To the *four-footed Egge-breeding Animals* doe the *Serpents* come very nigh, as also other *Reptiles*. For all *Serpents* haue *bloud*, *flesh*, *sinewes*, and other like parts as *four-footed Animals* haue, although not in that perfection that they haue them. They are indowed also with *head*, *nostrils*, *eyes*, *tongue*, *teeth*, and with *lights* and *spleene*, and other inward parts and *bowels* of the body, but much discrepate from the members and bowels of all others.

Notwithstanding that *Serpents* are farre vnequall to *four-footed Animals* both in *shape* and *strength*; yet will they not giue place to many of them for *sharpenesse* of *wit*. It is a creature full of *subtilty*, as *Moses* testifieth *Gen. 3*. And the *Serpent* was more *subtile* than any *beast* of the *field*; for besides his *exterior senses*, he is *crafty* and *subtile* in *preseruing* his *life*, in *making choice* of his *lurking dennes*, in *acquiring* his *food*, in *hatching vp* his *brood*, in *expelling* from him and *putting off* his *old slough*. So that for good cause did our *Sauour* exhort vs (in *goodnesse*) to *imitate* the *wisdome* of the *Serpent*.

These

These few examples may serue instead of many, which might be brought of *Serpents* of sundry other *names*, and *natures*, which all are hither to be referred. Now let vs see one example of such *Gliding* or *Sliding Animals* as are more *slow-paced*, and haue both *Skin* and *Shell* to cover them; of which number is the *Snaile*, reckoned of all other that are borne in *Coate-armour*, the slowest: and no maruell, sith it carrieth on her backe no lesse a burden than her whole house; for which cause she is called *Tardigrada Domiparta*, the slow-going House-bearer.

Animals as haue both skinne and shell.



He beareth, Sable, a *Fesse* betweene three *House-snailes*, Argent, by the name of *Shelley*. These are called *House-snailes*, either because they so carrie their houses vpon their backe, whereby they be aptly distinguished from the *Garden-snaile*, that hath no house or shell, or because vsually they breed about *old houses*. The *Bearing* of the *Snaile* doth signifie that much deliberation must be vsed in matters of *great difficulty* and *importance*: for albeit the *Snaile* goeth most *slowly*, yet in time, by her *constancie* in her course, she ascendeth

Three house Snailes.

the top of the *highest Tower*, as that worthy and learned Gentleman *Master Carew of Antony*, hath wittily *moralized* in his poem intituled, *the herrings tale*. It is also fabled, that when the *Snaile* and the *Hare* were to goe a iourney for a *wager*, the *Hare* confident of his *footmanship*, resolved to take a nap by the way; the *Snaile* knowing he had nothing to trust to, but his indefatigable perseverance came to his waies end before the *Hare* could awake. But a worse thing in the *Snailes* going is this, that wherefoeuer he goeth, he leaueth such marks and lines, that a man may as easily tracke him, as a *young theefe* that is not yet perfect in his trade. And thus by little and little haue we also with the *Snaile* ended one part of our iourney concerning *Animals Terrestriall*, or which liue vpon the *Earth*: and because we haue yet much way to trauell, we will now take *wings*, and will mount vp with such *Creatures* as liue about the *Earth*.

### SECT. III. CHAP. XIX.



Second generall member of our diuision of *liuing creatures* concerneth such as liue about the *Earth*, in the *Aire*, as are the *Fowles* and *Birds* of all sorts: and as wee distinguished the former by their *Feet*, so the same method wee will follow in these. Their *Feet* therefore are in some

Animals liuing about the earth.

whole or conioyned; in others, *diuided*: the *whole-footed* doe in a sort resemble the *Palme* of a mans hand, and are therefore in Latine called *Palmipedes*; such are the *Swan*, *Goose*, *Ducke*, and for the most part all *Riuer Fowles*, as partly shall appeare hereafter by *Examples*. But here I hold it necessarie, entring into this *Discourse*, to set downe some generall *Rules* or *Notes* concerning the *Bearing* of *Bird*, or *Fowles*, that the *Reader* may know whither to resort

Whole footed what.



Fowles more  
worthy than  
Fishes.

Rule generall.

Different qua-  
lities of  
Fowles.

Numbring of  
Fowles in  
Armes.

The Cocke  
and Fowles of  
prey termed  
Armed.

The Female  
of Fowles of  
prey hardiest

resort for a resolution of such doubts as may arise touching their *Bearing*. *Fowles* or *Birds* are of more worthy *Bearing* in *Coat-armour*, than *Fishes*, because they doe more participate of *Aire* and *Fire* (the two noblest and highest *Elements*) than of *Water* or *Earth*. All *Fowles*, of whatsoeuer kinde, must be borne in *Coate-armour*, as is best fitting the propriety of their naturall actions, of going, sitting, standing, flying, &c. Otherwise such *Armor* shall be said to be false, because *Ars imitatur naturam in quantum potest*: *Art*, as much as possible it can, doth imitate *Nature*. All *Birds* are mustered vnder the name of *Fowles*, as vnder their *Genus* or *Generall*, and so may seeme (after a sort) to be one. Neuertheless, in their *Species*, or *seuerall* kindes they differ much touching their particular qualities: for some of them are simple, some others subtill, some solitarie, some sociable, some melodious, some articulate, some docible, some doctish and indocible, some of long continuance, and some onely of a few moneths lasting. Leigh saith, that *Birds* in an *Escucheon* shall be numbred vnto tenne, and if they exceed that number, then they shall be said to be sans number, and shall be so *Blazoned*: but *Chassaneus* saith, that they shall be numbred vnto sixteene; and of such *Bearing* and *Blazoning* hee giueth instances of *Monsieur Montmorancie*, and of the *Lord Lanale*.

Concerning the *Beakes* or *Bills* and *Feet* of *Birds*, most *Armorists* finding them to be of a different colour from the rest of the body, doe terme them all generally, *membred*. But vnder reformation of the skilfull, I hold, that as there is a difference in the nobilitie of *Birds*, so ought they to haue distinct termes of *Blazon*: so that all those that either are whole-footed; or haue their feet diuided, and yet haue no *Tallons* should be termed, *membred*. But the *Cock* and also all *Birds* of prey should be termed in *Blazon* *Armed*, forasmuch as nature hath assigned the *Cocke* (being a bird much addicted to battle) *spurres*, and to the *birds* of prey sharpe and hooked *Beakes* and *Tallons*, not onely for encounter and defence, but also to seize vpon, gripe, and rend their prey, and are to them as teeth and claws vnto *Lions*, *Tigers*, and other fierce beasts: *Similium enim similis est ratio*: Where the things are like, the reason is like. It is generally obserued, that amongst *Fowles* of Prey, the Female is the noblest and most hardie: which Nature did so prouide, because (besides her owne sustenance) the care of feeding her young doth especially lie on the Female, and therefore if she should be timorous or cowardly, she would not be able to prouide food for her selfe and them. Such *Fowles* (saith *Vpton*) as either in respect of their uniformitie doe neuer change colour naturally, or by nature are diuersly coloured, shall be onely named in *Blazon*, and no mention at all made of their Colours, but shall be termed *Proper*; vnlesse they eyther in part or in whole be borne of some other Colour than is Naturall to them. In the *Blazoning* of *Fowles* much exercised in *Flight*, if their *Wings* be not displaied, they shall be said to be *Borne close*; as he beareth an *Eagle*, *Falcon*, *Swallow*, &c. *Close*. As in other fore-mentioned Creatures, so in *Fowles* also besides the *Whole bearing*, the *Parts* or *Members* are also vsually borne in *Coate-armour*, as the *Heads*, *Wings*, *Feathers*, and *Legges*: and both *Couping* and *Erasing* are as incident vnto the parts of *Fowles*, as of those *Terrestrials*, as by Examples following shall appeare; whereing I will first beginne with *Riuer Fowles*,



*Fowles*, (which for the most part are *Whole-footed*;) vsing neither *Curiousnesse* in their forme of *Placing*, or *Copiousnesse* in their *Number*; but only that by the assistance of some few chiefe *Examples*, that which hath beene deliuered by *Precepts* and *Rules*, may be the more easily vnderstood.



He beareth, *Gules*, a *Swan*, *Argent*, *membred* of the same, by the name of *Leigham*. All *Riuer Fowles* haue their *Tailes* shorter than other *Birds*; wherein *Nature* hath providently ordained, that the length of their *Taile*, should not be any impediment to them in their *Swimming*, *Diuing*, or *Running*. The *Swan* is a *Bird* of great *Beauty*, and *Strength* also: and this is reported in honour of him; that he vseth not his *Strength* to *Prey* or *tyrannize* ouer any other fowle, but onely to be reuenged on such as first offer Him wrong; in which case (saith *Aristotle*) he often subdueth the *Eagle*.

A Swan membred of the same.



He beareth, *Sable*, a *Swan* with her wings *expanded*, *Argent*, *membred*, *Or*, within a *bordure* engrailed of the same, by the name of *Moore*. The *Swan* neuer encounters with any other of his owne kinde, but in these two cases: First, if any other be a *Riuall* in his loue, or offer to court his mate; in which quarrell he will be reuenged to the death: also, if another incroach vpon his possession and place of haunt, he is neuer at quiet till he hath expelled him: and these two points are causes of most quarrels amongst the *noblest spirits*.

A Swan with her wings Expanded.



He beareth, *Azure*, three *Swans Necks* *erased*, *Proper*, by the name of *Lacy*. It seemeth, these *Swannes* died a violent death, by the renting off their *Neckes*: but for their *naturall death*, diuers write, that it is so acceptable vnto them, that foreseeing the same, they sing for ioy, which they neuer doe in their young daies. In which respect, as also for his *whitenesse* (the color of *sinceritie*) he was by the *Ancients* called *Apoloes Bird*, because those that are learned, know best how to contemne this *life*, and to *die* with resolution

Three Swans necks erased.

and comfort; and also for that good arts should haue *sincerity* and *purity* ioined with it, but not such is as in shew only and outward; for therein indeed the *Swans purity* is too *Puritanical*, in that his feathers and outward appearance he is all white, but inwardly his body and flesh is very blacke.

Swans Necks  
Couped.

He beareth, Sable, three *Swans Necks*, couped, proper, by the name of *Squire*. Here you shal not need to mention either the metall of these necks being *Argent*, or yet their *membring*, being *Gules*, because they be both *naturall* to the *Swanne*. But if either of them differed from their *naturall colour*, then should you make speciall mention thereof. Moreover, in these and other *Fowles*, that are not much exercised in *flight*, you shall not need to speake of their *closefesse*: only if their *wings* be open, then shal you take notice thereof.

A Cheuron.  
betweene 3.  
wilde Ducks.

He beareth, *Gules*, a *Cheuron*, *Argent*, betweene three *wild Ducks*, *volant*, Proper, by the name of *Wolch*. The *wild Duck* hath many shrewd enemies, as *Men*, *Dogs*, and *Hawkes*; and therefore *nature* hath assisted her with many shifts; when any man laies wait for them they flie to the water, when the *Eagle* pursueth them there, they diue vnder water, when the *Spanniell* molests them there also, they mount into the *Aire*: by which varieties they often beguile the hopes of their *pursuers*.



He beareth, *Argent*, a *Storke*, *Sable*, *membred*, *Gules*. This Coate pertaineth to the family of *Starkey* in *Cheshire*. In this towle we may obserue the true and lively image of a *sonne*; for whatsoever duty a *sonne* oweth to his Parents, they all are found and obserued in the *Storke*. The duties of a *sonne* to the Father are foure: The first is of *Loue*, the second of *honour*, the third of *obedience*, the last is of *ayd* and *succour*. Forasmuch as he receiueth life by his Father, (than which nothing is more desireable) hee is compelled by the *lawes of nature* to *loue* his Father. And whereas it is the part and duty of a Father to bring vp and instruct his *sonne* in *vertue*, and that *vertue* hath no other reward than honor, vnlesse the *sonne* doe giue honor to the Father, hee doth violate or rather lose the name of a *sonne*, because also he receiueth nourishment from his Father, wherein consisteth the *sustentation* of life; there is nothing comprised vnder this name of *sustentation* that the *sonne* seemeth not to owe to his Father: finally forasmuch as the Father is Gods *viceregent*, the *sonne* next vnto God is bound to obey his Parents. These are the things that *nature*, or rather God in *nature* teacheth vs by the *Storke*; *Natura enim nihil agit, nisi aternis consilijs*, *Nature* doth nothing but by Gods speciall direction.

He



He beareth, Azure, three *Storkes* rising, Proper, Three Storks  
by the name of *Gibson*. The *Storke* is a bird most  
carefull of her *yong*, and therefore *Nature* requirerh  
that her care, for their *yong* doe take the like care for  
them in their *old age*. Whence it is, that the *Storke*  
is the *Embleme* of a *gratefull man*. In which respect  
*Ælian* writeth of a *Storke* which bred on the houle of  
one who had a very *beautifull wife*, which in her *hus-*  
*bands* abslnce vsed to commit *adultery* with one of her  
*base seruants*; which the *Storke* obseruing, in gratitude

The gratefull-  
ness of the  
Storke.

to him who freely gaue him *house-roome*, flying in the *villaines* face, stricke  
out both his *eies*.



He *Field* is Azure, a *Cheucron* betweene three *Sternes*,  
*close*, Argent, *membred*, Gules. This is the *Paternall*  
*Coate-Armour* of the *Ancient Familie* of Duke of  
*Brampton* in the *County* of *Suffolke*, of which *Edward*  
Duke *esquire*, now resident at *Benhall* in the said *County*  
is the lineall descended heire. The Colour Azure repre-  
senteth the *Saphire stone*, whose *vertue* as *Philosophers*  
write, operateth much in according disagreements. This  
Colour in *Armory* by it selfe signifieth the *Bearer* there-  
of to be of a good disposition and to merit *perpetuall re-*  
*nowne*. And being compound with Argent, it donoteth the *Beares* vigilan-  
cy in his *Soueraignes* seruice.

Vnder these sorts, will I briefly comprehend all *Riuer-Fowles* whatso-  
euer, viz. all such as are whole-footed vnder the *former*; and all *Cranes*,  
*Hernes*, *Cormorants*, &c. vnder this *latter*: for that albeit they be of the  
kind of *Riuer-Fowles*, yet haue they their feet diuided.

Referre, &c.

### SECT. III. CHAP. XX.



After those *Riuer-fowles* whole-footed and diuided, by order it  
now falleth to hand, that I should proceede to such *fowles* as  
doe frequent, partly the *Aire*, and partly the *Land*; of which,  
some are *fowles* of *Prey*, othersome are *Predable* or fit to bee  
made a *Prey*.

Fowles fre-  
quenting part-  
ly a re, partly  
earth.

Such as are *fowles* of *Prey*, haue their *beake* and *tallons* euermore *hooked*  
and sharpe: *hooked* for sure *seasing* and *detaining*, and sharpe for speedy *rending*  
and *diuiding* thereof. Such are *Eagles* of all sorts, *Vultures*, *Falcons*, *Gersfal-*  
*cons*, *Sakers*, *Lanertes*, *Tercels*, *Sparhawkes*, *Marlins*, &c. as also *Kites*, *Buz-*  
*zards*, *Owles*, &c. Of *Fowles* (saith *Plinie*) those that haue *hooked* *clawes* and  
*tallons*, are not fruitfull *breeders*, for the most part, wherein *Nature* hath well  
prouided for all kinds of *Fowles*, that the mightier should not be so *copious* as  
the weaker and such as doe fly from the tyranny of others. Some of these  
*fowles* of *Prey*, are (in their kind) *enoblished* by *nature*, in as high a degree  
of *Nobility*, as the *chiefest* of the *Terrestriall Animals*, before handled.

Fowles of  
Prey.



Such are those that doe much frequent the *Aire*, as *Eagles* and *Hawkes* of all sorts, which are much exercised in *flying*, and albeit they doe build their *nests*, and haue their feeding vpon the *earth*, yet is their *agitation* about in the *Aire*. Therefore in regard of the *worthinesse* of the *Element* wherein they are chiefly occupied, I will beginne with *birds* of *Prey*, and after our former order, first with their whole bearing, and so descend to the parts (promiscuously of sundry *birds*, according to the dignity of their place, or more noble vse, as in example.

An Eagle displayed.



Signification of the Eagle displayed.

The *Field* is *Saphire*, an *Eagle displayed*, *Pearle*, *Armed*, *Ruby*, on a *Canton* of the second, a *sinister hand coupé at the wrist*, as the third. These *Armes* appertained to the *Right worthy Sir Robert Cotton* of *Connington Knight* and *Baronet*, now deceased, a learned *Antiquary*, and a singular fauourer and preferuer of all good learning and *Antique Monuments*.

The *Eagle* hauing her *wings* thus displayed, doth manifest her industrious exercise, in that shee is not idle, but continually practiseth that course of life whereunto nature hath ordained her: and doth signifie a man of *action*, euermore occupied in high and weighty affaires, and one of a lofty spirit, ingenious, speedy in apprehension, and iudicious in matters of ambiguity. For amongst other noble *qualities* in the *Eagle*, her *sharpnesse* and *strength* of sight is much commended; and it is a greater honour to one of *noble offspring* to be wise and of sharpe and deepe vnderstanding, than to be rich or powerfull, or great by birth.



He beareth, *Ermyne*, an *Eagle displayed*, *Gules*, *Armed*, *Or*, by the name of *Beddingfield*. This is an Ancient Family and of good note in the *Counties* of *Suffolke* and *Norfolke*. The *Eagle* is said to be *Altiuolans auis*, an *high-soaring* bird, that sometime flieth so high a pitch, as that she transcendeth the view of man: she hath a tender care of her young, when they be fligge or flush (as we say) and ready for flight, then she stirreth vp her nest and fluttereth over them; yea shee taketh them on her wings, and so soareth with them through the *Aire*, and carrieth them aloft, and so freeeth them from all danger. In that she carrieth her yong ones rather vpon her wings than in her *Tallons*, she sheweth her tender care and loue that she beareth vnto them. She is abundantly full of feathers, by meanes whereof she glideth through the *Aire* very lightly, and maketh way through the same with great expedition and swiftnesse. Our persecutors (saith *Ierem.*) are swifter than the *Eagles* of *heauen*. And againe, 2 *Samuel* 1. 23. *Saul* and *Jonathan* were swifter than *Eagles*. The *Crowne* of her head is enlarged with baldnesse as her yeares are encreased. As we may see *Michah* 1. 16. *Make thee bald* and *shau*e thee for thy delicate children: *Enlarge thy baldnesse* as the *Eagle*, for they are gone into Captivity

*Captiuitie from thee.* Wherein the Prophet alludeth to the customes of the Gentiles, who in the time of their mourning vsed to shauē their heads, and cut their flesh, and to scorch the same with stigmaticall markes, which customes God did expressly forbid the *Israelites* to vse, as appeareth *Deuteronomie* 14.1.



The *Field* is *Iupiter*, an *Eagle* displaied *Chessy*, *Sol*, and *Mars*. This *Coat-Armour* (according to *Bara*) pertaineth to the Kingdome of *Moravia*. Albeit that this kind of bearing may seeme strange to vs in *England*, yet is it very common in *Germany*, (saith *Sir Iohn Fern*, in his glory of *Generosity*) to beare beasts or any quicke thing of *Colours chessy*, as well as any other charge of dead thing. And notwithstanding that such bearing be not agreeable to *nature*, yet (saith he) if it were either as *Ancient*, or borne by so great an estate (in regard of the *Armory*) it holdeth comparison with the *Coate* of *Caesar*, which is *Or*, an *Eagle* displaied, with two necks, *Sable*, as far dissenting from *Nature*, since it is monstrous for one body to haue two heads. Yet in this and other like, there are speciall mysteries of as Honourable intendments as there is in those that are borne according to *Nature*.



He beareth, *Sable*, an *Eagle* displaied betweene two *Cotizes*, *Argent*, a *Canton sinister*, *Or*, by the name of *Jordan* of *Catwiche* in the *County* of *Surrey*. Now I will shew you an example where three of these kinde of *Birds* are borne together vpon one *Ordinarie*, but when you finde two or moe of them so borne or in one *Escutcheon* without interposition of some *Ordinarie* betweene them, you must not then terme them *Eagles*, but *Eaglets*, as *Leigh* hath obserued pag. 104. And I take it this Rule of his is grounded vpon the same reason, that I haue formerly given concerning *Lions* and *Lioncels* in the 15 *Chap.* of this third *Section* pag. 195. for the *Eagle* is the *Soueraigne* of *Birds*, as the *Lion* is of *Beasts*.



He beareth, *Argent* on a *Bend*, *Gules*, three *eaglets* displaied, *Or*, an *Annulet* (for a difference of a fifth brother) of the second. This *Coat-Armour* pertaineth to the family of *Abington* of *Dowdeswell* in the *County* of *Glocester*, of which was descended that generous gentleman *Mr. Abington* now deceased, sometime *Gentleman Vsher* to *Prince Henry*, and afterward one of the *Gentlemen Pensioners*, both to *King Iames* and also to our now *Soueraigne*. These *Eaglets* because they bee still in exercise, doe liuely represent their *Sires* to be no bastards, or degenerate brood. It is storied, that the old *eagles* make a prooffe of their yong, by exposing them against the *Sun-beames*, and such as cannot steddily behold that brightnesse, are cast forth, as vn-



worthy to be acknowledged their offspring. In which respect, *William Rufus*, King of this Land, gaue for his *Devise* an eagle looking against the *Sunne*, with this word, *Perfero*, I can endure it : to signifie, he was no whit degenerate from his puissant father the *Conquerour*.

The Eagle given in device.



The field is, *Gules*, a *Cheueron*, *Verrey*, betwene three eagles displayed, *Or* : this is the *Coate-Armour* of *Sir William Wilmer* of *Sywell* in the county of *Northampton* Knight. The true *magnanimitie* and fortitude of the minde is signified by the eagle, which neuer seeketh to combate with any small birds, or those which for their weakenesse be farre vnequall to her selfe.

Three Eagles heads erased.



He beareth, *Argent*, three eagles heads erased, *Sable*, *Armed*, *Or*, by the name of *Tellen*. The eagle though he mounteth high, yet is his eye still rousing on the ground ; so those who are highest elevated in honour should yet still entertaine the humblest thoughts : But with this difference from the eagle, in that she looketh downward to seeke out some prey ; which is most vnworthy of any noble spirit, whom it ill becometh to prie and prole into poore mens states to make a prey of them, as those great ones of whom *David* saith, that *They humble themselues that the congregation of the poore may fall into the hands of their captaines*. The beake of the eagle in her old age waxeth so hooked that it hindreth her feeding, and so impaireth her strength, then (according to some Authors) she flieth to the rocke, and whetteth the same so long vntill she makes it proportionable to the nethermost, whereby she becometh no lesse capable of food than before : And so renueth her strength as *Psal. 103*. Which satisfieth thy mouth with good things, making thee young and lusty as an eagle.

Two wings inverted and conioined.



The Field is *Ruby*, two wings, *Inuerted* and conioined, *Topaz*. The wings are *Hieroglyphicks* of celerity, and sometime of protection and couerture ; as the *Psalmist* often speakes of hiding vnder the shadow of the wings of Gods fauour : because the *Hennes* doe shelter their yong from the rapine of the mightier, with spreading their wings over them. And therefore some haue thought that the displaying of the *Romane* eagles wings, did signifie the protection of the obedient and the extending of her griping talons, to betoken the rending and ruine of all that were resistant. Like as the eagle in her life makes



makes prey of all other fowle, so her feathers being mingled with the feathers of other fowles, are said to consume them all to dust: and therefore one compares them to riches gotten by oppression or fraud, which will eat out in time all the rest though well gotten.



He beareth, Gules, five *Martlets wings* in Saltire, Argent. This Coate pertained to Sir Arthur Porter of Newark, in the County of Gloucester, Knight. As wings of fowles are borne whole, so are their feathers also, amongst which the *Ostriches* may iustly beare praise for beauty, for distinction from all others, and for frequent use and note in Armory; as I could shew by diuers examples of their bearing, both by themselves, and with and vpon Ordinaries: but these following may suffice.

Fine Martlets wings.



He beareth, Or, on a Bend, Sable, three *Ostrich feathers*, Argent, passing through as many *Escrols* of the first, by the name of Roger Clarendon, that was base sonne to the puissant Blacke Prince. The proper cognizance of the Princes of Wales being the same three feathers borne all together with one *Escrole*, hauing this Motto, *ICH DIEN*, whereby in Princely modesty they dutifully profess, that which Saint Paul auowes, That the Sonne as long as he is vnder tuition, is himselfe a subiect. But the *Ostrich* feathers in plume

Three Ostrich feathers on a bend.

were sometimes also the Deuice of King Stephen, who gaue them with this word, *VI NULLA INVERTITVR ORDO*, No force alters their fashion, alluding to the fold and fall of the feather, which howsoever the winde may shake it, it cannot disorder it; as likewise is the condition of Kings and Kingdomes well established.



He beareth, Argent, six *Ostrich feathers*, 3.2. and 1. Sable, by the name of Iernis. This man was a principall Founder of Exbridge in the County of Deuon. Of the *Ostrich* some haue doubted whether he should be reckoned a beast or a fowle, in respect of some participation of both kinds: yet doth P. Belon du Mans make no scruple at all to sort him among *Birds*: therefore I haue held it fit to place his feathers here amongst the parts of *Birds*.

Six Ostrich feathers.

He

An Eagles leg  
erased.

He beareth, Sable, an *Eagles legge* in *Pale*, *erased a la quise*, Argent, the *Tallons*, Gules, by the name of *Canhanfer*. This is termed, *a la quise*: and *Quise* in French signifieth a *thigh*. It is most vndoubted that the *deuourer* shall be *deuoured* in his due time; euen as the *rending* and *preying legge*, is here it selfe rent off from the body. A worthy *document* for all *great men*, whose *bearing* is of the *rauening* and *preying kinde*, to stand in feare how they *seaze* on any *prey* against iustice, because if they escape the like measure with *man*, yet it is a iust thing with *God*, to shew no *mercy* to them which are *mercilesse*.

Two Eagles  
legs erased.

He beareth, Or, two *Eagles legges*, *barre-waies*, *erased a la quise*, Sable, *Armed*, Gules. Though the *Eagles* strength be much in her *legs* and *beake*, yet sometimes she is for to vse her wit to *rend* her *prey*; as especially shee doth in breaking open all *shell-fish*, which she vseth (as *fortune* doth many *great men*) to carry them vp very high, that they might fall with greater force, and so bee broken vp for her food. Whereof there is recorded one memorable, but pitifull experiment on the *Poet Æschylus*, who sitting in deepe meditation, an *eagle* thinking his *bald head* had beene a *stone*, let fall a *Tortois* vpon it, and so made a *Tragicall* end of that noble *Tragedian*.

Cheueron be-  
tweene three  
Eagles legs  
erased.

The *Field* is Argent, a *Cheueron* betweene three *Eagles Legges Erased*, *a la quise*, Sable, their *Tallons Armed*, Gules. To these legges of *Eagles*, I hold it not vnfit to adioine (for companie) three *Rauens legges*, borne after another sort. The *Rauen* was the *Ensigne* of the *Danes* when they inuaded this *Kingdome*: whose *Whole bearing*, you shall finde hereafter.

Rauens legs  
erased.

He beareth, Argent, three *Rauens legges erased*, Sable, meeting in the *Fesse point*, their *Guly Tallons* extended into the three acute corners of the *Escoccheon*, by the name of *Owen of Wales*, the sonne of *Madocke*. The *Rauen* hath his name for his *Rapine*, whence other like *Birds* are termed *Rauenous*; but his stomacke is most shewed on *Dead carcases*, whereas amongst *Generous spirits*, it is accounted base to be valiant against them that cannot resist, or to hurt the name and reputation of the dead.

As the *Terrestriall Animals* haue their peculiar Actions and gestures, so doubtlesse haue *birds* and *fowles* their gesture according to their kind: for sometime we find them borne *pearching*, which action is more vsuall with *birds* or *fowles* of *Prey* that are throughly mained and brought to the fist. As in this example.



He beareth, Gules, a bend Wavy Argent, in the Sinister chiefe point a Falcon standing on a Pearch, Or. This Coate, pertaineth to the family of Hawkeridge of Hawkworthy in the Countie Devon.

Now sithence we are come to treat of *fowles* of *Prey*: Whereof (next to the *Eagle* which is reckoned the Soueraigne *Queene* of all *fowles*, like as the *Lion* is reputed the *King* of all *Beasts*) the *Goshawke*, the *Falcon*, the *Ger-falcon*, and all other long winged *Hawkes*; as also all *Sparhawkes*, *Marlyons*, *Hobbeyes* and other like small *Fowle* of *Prey* are the chiefe, it shall not bee altogether impertinent (though therein I doe somewhat digresse from my principall purpose if I giue some little touch of the propriety of termes commonly vsed of *Fawlceners* in mannaging their *Hawkes*, and things to them appurtenant, according to the slenderesse of my skill: alwaies subscribing herein to the censure and reformation of professed *Fawlceners*. The cause of this my digression, is the desire I haue to giue some superficiall taste vnto *Gentlemen* of the *Termes* of *Fawlcenry*; like as I haue done, Chap. 14. of the *Termes* of skilfull *Woodmen*, or *Hunsmen*. That so in their mutuall conuersing together they may be able to speak properly (though but superficially) and deliuer their mindes in apt tearmes; when in their meetings they happen to fall into discourse of the noble recreations and delights, either of our generous *Armoriall* profession, or of *Hunting* and *Hawking*: That so the standers by may say of them (when they shall obserue their skilfull discourses) as old Father *Simon* sayd to *Sofia* his late Bondman, touching the delights of his sonne *Pamphilus*, *Ter. And.*

*Quod plerique omnes faciunt adolescentuli,  
Vt animum ad aliquod studium adiungant, aut equos  
Alere, aut canes ad venandum, aut ad Philosophos:  
Horum ille nihil egregie prater cetera  
Studebat, & tamen omnia hac mediocriter.*

It is a vsuall thing with the most part of yong Men to delight themselves either in pampering of *Horses*, or to cherish dogs for hunting, or to additt themselves to the study of *Philosophy*; he fixed not his delight in any one of these more than an other, yet was hee meetly well scene in them all.

The *Termes* of *Fawlcenry* that I purpose to touch in this place, are briefly these that follow.

First, a *Hawke* is said to *Bate*, when she striueth to fly from the fist.

G g

She



She is sayd to *Rebate*, when by the motion of the bearers hand she reco-  
uerth the fist.

You may say, feed your *Hawke*; and not giue her meate.

A *Hawke* is sayd (after she hath fed) she *smiteth*, or *sweepeth* her *Beake*, and  
not wipeth her *Beake*, or *Bill*.

By the *Beake* of an *Hawke*, is vnderstood the vpper part which is *nooked*:  
The nether part of the *Beake*, is called the *Hawkes Clap*.

The *holes* in the *Hawkes beake* are called her *Nares*.

The *yellow* betweene the *beake* and the *eyes*, is called the *Sere*.

*Hawkes* of long small blacke feathers like haire about the *Sere*, are pro-  
perly called *Crinites*.

You must say, your *Hawke iouketh*, and not sleepeth.

Also your *Hawke pruneth*, and not picketh her selfe.

But your *Hawke* cannot be said properly to *prune* her selfe, but when she  
beginneth at her *legs*, and fetcheth moisture at her *Tayle*, wherewith she em-  
balmeth her *feet*, and striketh the fethers of her *Wings* through her *Beake*.

Her fetching of the *Oyle* is called the *Note*.

Your *Hawke* is said to *Rowse*, and not shake her selfe.

Sometime your *Hawke countenances*, when she picketh her selfe.

Then shall you not say, shee *pruneth her selfe*, but that shee *reformeth* her  
feathers.

Your *Hawke collyeth*, and not beaketh, your *Hawke Strayneth*, not *clitcheth*  
or *snatcheth*.

She *manteleth*, and not stretcheth when she extendeth one of her wings  
along after her leggs, and so the other.

After shee hath thus *manteled* her selfe, she *Crosseth* her wings, together  
ouer her backe, which action you shall terme, the *warbling* of her wings, and  
say, she *Warbleth* her wings.

You shall say your *Hawke Mutesheth* or *Muteth*, and not skilifeth.

You shall say *cast* your *Hawke* to the *perch*; and not set your *Hawke* vp-  
on the *perch*.

Furthermore you shall say, she is a *saire*, *long*, *short*, *thicke* *Hawke*, and not  
a great *Hawke*.

Also you shall say, this *Hawke* hath a *large*, or a *short Beake*, but call it not  
a *Bill*.

Also that your *Hawke* is *full gorged*, and not cropped.

And that she hath a fine head; or a *small head well seasoned*.

You shall say, your *Hawke putteth ouer*, and *Endueth*, but both of them in a  
diuerse kinde.

She *putteth ouer*, when she remoueth her meate from her *Gorge*, into her  
*Bowels*, by *trauersing* with her body, but chiefly with her *Necke*; As a *Crane*  
or some other *Bird* doth.

She neuer *Endueth* so long as her *Bowels* be full at her feeding: but as-  
soone as she hath fed, and resteth, shee *Endueth* by little, and little.

If her *Gorge* be voide, and her *Bowels* any thing *Stiffe*; then shall you say  
she is *embowelled*, and hath not fully *Endued*.

So long as you find any thing in her bowels, it is dangerous to giue  
her meate.



He beareth, Sable, a Goshawk, Argent, perching vpon a Stoske fixed in the Base Point of the escutcheon of the second, Armed, Ieffed, and Belled, Or, by the name of Weele, and is quartered by Copleston of Egford. This Coat standeth in Stanerton Church in the County of Deuon: and it may represent some Bearer who was ready and seruiceable for high affaires, though he liued at rest, and not imployed.

A Goshawk  
vpon a stocke.



He beareth, Or, on a Canton, Azure, a Falcon Volant, with Iesses and Belles of the first, by the name of Thurstone. This Fowle hath her Talons or Pounces inwardly crooked like a booke, and is called in Latine, Falco (saith Calepine) *non quod falcatis unguibus, sed quod rostro & alius tota falcata sit ad rapinam*; because it hath both talons, beake, and all made hooked for to prey. Vpton calleth her *Alictus*, saying, *Alictus* (vt dicit Glossa super Deuteronom. 14.) *idem est quod Falco*. This Bird (according to the same Author) is very bold and hardy, and

A Falcon on a  
Canton.

of great stomacke, for shee encountreth and grapleth with Fowles much greater than her selfe, iniuding and assailing them with their brest and feet. Others (saith he) affirme that *Alictus* is a little Fowle that preyeth vpon small Birds: of whom it is said,

*Alictus* the  
same that wee  
call *Falco*.

*Obtinet exiguas Alictus corpore vires;  
Sunt & aues minima prada cibisq; suis:*

*The Alict is a Bird of little power;  
And little Birds are all he eats and doth deuoure.*

The propertie  
of the Falcon.

This Bird (according to Vpton) doth shew that he that first tooke vpon him the Bearing thereof, was such an one as did eagerly pursue, vex and molest poore and silly creatures.



The Field is, Sable, a Cheueron betweene three Owles, Argent. This is the Coate-armour of Sir Iohn Prescott, Knight. The Owle in Armory signifieth prudence vigilancy and watchfulnesse, by night; it is *Minerva's Bird*, and was born by the ancient Athenians for their Armoriall ensigne, as I haue before shewed.

Four duties  
of a Father.



Alike borne  
by Fox Bishop  
of Winchester.

He beareth, Gules, a Pellican in her nest, with wings displaied, feeding of her young ones. Or, vulned proper, by the name of *Carne of Wenney* in the Countie of *Glamorgan*. The *Egyptian Priests* (as *Farnesius* noteth) vsed the *Pellican* for a *Hieroglyphike* to expresse the *four duties* of a *Father* towards his children: whereof the *first* is *generation*; the *second*, is his office of *education*; the *third*, of *training vp*, or *instruction of learning*; the *fourth* and last, this duty of *informing* the *eies* of his children with the example of his *vertuous* and *honest* life: for in the institution of ciuill behauiour, the *eies* are more easily informed for the apprehension of instruction, than the *eare*. This *Bird* was also borne *Topaz*, in a *Field Sapphire*, by that *Sapient* and great *Peere* of his time, *Richard Fox Bishop* of *Winchester*, *Lord priuy Seale*, and *Counsellor* to two *Great Kings*, *Henry VII.* and *Henry VIII.* which noble *Prelates* memory shall be eternally blessed for being the cause of the most happie *Marrying* of the *Lady Margaret* (daughter of *Henry the Seuenth*) to *James* the *Fourth King* of *Scotland*; by whose glorious issue, *Great Britanny* now enioyeth the height of *Glory* and *Happinesse*. The said *Bishop* was the *Magnificent Founder* of *Corpus Christi College* in *Oxford*, which also beareth the same *Coate-armour*.



He beareth, Or, a *Rauen*, Proper, by the name of *Corbet*. This is good and ancient *Armorie*, as wee shewed before in the *Escocheon* of the *Rauens three Leggs*: It hath bene an ancient receiued opinion, and the same also grounded vpon the warraunt of the sacred scriptures (if I mistake not) that such is the propertie of the *Rauen*, that from the time his young ones are hatched or disclosed, vntill he seeth what colour they will be of, he neuer taketh care of them nor ministreth any food vnto them; therefore it is thought that they are in the meane space nourished with the heavenly dew. And so much also doth the *Kingly Prophet David* affirme, Which giueth fodder vnto the cattell, and feedeth the young *Rauens* that call vpon him, *Psal. 147. 9.* The *Rauen* is of colour blacke, and is called in Latine, *Corvus*, or *Corax* and (according to *Alexander*) hath but one kind of cry or sound which is *Cras*, *Cras*: When he perceiueth his young ones to be *penne-fethered* and *black* like himselfe, then doth he labour by all meanes to foster and cherish them from thence forward.

This *Bird* (after his manner) is clamorous, fraudulent, filching things away by stealth, and hiding them secretly; furthermore *Alexander* saith, That *Rauens* doe sometimes skirmish amongst themselues with much eagernesse, and doe assaile each other with their *Armors*, viz. with iobbing with their *bills*, scratching with their *Tallons*, and beating with their *wings*: In which conflict if the *henne* do chance to haue the better of the *Cock*, she euer after holdeth him in subiection. But howsoeuer they doe coape together in their encounter, certaine it is that the victor euer after carrieth a hand over the conquered.

Hitherto



Hitherto of *Fowles of Prey*, leauing other particulars to each mans obseruation: Now of those which are *Predable*, whereof some are *Sauage*, some *Domesticall*: the *Sauage* I call those that are not subiect to mans government, but doe naturally shun their society, and vsually are commorant in *Woods, Forrests, Heaths, &c.* and are subiect to prey and tyrannicall oppression, as these which entoe.



He beareth, Azure, *three Bustards rising*, Or, by the name of *Newill*. These cannot be properly said to be *volant*, altho they may seeme to be flying, but are more aptly said, according to the opinion of some *blazoners* to be *volentes volare*, as much to say, as preparing themselves to make their flight. It is an obseruation of *Pliny* that all *Fowles* hauing *long shynks* doe (in their flight) stretch forth their *legges* a length to their *Tayles*; but such as are *short legged* doe *trusse* their *feet* to the *middest* of their bodies.



He beareth, Or, *three Swallows close*, Proper, by the name of *Watton*. This bird is the most welcome *Harbinger*, shewing the approach of the pleasing *Spring*: being therein like *finned* and *temporizing* friends, who in the *Spring* of *Honours*, and summer of abundance, will gladly conuerse with those, whom in the *Winter* of *Aduersity* they will forsake, and scarce acknowledge they euer saw them before. Such an one was that proud *Cardinall*, who vpon his new dignity, not vouchsafing to looke on his familiar friends, one of them came to him (while all others did congratulate his felicity) to deplore his misery; who wondering thereat, and asking the cause of such his sorrow, Because (quoth he) since that *Red Hat* came on your *Head*, you haue quite lost your *eye-sight*, and cannot discern your friends as you were wont.



He beareth, Argent, *a Barre* betweene three *Swallows volant*, Proper, a *Chiefe*, Gules, by the name of *Swallow*. The *Swallow* (saith *Vpon*) hath a small bill and comely shape of a seemely blacke, white on the belly, and red about the throat, hauing little flesh, but well stored with *feathers*, and large *wings*, and therefore is swift of flight. Mans industry will hardly suffice to performe that which this little bird doth fashion out in clay, in making her *Nest*. The bearing of the *Swallow* fitteth well a man that is industrious, prompt, and ready in the dispatch of his butineffe.

Bend cotized  
betweene six  
Martlets.



Martlet hath  
little vse of her  
feet.

He beareth, Azure, a bend, Argent, Cotized, Or, betweene six *Martlets* of the same. This Coate-Armour pertaineth to the ancient Family of *de Labere*, whereof *Richard de Lahere* of *Sowtham* in the County of *Glocester Esquire*, is lineally descended. The *Martlet* or *Martinet* (saith *Bekenham*) hath legges so exceeding short, that they can by no meanes goe: and thereupon it seemeth the *Grecians* doe call them *Apodes*, *quasi sine pedibus*, not because they doe want feet, but because they haue not such vse of their feet as other

*birds* haue. And if perchance they fall vpon the ground, they cannot raise themselves vpon their feet as others doe, and so prepare themselves to flight. For this cause they are accustomed to make their *Nests* vpon *Rockes* and other high places, from whence they may easily take their flight, by means of the support of the *aire*. Hereupon it came that this *bird* is painted in *Armes* without feet: and for this cause is it also giuen for a difference of younger brethren, to put them in minde to trust to their *wings* of *vertue* and *merit*, to raise themselves, and not to their legges, hauing little land to put their foot on.

Martlet why  
giuen to the  
fourth brother.

### SECT. III. CHAP. XXI.

Fowles domesticall.



From *Predable Fowles* that are *Sauage*, we come to *Fowles Domesticall* and *home-bred*, that are delighted with *Mans* society: Such are these that follow, with their like.

The Cocke  
Knight amongst  
birds.  
His Armour.



He beareth, Gules, three *Cocks*, Argent, *Armed*, *Crested*, and *Islopped*, Or, by the name of *Cocke*. As some account the *Eagle* the *Queene*, and the *Swallow* or *Wagtaile* the *Lady*, so may I terme this the *Knight* amongst *birds*, being both of noble courage, and also prepared euermore to the *battle*, hauing his *Combe* for an *Helmet*, his sharpe and hooked *bill* for a *Fawcheon* or *Court-lax*, to slash and wound his *enemie*: and as a compleat *Souldier* armed a *Cape a pce*, he hath his legs armed with *Spurres*, giuing example to the valiant *Souldier*, to repell danger by *fight*, and not by *flight*. The *Cocke* croweth when he is *Victor*, and giueth a testimonie of his *Conquest*. If he be vanquished, he shunneth the light and society of men. Of all *Birds*, this may best be said in *blazon* to be *armed*, that is thus furnished and prepared to the encounter.

The Cocke  
most properly  
said to be *Armed*.

He



He beareth, Argent, *three Capons, Sable, Armed, Crested, and Low-Lopped, Or, by the name of Capenhurst.* I doe terme these *Capons Armed*, because *Natura sunt bellicosæ, tametsi castratione facti sunt omnino imbelles*; by nature they were *Valorous*, though by reason of their *Keruing*, their courage is not onely abated, but vtterly taken away. This *Bird* because he waxeth the *fatter* for being kerued, is brought for one of the *Arguments* to prooue the *single life* the *happiest*, and that *Cælibes* are *Cælices*: *the single life, the Saint-like life.* But

Capon why  
said to be ar-  
med.

*Lipsius* must bring better witnesses than *Capons* to approoue the truth hereof, before it will be receiued for truth.



He beareth, Argent, *three Peacocks in their pride*, Proper, by the name of *Pawne*. The *Peacocke* is so proud that when he erecteth his *Fanne of Plumes*, hee admireth himselfe: and some write that he swalloweth vp his *Excrements*, because he enuieth man the vse thereof: Indee the those which are most proud, are generally of such *stuttish* and *dirty qualities*. He displaith his plumes against the raies of the *Sunne*, that they may glister the more gloriously; and he loseth this beautifull *Traine* yeerely with the fall of the *leafe*; at

Three Pea-  
cockes.

which time he becommeth bashfull, and seeketh corners where he may be secret from the sight of men, vntill the spring of the yeere, when his *Traine* beginneth to be renewed. And such is the qualitie of many *Dames*, who being painted and richly attired, cannot keepe within doores, but being *undressed* and in their owne *hew*, they are loth any man should see them.



He beareth, Argent, *a Cheucon, Sable, betweene three Turkycockes in their pride*, Proper, by the name of *Yeo of Deuonshire*.

A Cheucon  
betweene 3.  
Turkycockes.

Like as there are *Insect Animals* that liue vpon the *earth*, as hath beene before shewed, in shutting vp the Tract of *Terrestriall Animals*, so are there in like sort *Insects* that liue about the *earth*, whereof I purpose to produce some few examples, and so to perclose this *Treatise* of such *Animals* as doe liue about the *Earth* in the *Aire*.



He beareth, Azure, *three Bees volant, En arriere*, by the name of *Bye*. The *Bee* I may well reckon a *Dome- sticke insect*, being so pliable to the behoofe of the *keeper*: the admirable *policy* and *regiment* of whose common-wealth both in *peace* and *warre*, with the seuerall *duties* both of the *soueraigne Bee*, and of the *subiects*, is beyond beliefe, and will aske as large a volume, as the Common-wealth, either *Platoes* or *Licurgus*, to set it forth as it deserueth.

Three Bees  
volant.

The f



These small and slender bodies are indowed with a perfect *soule* (if I may so say) as by the effects appeareth, for they doe not onely live and engender, but also haue the vse of the senses, as *sight*, *hearing*, *smelling*, *tasting*, and *feeling*, no lesse than other *Volatiles* or flying *Animals*, and in some of them we may obserue a singular *sharpnesse* of *wit*, and (to speake with *Salomon*) fulnesse of *wisedome*; as in these *Bees* and such others. Great is the Lord therefore that made them, and right maruellous also is he in all his workes, who hath giuen this fulnesse of *wisdom*e to these contemptible creatures.

The *Bee* is reputed to be of a doubtfull kind, in regard that it is vncertaine whether he may be fitly numbred amongst the *Sauage* or *Domesticall* kind of *Animals*; therefore they are reckoned his, that hath obtained the possession of them according to our vulgar speech; *Catch that Catch may*: they are said to be *fera natura*, therefore the *Bees* that doe *swarme* on your trees, vntill you haue gathered them into an *Hive*, they are no more reckoned yours, than the birds that doe build their nests in your tree: but being once *Hived* they cease to be publike, and shall be adiudged the possessours, though he be not interested in the ground. And till then it is lawfull for any man to take the *Hony-combes*, if they haue any at all. Also a *swarme* escaped out of your *Hives* is no longer reckoned yours, than you haue them in sight, and it is lawfull for you so long to prosecute them: but if they fly out of your sight, *sunt occupantis*.

The *Egyptians* reckoned the *Bee*, a figure of *Regall power*, because in him (besides the nature of bruit *Animals*) he is constituted a *King* that administheth his function (as it were) by *deepe counsell*, forasmuch as he is voide of *sting*, and gouerneth his *Hive* as his common-wealth altogether by *lenity*.

If a *Bee* sting a dead carcase she loseth not her sting; but if she sting a liuing man she loseth her sting: So death stinging vs, who were as dead flesh, did not lose his sting: But stinging Christ, hath lost his sting. Therefore we may say, *O death, where is thy sting?* &c. 1 Cor. 15. death hath onely the name of death, but not the sting of death, as the *Brazen Serpent* in the *Wildernesse* had the *forme* and *shape* of a *Serpent*, but not the *life* nor sting of a *Serpent*, Numb. 21. 9.

1 Cor. 15.

Numb. 21. 9.

Bee-hiue.



He beareth, Argent, a *Bee-hiue*, beset with *Bees* diuersly volant, Sable, by the name of *Roe of Maklesfield* in *Cheshire*. The *Bee* (saith the *Wise man*) is the least of *Birds*, but shee is of much *vertue*; and shee prouideth both *Honey* for *pleasure*, and *Waxe* for *thrif*t. And not onely doe they carefully preserue their owne *peety-state*, but by their labours doe much sway in all *humane states* and *policies* also: as is said in that verse,

The *Calf*e, the *Goose*, the *Bee*,  
The world is ruled by these three.

Meaning that *Waxe*, *Pennes*, and *Parchment* sway all mens states. *Bees* haue three properties of the best kind of *Subiects*, they sticke close to their *King*; they are very industrious for their liueli-hood, expelling all idle drones they

they will not sting any but such as first prouoke them, and then they are most fierce.



He beareth, Sable, a *Haruest-fly* in *Pale*, *volant*, *en arriere*, *Argent*, by the name of *Bolowre*. As touching *Insects* that liue aboute the earth in the aire, *Pliny* giueth this generall note; that all such as are armed with a *sting*, in their *body* or *taile*, haue *four* wings a-peece: and none againe haue aboute two, that carry their *weapon* in their mouth. To the former (saith he) *nature* hath giuen it for their *revenge*, to the other onely to feede themselues withall and to content nature. All *insects* (saith the same *Author*) hauing *hard* eyes, haue

A Haruest flye.

Note generall.

their *forefeet* longer than the rest, to the end that with them they may otherwhiles scoure their *eyes*.



He beareth, Sable, three *Gad bees* *volant*, *en arriere*, *Argent*, by the name of *Burningham*. This *Flye* maketh a great humming noise when he flieth, and of some is called the *Gad-bee*, and of others the *Dun-fly*, *Brimesey*, or *Horse-fly*, which in the *Summer* time doth grieuously vex *Cattle*, hauing, as *Aelianus* saith, a *sting* both great and stiffe. These are of the nature of *common* *Barrators*, *Pettifoggers*, and *Promooters*, which are euer disturbing the quiet state of their ciuill and honest *neighbours*.

Three Gad Bees volant.

### SECT. III. CHAP. XX.



Auing finished our intended suruey of *Animals*, both *Terrestrial* and *Aeriall*, and of their vse in *Armory*; I will now (according to order) proceed to the handling of *watery Animals*, being such as haue their principall abode and reliefe in the *waters*, as *Fishes* of all sorts. As *Fishes* are of a lesse compleat nature than *Earthly* or *Aeriall Animals*, so must they in reason be of lesse esteeme in *Coat-Armour*; *Data paritate gestantium*, vnlesse the quality of the bearer adde an honour thereto: because those others doe approach much neerer to the nature of man, than the watery sort doth; *Et illud est melius, quod optimo est propinquius*; That is the better, which comes neere to the best. And the *Picture* which is the adumbration of the thing *pictured*, cannot inuert or alter the order or worth of the things whereof it beareth the similitude, *Quia fictio non plus operatur quam veritas*; representations may not alter the truth of the principall.

Watry Animals.



Enobled by  
the bearers  
dignity.

Rule generall.

But here I speake of *Armes* composed of *Fishes*, as they are considered in their selfe nature; which notwithstanding as they be borne of many persons descended of noble and royall Families, are so much enoblished in their estimation, as that they are to be preferred before many that are formed of *beasts* or *fowles*. This therefore must be here also recommended for a *generall rule*, that the worthinesse of the *bearer* is not the least respect we should vse in considering the dignity of things borne in *Coate-Armour*.

Plin. l. 9. c. 25.

Like as *Birds* haue their *plumes*, *wings* and *traines*, by meanes whereof they doe cut their way, and make smooth passage thotow the *Aire*; in like sort, *Fishes* are furnished with *Finnes* wherewith they guide themselues in their *Swimming*, and cut the *current* of the *streames* and *waves*, for their more easie passage, wherein their course is directed by their *taile*, as *Ships* are conducted by their *Helme* or *Ruther*. And for their kinds of motion, *Fishes* are in *Scripture* termed *Reptilia*: *In ipso magno Mari & spatiofo, illic reptilia sunt, &c.* In the great and wide sea there are things creeping innumerable both small and great: which are therefore said to be *Reptilia*, as *Chassaneus* noteth, *Quia omnia quæ natant reptandi habent vel speciem, vel naturam*: because things when they swimme seeme to creepe along in the water.

*Fishes* albeit they haue not *breath* (as we may say in a comparatiue sort) so strong and sensible as *foure-footed Animals* haue, because they want *lungs* or *lights*; as *Aristotle* hath taught, yet it behooueth they should haue both *Attraction* and *Respiration* of breath in some fashion which we call in *Latine*, *Inspiratio*, which is a drawing in of breath, and *Respiratio* which is a venting out of the breath attracted, as both *Plato* and *Galen* do teach: who doe affirme that *Fishes* doe receiue and deliuer their breath by their *gills*; For no longer is any *Animall* laid to haue life, than he hath attraction and remission of breath.

Whereas *Moses* maketh mention *Gen. 2. 19, 20.* That God caused all the *Beasts* of the field and the *fowles* of *Heauen* to come vnto *Adam*, that he might see how he would name them: there is no mention of the comming of *Fishes* vnto him, neither that he gaue names to them. The reason is, for that such is the nature of *Fishes* as that they cannot liue long out of their proper element, which is the *Water*. Besides *fishes* do serue men for no other vse, but for food, and some sorts of them for *medicine*; whereof it commeth that we haue not so many names of *Fishes* mentioned in the *Scriptures*, as of other *Animals*. For these reasons *Fishes* were not produced before *Adam*, that he might giue them names answerable to their natures: Neuerthelesse God gaue him *Dominion* ouer them aswell as ouer the rest, when he said *Dominamini piscibus maris, &c.*

Hereof it commeth that man hath lesse familiarity and acquaintance with *Fishes* than with many other *Animals*, as *Horses*, *Dogs*, small *birds* of many kinds, which we daily vse, either to serue our necessities or for our delights.

Manner for  
their bearing.

Rule 1.

*Fishes* are borne after a diuerse manner, viz. directly, vpright, imbowed, extended, endorsed, Respecting each other, Surmounting one another, Fretted, and Trianguled, &c. All *Fishes* (saith *Leigh*) that are borne feeding shall be termed in blazon, *denouring*, because they doe swallow all whole without mastication or chewing: and you must tell whereon they feede. All *Fishes* raised



fed directly vpright, and hauing *Finnes*, shall be termed in *blazon*, *Hauriant*, *ab hauriendo*, signifying to *draw* or *sucke*, because *Fishes* doe ofentimes put their *heads* in such sort aboue the waters, to refresh themselues with the coole and temperate *Aire*, but especially when the *waters* doe so rage and boile in the depth of the *Seas* against some tempestuous storme, that they cannot endure the vnwonted heate thereof. All *Fishes* being borne *Transverse* the *escoccheon* must in *blazon* be termed *Naiant*, of the word *Nato*, to swimme, for in such manner doe they beare themselues in the *waters* when they swimme.

Rule 2.

Rule 3.

Concerning both the variety and the innumerable multitude of *Fishes*, *Pliny* is of a pretie fantastick conceit, affirming that the *seeds* and vniuersall *Elements* of the *World*, are so sundry waies commixed one with another, partly by the *blowing* of the *winds*, and partly by the *rowing* and agitation of the *Sea*, that it may be truly said, according to the *vulgar* opinion, *That whatsoever is ingendred or bred in any part of the world besides, the same is to be found in the Sea, besides many things more in it, which nowhere else are to be seene.* A *Fish* (if you will beleue *Farnesius*) is called *piscis à pascendo*, *Quia ad rem nullam nisi ad pastum natus est*, hee is bred onely to eate and to be eaten. Of *Fishes* some haue *hard* and *crusty* coverings, others haue a softer outside: and those latter are also of two sorts, some hauing onely *skinne* and other *scales*. *Scaled Fishes* by their *finnes* are both adorned, and greatly assisted also in their swimming: but *Congers*, *Eeles*, *Lampreies*, and such like, may seeme (in respect of the *smallnesse* of their *finnes*) to haue receiued them of *nature*, rather for *ornament*, than for vse in *swimming*, especially because these lie most in the bottome of the *waters*, and therefore lesse neede their *finnes*.

Deriuation.

Fishes scaled what.

Of these seuerall kindes I will briefly giue some few examples, wherein I rather purpose to lay open their diuerse formes of *Bearing* in *Coate-Armour*, than meddle with their vnlimitable particular kinds: as in example.



He beareth, *Argent*, three *Eeles* *naiant* in *Pale*, *Sable*, by the name of *Ellis*. Of this sort are all *Lampreies*, *Congers*, and others of like kinde, whereof some are borne *Naiant* after this manner, and others *Hauriant*. This sort of all others doth most neerely resemble in their motions, such *Reptiles* as hauing no feet doe with a kind of volublenesse make their way in the waters with many intricate doublings. To these may be added *Plaices*, *Soles*, *Flounders*, and whatsoever other *Fish* whose *couering* consisteth meere of *skinne*, and

Three Eeles naiant.

haue not the defensible furniture of *scales*, such as next ensue, as in example.

Soles.



commeth from the Greeke, *συνδάλιον*, or *συνδάλιν*, a kinde of shoe open with latches on the insteppe : *Lingulaca*, *quod formam lingue refert* : The French call this fish, *Vne sole* : The delicatenesse of it in taste hath gained it the name of the Partridge of the Sea.

Dolphin naiant.



Hee beareth, Azure, a Dolphin Naiant, Imbowed, Argent, by the name of Fitz-James. The Dolphin is a fish of so great strength and swiftnesse, that when the fishes, which hee followeth for his prey, fly to the Rocks or Shore for shelter, in the fiercenesse of his pursuit, he sometimes dasheth himselfe dead against the Rocks, and sometimes runnes himselfe on shore. Such many times is the successe of overhedy and outragious men, who seeking furiously the hurt of others, teele the smart themselves, in their owne overthrow.

Dolphin hauriant.



The field is Iupiter, a Dolphin hauriant, Sol. This Coat is evermore borne quarterly with the three Flowers de Lis, Sol, in a field, Iupiter, by the Kings Eldest Sonne, who beareth the title of the Dolphin of France; and is thereby knowne to be Heire apparant to the Crowne of that kingdome. The Naturalists write, that the She-Dolphin hath dugges abounding with milke wherewith she giueth her young ones suck; and that shee is, as in that respect like to women, so also in her affection of loue; insomuch that Dolphins

haue fallen so exceedingly in loue with faire youths, as that they became most familiar with them, and afterward wanting their company, haue died for griete. They are reported also to be great louers of Musicke.

Dolphins Naiant.



Their order obserued in smelling.

He beareth, Azure, three Dolphins Naiant, extended in Pale, Or. This is a Venetian Coat-armour, and is borne by the name of Dolphin. These Dolphins here are in their naturall forme of swimming, wherein they vse to marshall their great troopes in admiring order: for in the vanguard swimme all their young ones, in the middle all the Females, in the rereward all the Males; like good Husbands, looking both to the orderly demeanour of their wiues and children, and also hauing them still in their eie, to defend them from danger.

danger. To this Head must be referred all other *Fishes of hard scale*, as the *Sturgeon*, &c. Other *scaled Fishes* there are, but of a more soft and tender sort, such as these are which ensue.



The Field is, Gules, a *Cheneuron*, Ermyne, betweene three *Dolphins naiant*, imbowed, Argent; This is the *Paternall Coat-Armour* of *Samuel Bleuerhasset*, of *Lowdham* in the *Countie of Suffolke*, Esquire. The *Dolphin* is said to be a fish of such exceeding great *swiftnesse*, as that oftentimes he outstrippeth a Ship vnder saile, in her greatest ruffe and merriest winde, in *swiftnesse* of course. In this fish is proposed vnto vs an example of *charity*, and kinde affection towards our children; as *Plin.* in his description of the *nature* of this fish sheweth, *Lib. 9. Cap. 8.* And *Ælianus*, *Lib. 5. Cap. 18.* As also of his singular loue towards man, whereof *Ælianus* produceth strange examples.



Hee beareth, Sable, three *Salmons hauriant*, Argent, by the name of *Salmon*. It *Apicius* (whose tongue was a touch-stone to trie the excellencie of all dishes) were to giue his sentence in the *Senate-house* of *Gluttons*, it is thought hee would preferre the *Salmon* before all other fishes, though the old *Romans* made chiefe reckoning of *Acipenser*, a fish of an vnaturall making and qualirie, for his scales turne all towards the head, and hee euer swimmeth against the streame. These three *Salmons* here were very faire bearing in a great *Charger* Argent. Fishes are borne *hauriant*, both respecting each other, and also *endorfed*, as in these next Examples.



He beareth, Azure, two *Barbels hauriant*, respecting each other, Argent. A like Coat to this (but different in colours) is borne by the Family of *Colston* of *Essex*. This fish even in his name bewraieith his shape, which gaue occasion thereof, by reason of the small and tender tylmes that grow about his mouth, resembling after a sort the forme of a beard, whereupon he receiueth the name of a *Barbell*.



He beareth, Gules, two *Pikes hauriant endorfed*, Or. This Coat is quartered by the high and mighty Prince the now *Duke of Wittenberg*, for his fourth Coat, and are the *Armes* of the dominion *Phieri*, within the *Territories* of the said *Duke*. Sometimes you shall finde fishes borne *fret-waves*, that is to say, *fretted* or interlaced one ouer another, as in this next example.



Trowts fretted in Triangle.



He beareth, Azure, three *Trowts Fretted* in Triangle, *Teste a la Quene*, Argent, by the name of *Trowtebeck*. We vse these words *Teste a la Quene*, in Blazon, to signifie the manner of their *Fretting*. The Heire of this Family was in the time of *Henry VIII.* married to *Iohn Talbotte* of *Albrighton*, from whom the *Talbots* of *Grafton* now liuing, are lineally descended, and doe Quarter this Coat.

Three Chalbots.



He beareth, Or, three *Chalbots hauriant*, Gules. This did belong to that worthy *Earle Philip Chalbot*, *Earle* of *Newblanch*, and great *Admirall* of *France*, whom *King Henry* the Eighth vouchsafed to make *Knight*, and companion of the most noble Order of the *Garter*. A *Chalbot* fish seemeth to haue the shape of a *Gougnard*, for so doth *Bara* describe him.

### SECT. III. CHAP. XXIII.

Scales of Fishes not Continue.



HE *Hardnesse* of *scaly fish* (whereof wee haue before spoken) is not *Continue*, but *Plated* fitting for *Motion*; but there is another sort of *hard couering*, which is *continue*: Of which sort, some are *crusted*, other some are *shelled*, as *Examples* shall shew.

Cheueron betwene three Creuices.



He beareth, Argent, a *Cheueron*, Sable, betwene three *Creuices vpright*, Gules. I tearme these *vpright*, because they wanting finnes cannot without breach of the Rule formerly giuen be properly said, to bee *Hauriant*.

A Lobster vpon a Bend.



He beareth, Gules, on a *Bend*, Or, a *Lobster*, Sable. *Gonzulo Argote de Molina*, in his Booke entituled *Noblexa de Andaluiza*, noteth this for the Coat-armour of *Grilla*. It is noted by certaine *Naturalists*, that the *Lobster* is subrill in acquiring his food, for he watcheth the *Escallop*, *Oyster*, and other like fishes that are fenced by nature with a stronger and more defensible Coat than himselfe, to become a prey vnto him, by obseruing when they doe open their shell either to receiue

receiue food or aire, and in the meane time with his clawes he taketh a stone, and casteth it betweene the shels of the *Oyster*, so as she can neither saue her selfe, nor annoy her foe; vsing his wit for a supply of his strengths defect, according to the old prouerbe, *Where the Lions skinne is too scant, it must be peece'd out with a Fox case.*



well with *Ordinaries* betweene them, as charged vpon *Ordinaries*; as by *Example* in the next *escutcheons* in part shall appeare.

He beareth, *Argent*, a *Lobsters Claw* in *Bend Sini-* Lobsters  
ster, *Saltire-like*, surmounted of another *derter-waies*, pawes.  
Gules, by the name of *Tregarthicke*. Those other  
fishes which are said to be shelled, and are naturally in-  
losed in strong and thicke wals, doe dilate and open  
heir shels at certaine seasons, either to receiue the be-  
nefit of the aire, or of food: and againe contract them  
(at their pleasure) and so defend themselves from all  
harme and violence. Of these, the *Shels* are of most  
frequent vse in *Armes*, and are diuersly borne, as



Hee beareth *Barry wauey of six*, *Or*, and *Gules*,  
three *Prawnes* naiant in the first and of the second,  
by the name of *Sea*, alias, *Asea* of *Herne* in *Kent*.



He beareth, *Argent*, a *Cheueron engrailed*, *Sable*, be-  
tweene three *Sea crabs*, *Gules*, by the name of *Bridger*.  
It is an obseruation amongst *Fishermen*, that when the  
*Moone* is in her *Decrement* or *Wane* (as we commonly  
call it) these sort of *Fishes* haue little or no substance  
at all in them, which moueth them to forbear to  
fish for them in that season, in regard that the *Moone*  
is the naturall and secondary cause, that the *crabbes*  
of the *Sea* are either full and plumme, or else sheare  
and (after a sort) empty.

The clawes of the forefeet of this sort of fish are called *forcipata brachia Cancrorum*, of *forceps*, which signifieth a *paire of Tongs* or *Pincers*, or such like, alluding to their quality, which is to pinche and hold fast whatsoeuer they doe seaze vpon.

He

Escallop shell  
Gules.

The nutritiue  
qualitie of the  
Escallop.



He beareth, Argent, an *Escallop Shell*, Gules, by the name of *Prelate*. This *Coat* standeth in the *Abbey Church* of *Cirencester* within the *Countie* of *Glocester*, and seemeth to haue been of long continuance there. The *Escallop* (according to *Diascorides*) is ingendred of the *Dew* and *Aire*, and hath no blood at all in it selfe, notwithstanding in mans body (of any other food) it turneth soonest into blood. The eating of this *fish* raw, is said to cure a surfet.



He beareth, Pearle, a *Lion Rampant*, Rubie, on a *Chiefe*, Diamond, three *Escallop shells* of the first. This is the *Paternall Coat* of the Right Noble and Worthy Family of the *Russels*, *Earle* of *Bedford*. Such is the beautifull shape that nature hath bestowed vpon this shell, as that the *Coller* of the Order of *S. Michael* in *France*, in the first institution thereof, was richly garnished with certaine peeces of gold artificially wrought, as neere as the Artificer could by imitation expresse the stampe of *Nature*.

Which institution doubtlesse was grounded vpon great reason, to shew the steadfast amitie and constant fideliry, that ought to be betweene brethren and companions of one societie and brotherhood: for take one of these *fishes* and diuide the *shells*, and endeouour to sort them with (I will not say hundredths, but) millions of other *shells* of *fishes* of the same kinde, and you shall neuer match them throughout: therefore doe they resemble the indissoluble friendship that ought to be in fraternities and societies, becaule there can be according to *Cicero*, *Offic. 1. Nulla firma Amicitia nisi inter aequales*. The consideration whereof (if I be not deceiued) moued the first Founders of this Order to sort them in the coller of this order by couples, for that all others doe disagree with them, *Secundum magis vel minus*, and none doe concur together with them in all points, but onely those that nature hath conformed, and made agreeable to each other in all points.

Six Escallops.



He beareth, Sable, six *Escallop shells*, Or, three, two, and one, by the name of *Escott* of *Cornewall*. Here I thinke it fit to note out of the number and position of the *Charge* of this *Coat-Armour* two things: the one concerning the number, which you see is six, which some *Armorists* hold to be the best of *Euen* and *Articulate numbers*, that can be borne in one *Escoccheon*; their reason is, becaule none other *euen number* vnder tenne can decrease in every ranke one to the base point of the *Escoccheon*, and produce an *odde one* in the same point. Next touching this manner of the *Position* of this number, which suiteth most aply with the figure of a *Triangular Escoccheon*, as in the *Elements of Armories*, pag. 181. is obserued.

The





The Field is, Argent, on a fesse, Azure, three Escallop shells of the first, a Bordure engrailed, as the second, in chiefe, a Cressant, Gules, for a difference of a second brother. This is the Coate-Armour of that worthy Gentleman John Fenn; one of the Captaines of the City of London: I read in a french manuscript remaining in the Office of Armes to this effect, that the Bearing of the Escallop in Armes signifieth the first bearer of such Armes to haue beene a Commander, who by his vertues and valour had so gained the hearts and loues of his Souldiers

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fol. 116.

and Companions in Armes, that they desired much to follow him euen into dangers mouth, and that he in reciprocation of their loues had ventred to sacrifice himselfe for their safeguards.



He beareth, Argent, ten Escallops, 4. 3. 2. 1. Sable, Tenne Escallops on a Canton, Gules, a Mullet pierced, Or, by the name of King of Scots, in the County of Gloucester. I doe here Blazon the charge to be ten Escallops, although there be but eight to be discerned; for such was the Coat before the addition of the superiacent Canton, which as it is intended, doth ouer shadow those other two that are not scene.



He beareth, Argent, a Heron volant in Fesse, Azure, A Heron volant, membred, Or, betweene three Escallops, Sable, by the name of Heron. Here also you see one gesture of a Fowle volant, in the carriage of his legges, which was not before exemplified. Pliny saith, that all Fowles that stalke with long shankes, as they flie they do stretch out their legges in length to their tailles; but such as are short legged, doe draw them vp to the middest of their bellies.



He beareth, Sable, a Fesse engrailed betweene three Welkes, Or, by the name of Shelley. Whoso shall aduisedly view the infinire variety of Natures Workmanship, manifested euen in the very shells of fishes; shall doubtlesse finde iust cause to glorifie God, and admire his Omnipotencie and Wisdome, shewed in these things of meaneest reckoning. To this head must be reduced al other Shell fishes, of what kinde soeuer, that are inclosed with hard Shells.

A Fesse betweene three Welkes.

## SECT. III. CHAP. XXIV.

A Transition  
from things  
vreasonable.



Man the No-  
blest of Gods  
creatures.

WE haue long insisted in the *bearings* of *Animals* or *Liuing Creatures Vnreasonable*, distinguishing them according to their *Kinds*, sorting them into seuerall *Ranke*s, placed them vnder *Sundrie Heads*, exemplifying their manifold *use* and *Formes* of *Bearing* in *Coat-Armour*, to the end that they might giue better life and warrant to such *Rules* and *Observations*, as concerning them are formerly giuen. The last place I haue here reserued, to the most *Noble creature* and first in estimation, I meane, *Man*, whom *God* hath indued with a reasonable *Soule*, and for whose sake he created all other things, subiecting them to his *Soueraignty*, that they should serue *Man*, and *Man* should serue *God*. Thou hast giuen him (saith *Dauid*,) *Soueraignty* ouer all the workes of thy hands, and hast put all things in subiection vnder his feet; all *Sheepe* and *Oxen*, and all *Beasts* of the field, the *Fowles* of the *Aire*, and *Fishes* of the *Sea*, &c. For *God* made *Man* in his owne *Image*, not onely in giuing him an *Vnderstanding soule*, and an *Holy will*, but also a *Soueraigne iurisdiction* ouer these inferiour creatures; even as *Kings* are the *Image* of *God*, in a more peculiar manner, because *God* hath giuen them *Soueraignty* ouer *Men*: Neither is the *Beautie* of the *Bodie* it selfe lightly to be regarded; whose admirable *Proportions* and *uses*, made *Galen* (a *Heathen*) to acknowledge the *Infinite Wisedome* of an *Eternall creator*: And that *Godly King* brake out into termes of *Admiration*, saying, *Thine eyes did see my substance yet being vnperfect, and in thy booke were all my members written, which day by day were fashioned, when as yet there was none of them*. Inasmuch as wee are now come to treat of *man* the most excellent of all *Gods* creatures, and for whose sake all things else were created. Let vs take a considerate view of the order of the *Creation*, and we shall finde many forcible motiues to stirre vs vp to the glorifying of our gracious *God*, that hath so graciously and abundantly provided for our sustentation and maintenance before we were yet created: that so we may be prouoked with more *circumspection* and *regard* to meditate vpon *Gods* admirable *omnipotencie*, *mercy*, and gracious *providence*, and be induced more regardfully to ponder & consider the inexplicable *glory* of the *Heauens*, and their most beautifull *Ornaments*, the fruitfulnessse and riches of the *Earth*, the infinite varietie of *shapes*, *colours*, *qualities* and *operations* of *Animals* and *vegetables*; of all which there is not the least, or whatsoeuer we hold most contemptible, but will minister vnto vs iust cause to glorifie *Gods* *omnipotencie*, *mercy* and *wisedome*.

Man as touching his body hath a three-fold estate, viz.

Esse,	}	in	{	Creatione,
Non esse,				Morte,
Semper esse				Resurrectione.

*God* hath created *man* and placed him in this world, to the end he should be a diligent searcher, viewer, and beholder of all his workes, and withall that he should not be onely a *Spectator*, but also a serious and zealous *Enarrator* of his

his infinite *wisdome*, power and *mercy*, in that he hath most powerfully created them, most wisely disposed them, and most prouidently conserueth them, in their feuerall rankes and subordinate places and offices.

But when we speake of man we must not vnderstand him to be that outward forme or *lineaments of body*, that is subiected to our visible sense; but the *mind of each man is the man indeed*, not that part of him that may be demonstrated by pointing of the finger.

The minde of *man* penetrateth and passeth through all things in a moment, more swiftly than the *starres*, more speedy than imagination, yea with more celerity than time it selfe.

So great is the estate and dignity of mans condition and nature, as that there is no good can suffice him, but the chiefeest and onely good of all.

The soule of man is of a *Diuine nature*, and therefore *immortall* and *eternall*; he ascendeth vp by degrees euermore, and neuer ceaseth vntill he attaine diuine and celestiaall things: Which nature and property is not found in any creature but in man only. Dignity of mans soule.

God indeed hath created man of an vp-right stature, with his countenance raised vptowards heauen, whereas he hath giuen all other *Animals* a *groueling* countenance, fixed vpon the Earth: whereby he would notifie, that *mans soule* is a *Celestiaall* thing, and that his *ultimum bonum* is in *heauen*; that heauen is his country, that there is his euermore habitation, if he loue his God, and become pliant and obedient vnto his diuine will. Man of an vp-right stature why so created

*Plato* calleth man *the miracle of God*; for, saith he, man is endued with the force of nature of the world. For what is the *world*, but an *vniversality* of things compacted together in the forme of a *Spheare*? And what is man, but a *compendium* or *epitome* of the *vniversality* of things? Therefore was he not misnamed by *Aristotle*, when he called him a *little world*: For he vnderstandeth with the *Angels*, he hath sense with liuing creatures, he communicateth of food, growth and generation with *plants*, and finally he hath being with all the *Elements*, and retaineth with the *world* the forme of a *Spheare*. For as *Iulius Solinus* saith, looke how much breadth a man hath when he extendeth his hands to the full, so much is his length from the crowne to the heele: So as if you draw a circle about him, you shall comprehend him within the forme of a compassed *Spheare*. Man an Epitome of the whole world.

*Moses* speaking of the particular workes of God in his creation before he had created man, saith, *Ea visa fuisse Deo bona*; but after he had created man and all things pertaining to his sustentation and preservation, as also all things behoouefull for the propagation of all mankind prepared, then did he take a generall view and suruey of the whole *Fabrick* of the world, *Et Deo visum fuisse valde bonum*: They were excelling, that is, so perfect good in the highest degree, as nothing could be wished to be added thereto for the bettering thereof.

As touching the food allotted to man, at the first it is most certaine that the same was *herbes* and *fruits*, as appeareth *Gen. 1.29. Ecce dedi vobis omnem herbam, &c.* And God said, Behold I haue giuen vnto you euery herbe bearing seed, which is vpon all the earth: and euery tree, wherein is the fruit of a tree bearing seed, that shall be to you for meat. That is to say, (saith *Zanchius*) *multam amplissimam, suauissimam & utilissimam*; In great plenty, abundant, most



delicate and most wholsome; herewith shall ye be satisfied, and contented without seeking after other *foode*.

These three things (saith *Zanchinus*) are most certaine; first, that before the *flood*, both herbes and *fraytes* of trees were so *wholsome* and good, as that *man* needed no other *foode*; in regard whereof there was no neede that the *eating of flesh* should be permitted vnto him. Secondly, it is also vndoubtedly true, that after the *flood* the *earth* was so corrupted by the inundation thereof, and consequently *mans body* became so weakened, that he stood in neede of more solide and strong *nourishing meats*; as the flesh of *Oxen, Kine, Sheepe, &c.* In regard whereof God gaue him permission to vse them for *foode*. Thirdly, this also is without all controuersie, that God did not prohibe vnto man any sorts of meates, because *all things are cleane to the cleane*; as also for that euery creature of God is good, because they are sanctified by his Word.

Of the mixture and composition of the *four Elements* before mentioned, and of the *humors* by them, and of them engendred, two principall parts of matters of our *bodies* haue their being, viz. Our *bones* which their *nerues* or *sinewes*, wherewith they be conioyned and knit; and our *flesh* with the *veines*, whereby the *bloud* is conueyed throughout all parts of the body, together with her *Arteries*, whereby the *vitall* and *Animal spirits* are carried into euery part and member thereof.

These two parts did *Adam* well expresse, when speaking of *Eue* he said, *Hac est os ex ossibus meis, & caro de carne mea*. First, he maketh mention of *bone*, as the more solid and substantiall part, and as it were the fundamentall part of the whole body, and after of the *flesh*, as of the matter wherewith the *bones* are couered.

To these two parts there is annexed a *skinne*, wherewith the whole frame of the body (being vnited and knit together) is couered, and wherein it is comprehended and contained: and this *skinne* is not *scaly*, such as is proper to *Fishes*, neither feathered after the manner of *Fowles*, neither hairy and rugged, as many sorts of *Beasts* are, neither *thicke-skinned* as many *bruit Animals* haue, but a *soft tender skinne*, and of a delicate touch, and such as may well besecme such a mind, as the mind of man is: for where there is store of *wit* there needeth not a *hard skinne*, but a *soft, tender skinne* fitteth best a *generous* and *ingenious mind*. For so was it the pleasure of the most wise God, to adde vnto the *Noblest mind*, the *Noblest flesh*, and the tenderest and most daintie *skinne*, that so the externall shape might bee an euident testimony of the inward mind. That this creature *man* is also borne in *Coat-Armour* both *Lim-meale* (as I may terme it) and also *entire*, with all his *Parts coniuinct*, I will shew by *examples*, and we will first here set downe the *Whole Bearings*, and afterward proceed to the *Parts*.

Man and his  
parts borne  
in Coat-  
armour.

The



The *Field* is, Iupiter, our *Blessed Lady* with her son in her right hand, and a *Scepter* in her left, all *Topaz*. This Coat pertaineth to the *Bishopricke of Salisbury*. Sith it hath pleased some (doubtlesse out of a deuout affection) to assume the bearing of the *blessed Virgin* with her most blessed *babe*; I hold it great reason to set this *escoccheon* in the first place. For, I am farre from their opinion who damne it for *superstition* to portraict that *glorious Virgin*, or her *Babe*; but yet I hold it vn-doubted *Idolatry* to offer to these, or any other *Pi-*

Our Lady with  
her sonne.

*ctures* those seruices of *worship* and *praier*, which God hath made his owne peculiar *prerogative*, not to be communicated to that *holy Virgin* her selfe, much lesse to her *Image*; which yet are so farre oftentimes from being her *Image*, that it hath bene acknowledged, that some *lewd Painters* haue portraied that *unspotted Lady* to the likenesse of their owne *Curtizans*, and so haue proposed her in *Churches* to be *Adored*. This worship of the *virgin Mary*, hath almost worne out the *worship of her Sonne*, especially where their ridiculous *fained miracles*, daily broached, doe finde any credit.



The *Field* is, *Topaz*, a *King enthronized* on his *Seat royall*, *Saphire*, *Crowned*, *Sceptered*, and *inuested* of the first, the *cape* of his *Robe*, *Ermyne*. These are the *Armes* of the *Citie Siuil in Spaine*. As we formerly prescribed of *unreasonable creatures*, that they should be set forth in their noblest *Action*; so much more is it fit, that *man* (the most excellent of *Gods creatures*) should be set forth in his greatest *dignity*. And as amongst men there are manifold *degrees* and *callings*, so is it decent (saith *Bartolus*) that each particular per-

A King enthronized.

Man in his noblest action.

Many degrees of callings.

son should be habited as is fitting for his *estate*, *calling*, and *imploiment*: viz. *Princeps in solio Maiestatis*, *Pontifex in Pontificalibus*, *Miles in armis*, *sive equestris*, *sive pedestris*, *depingi debet*: A *King* in his *Throne* of *Maiesty*, a *Bishop* in his *Pontificall* vestures, and a *Souldier* in his *Military* habit, either on foot or *Horsebacke*: So shall they receiue such reuerence as is answerable, both to their *persons* and *functions*.



The *Field* is, *Saphire*, a *Bishop* seated in his *Chaire*, habited in his *Pontificals*, sustaining his *Crozier* in his left arme, staied vpon the *chaire*, and extending his right hand toward the *dexter point* of the *escoccheon*, *Pearle*. This coat-armour was quartered by *Eberhardus* sometimes *Bishop of Lubricke* in *Saxony*, who was descended of the noble progeny of the *Hollij*. The dignity *Episcopall* is next vnto the *Regall*, insomuch that *Constantine* the great, (the first *christian Emperor*) received a *Bishop* with no lesse reuerence and honour, than

A Bishop in his Pontificals.

The dignity Episcopall next the Regall.

if euery one of them had bene his owne *Father*: and great reason; sithence they directly succeed the *Apostles* of *Christ* in the government of the *church*; especially if together with this *Apostolicall* dignity, they ioine the truth of *Apostolicall doctrine*, which the *Romish Bishops* haue abolished.



A Saracens  
head erased.

He beareth, Gules, a *Saracens Head*, erased at the Necke, Argent, enuironed about the Temples with a Wreath of the second, and Sable, by the name of *Mergith of Wales*. After examples of the *Whole bearing of Man*, it is fit the *Head* should first be handled before the other *Parts*; for that amongst all the parts of *Liuing creatures* the *Head* obtaineth the chiefeft preheminance, saith *Pierius*; and (as *Isidore* noteth) it is called *Caput*, not onely because it is *Capeable* of the knowledge attained by the *Senses*; but for that also it comprehendeth and containeth them all. As this *Member* is chiefeft in dignitie, so hath nature appropriated thereto the highest and principall place, it being lifted vp on high, as in a *Watch Towre*, that it might ouersee all approaching danger before it come neere; for which cause also, *Nature* hath giuen man more *Flexibilitie* to turne about his necke and looke on all sides, than other creatures haue.

In the workmanship of this principall member of mans body, may we behold with admiration the vnspeakeable power, prouidence and mercy of God, if we shall attentiuely consider the order and composition of the head, with the externall and internall parts thereof.

First of all the skull called in Latine, *Cranium*, is the vppermost bone of the *Head*, fashioned in the forme of a *Globe*, and distinguished with their orders of small holes and feames. An example of bearing in *Coat-Armour* of three of these skulls on a *Cheueron* I haue formerly giuen you, pag. 161. where I treated of bones. The skull is outwardly couered with skinne and thinne flesh, lest the same should be overburthened with too much weight; This flesh with that skinne is therefore made full of pores, or small inuisible holes, for the more commodious euaporation of the grosse humors of the *braine*, and certaine excrements thereof, whereof *haire*s are engendred and may haue their passage: The skull is inwardly hollow, to the end that the *braine*, which is the seat of all the *senses*, might be the more commodiously conferred therein.

The skull hath God distributed into three parts, viz. into *Sinciput*, which is the *forepart* thereof, and conioyneth to the forehead; into *Occiput*, which is the *hindmost* part thereof; and into *verticem*, which is the *Crown*. or middle part of the same, seated betweene the fore and hinder part afore-named.

Vnder these three partitions are placed three seuerall faculties: In the *fore-part* is the *Phantasie*, or *Sensus Communis*, scils the Iudgement of the *senses*, or vniuersall notion of things: In the *middle* the *Imagination*; And *memory* in the *hinder part* of the head.

Within the *concauity* of the skull the *braine* hath his being, distinguished with three little ventricles or *Cels*, one in the *fore-part*, another in the mid'st, and the last in the *hinder-part*: In which three *ventricles*, the formes and *Ideas* of things, apprehended by the exterior senses, are seuerally and distinctly imprinted; therefore to the end the same might be more effectually performed



med, God made not the *braine fluent*, like *water*, for then would it not apprehend or retaine those conceived formes, nor yet of *solide substance*, like *bones*, for then could it not easily admit the impressions of such *imaginary formes*, but he made the *braine* of an *indifferent temper*, viz. *moderately soft*, and *moderately hard*, to wit, of a soft and *temperate nature*.

Furthermore, God hath made in the *braines* of man certaine *concauities* or hollowneses, and those hath hee replenished with *vitall spirits*, without which the *interior senses* could not consist: and these *spirits* doth the soule vse to vnderstand by, and to the performance of other actions which shee produceth in the head.

Moreover in the *braine* hath he placed the fountaine of the *sinewes*, which from thence are disperfedly conueied throughout the body, as well those *nerves* and *sinewes* as are *sensitiue*, as also those that are *motiue*, viz. those that giue motion to the body. But who can expresse or conceiue in mind the *manifold instruments* of the *soule* that God hath placed in the *head* of man?

In the *head* we may obserue (well-nigh) all the vses of the *soule*: Behold the admirable composition of *mans head*, which of all other parts of the body is the noblest; and how all and singular the parts thereof are accommodated and applied by our most gracious *Maker, Conseruer, and Redeemer*, to serue for the vses of all the *faculties* of the *soule*.

If the framing of this *one member* (I meane the *head* of a man) be so admirable in it selfe, how much more is the composition of the whole frame of the body, being conioyned and vnited together with *sinewes* and *arteries*, in a proportionable manner, and furnished throughout with all the externall and internall parts, and their particular appurtenances to be admired?

The members of *Animals* are (of *Philosophers*) vsually distinguished into *Externall* and *Internall*, and so to be handled seuerally each one apart by it selfe; but I labouring to be brieue herein, will handle those outward and inward parts onely, whose shapes and formes I finde to be borne in *Coat-Armour*, leauing the more copious and exact handling of them to the consideration of *Physitians, Chyrurgions, and Anatomists* professed, to whose consideration they doe more properly appertaine.

The *head* in *Latine* is called *Caput*, because it is the *chiefe* and principall beginning of the whole *Fabricke* of the *body*, and withall the noblest of all other the members thereof.

In the *head* doe the two principall *faculties* of the *soule* rest, viz. the *Intelligent* and *Sentient*, and doe there execute their functions; albeit that the *vegetable facultie* also hath his operation there, but the other two do reigne and chiefly predominate therein: Therefore is the *seate* and residence of all the *senses*, aswell *Internall* as *Externall*, placed in the *head*, and that for good cause; for sithence that the facultie *Intelligent*, vnderstandeth not in any other sort than by *inspection* of *Imagination* and *Imaginary shapes*, which are engendred of *Externall formes*, and are by the outward senses conueyed to the *phantasie* or *Image* conueyed in the minde. Most wisely therefore hath God there placed the *seate* and wisdom of all the *senses*, where the minde hath her being, that so she neede not goe farre to seeke those imaginarie formes whereof she is to consider, to vnderstand and dispose of according to *Order*.

These

Therefore inasmuch as the *senses* are become seruiceable to the minde, there the seate or residence of the *senses* is most fitly placed, where the mind doth exercise her offices and operations.

From the same *head* doe proceede all the *nerves* and *sinewes* wherewith each bone and members, as also the *uniuersall body* is conioyned and fastened together, and consolidated, and also receiueth increase and being. In the *head* is placed the principall part of manly forme the *visage*, whereby he differeth from all other *Animals*, and doth farre surpass them in fauour and comlineesse, whereof the *Poet* rightly wrote in these words,

*Finxit in effigiem moderatū cuncta deorum.*

*Pronaque cum spectent animalia cetera terram,*

*Os homini sublime dedit, calumque tueri*

*Insit, & erectos ad sidera tollere vultus. Ouid. Met. 1.*

--- fixt The forme of all th'all-ruling Dieties.

And whereas others see with downe-cast eyes,

He with a loftie looke did man indue :

And bade him Heauens transcendent glories view.

Forasmuch as God would that the *faculties* both *intelligent* and *sentient* should predominate in the *head*; therefore did he forme and accommodate therein instruments well fitting for either vse: Of these instruments there are onely two sorts, whereof the first containeth the instruments of the *inferior senses*, and the other of the *outward*.

The *Instruments* seruing for the vse of the *externall senses* (whereof there is vse in *Armory*) are not many, therefore will I humble them as I shall finde vse of them in *Coat-Armour*, the rest I will onely name, and so passe them ouer as impertinent to my purpose. These instruments of the *Externall senses* are in number *siue*, that is to say, the *eyes*, *nostrils*, *eares*, *mouth*, with the *roose* and *palate* thereof, and the *tongue*. Of these I finde onely the *eyes* borne in *Coat-Armour*, therefore of them onely will I treat something in their due place, as those that are best knownto vse.



He beareth, Argent, a *Cheueron Sable*, betweene three *Blackmores heads couped*, proper, by the name of *Iues*. I finde that some haue giuen this *Coat-Armour* another *Blazon*, thus, He beareth, Argent, a *Cheueron* betweene three *Iewes heads couped*, Sable; but then I take it the *Beareys* name should haue its *Orthographie* thus; *Iewes*.



The Field is, Or, on a *fesse*, Sable, betweene three *Blackmores heads erased*, proper, as many *Cressants*, Argent, This is the *Coat-Armour* of *Humphrey Blakamore* of the Countie of *Middlesex*: now I will shew you a rare, yet an ancient *Bearing* of *childrens heads couped*, enwrapped about the neckes with *snakes*.

He





He beareth, Sable, a *Cheueron* betweene three childrens heads, couped at the shoulders, Argent, their *Peruques*, Or, enwrapped about the necks with as many Snakes, Proper, by the name of *Vaughan*. It hath beene reported (how truly I cannot say) that some one of the Ancestors of this family, was borne with a Snake about his necke; a matter not impossible, but yet very vnprobable: *Idco quare*.

A *Cheueron* betweene three heads couped.



He beareth, Argent, a *Cheueron*, Gules, betweene three *Peruques*, Sable. This coat standeth in one of the windowes of *New Inne Hall* without *Templebarie* in *London*. *Clodius* (surnamed *Commatius*, because of his long haire) hauing attained the gouernement of the *Sterne* in the Kingdome of *France*, at his first coming to the crowne, did institute a Law, that the *Frenchmen* should in common weare their haire long, in token of liberty. And so contrariwise shauing of the haire was a signe of seruite bondage: For the *Romans* (saith *Francis de Rosiers*) did institute by a publike Edict, that the haire of bondmen should be shauen in token of bondage. But as haire change according to time, so it is the part of a wise man (saith *Farnesius*) to conforme himselfe to the mutability of times and seasons.

A *Cheueron* betweene three *Peruques*.



He beareth, *Barrey Nebule* of six peeces, Azure and Argent, on a chiefe of the second, three eyes, Gules, by the name of *de la Hay* of *Ireland*. The eyes hath God formed with admirable skill in such sort, as that by them the visible spirits are transferred to the soule. For by them, as it were by *Windowes*, the soule doth apprehend the formes and kinds of things coloured by way of attraction; therefore to the end the same might be the more commodiously performed; first of all, hee made them slippery and round, that they might more easily moue and stirre euery way, and so apprehend the colours of all sorts of things, which are either aboue, below, on the right hand or vpon the left, as it were in a moment: he would that the eyes should consist of three distinct humors, to wit, of a watery or whitish humor, of a glasse, and a chrySTALLINE humor, and thole seuered each from other with most thinn fyles or skins, to the end that they should be capeable of the Species or kinds of colours. In the middle of these there is a little ball, (as it were) which we call the Ball, or Apple of the eye, as it were a certaine hole through which the sight hath his passage; by which as through a little window or Casement the visible spirits of the soule are sent forth to their obiects, and also the Species or kinds of colours are receiued inward and conueyed to that we call *Sensus communis* or the *Phantasie*, (which is seated in the fore-part of the braine,) by meanes of *Sinewes* that doe bring sight to the eyes.



God hath annexed those two *nerves* or *sinewes*, as the *Waggons* of the shapes and semblances received into the *eyes*, to be conveyed to the *Phantasie*: which *sinewes* albeit there are two of them annexed to each *eye*, nevertheless when they are protracted to the *braine*, they doe ioyn together and end in one point, for this end and purpose, that the shapes that were twofold in the two *eyes*, they should yet end in one, forasmuch as the conceived shapes are simply of one colour, and that so the *Judge* of the *Sensus communis*, or the *Phantasie* should not be deceived.

Furthermore he hath couered the *eyes* with *liddes* as it were with *fouling-doores*, both for a defence against harmefull obiects, and more specially for *sleepe*, that these being shut man might take his rest and *sleepe*.

These are the meanes and *instruments* of *sight*, that is to say, of the *eyes*, whereof who can attaine the knowledge of the exact workmanship of them?

The rest of the before mentioned *externall instruments*, viz. the *Nose*, *Eares*, *Mouth*, with the *Roofe* and *Palat* thereof, and the *Tongue*, I doe passe them over, as not beeing of any or (at the least) frequent use in *Armory*, but as they are parts of the *head*, and therewith vnited and conioined, After the *head* and parts thereof, the *heart* doth challenge the chiefe place, as in example.

A Heart proper and a Chiefe.



He beareth, Argent, a Heart, Proper, a Chiefe, Sable, by the name of *Scambler*. If the *Heart* (according to *Homer*) doth waste and consume in those that by any accidentall occasion are attached with some vehement or long lingring sicknesse; much more must the *heart* waste in those which are possessed with the fretting canker of enuy, against the prosperity of others. According to that saying; *Inuidus ipse sibi est longè tristissimus hostis*; The enuious man is a most deadly foe to himselfe.

Three Hearts, on a Chiefe.



He beareth, Gules, on a chiefe, Argent, three Hearts, Proper, by the name of *Heart*. The *heart* (saith one) is naturally shaped long, and not round; to signifie, that our thoughts and consultations ought to be long deliberate, and not hasty and inconsiderate. This is the Fountaine, Seat and Treasury of *life*, where-through the whole body receiue the *vitall spirits*; which are (as it were) certaine quickning flames, which by the ministry of the arteriers and veines, are disperfed throughout all parts of the body, giuing thereto life and vigor, and enabling the same to the performance of euery action.



He beareth, Argent, a *Fesse*, Gules, betweene three *Hearts vulned*, and distilling drops of blood on the *sinister* side, Proper, by the name of *Toto*. These are termed *vulned* of the Latine word *vulnus*, which signifieth a wound. This noble *Member* hath *Nature* placed in a *seat* well fitting the dignity thereof, insomuch as it may well be said (according to *Aristotle*) *Natura constituit rem nobiliorem in nobiliori loco, ut cor in medio; To the best part the best place*. This is that which of all other parts *God* requireth vs to reserue for him-

A Fesse betweene three hearts vulned.

selfe and to his seruice, where he saith, *My sonne, giue me thy heart*; and good reason, sith hee was pleased to giue vs his *sonnes heart* to be pierced to the death for our demerits. And this place may decide their doubt, who make question whether be the more *principall part* of a *Man*, the *Braine* or the *Heart*, sith *God* preferreth the heart, as more esteeming the *heartie affection* of true *charity*, than a *speculatiue contemplation void of christian practise*.



He beareth, Gules, a *Heart* betweene two wings, displayed, Or, by the name of *Henry de Wingham*. The Ancients vsed to hang the figure of an *heart* with a lace chaine from the necke vpon the brest of a man, signifying thereby a man of *sincerity*, and such an one as speaketh the truth from the *heart*, and is free from all guile and dissimulation, and is far vnlike those that the *Psalmist* mentioneth, saying, *They giue good words with their lips, but dissemble with their heart*. Too rife are they found in this age, whose tongue and heart

A Heart betweene two wings.

Bishop of London, An. 44. Hen. 3.

goe two diuerse waies. Therefore well is that saying verified of these and like persons, which is vsuall in the mouthes of many men, *Mel in ore, verba lactis, fel in corde, fraus in factis*; Honey in the mouth, Gall in the heart, and guile in their actions.



He beareth, Argent, an *Arme Sinister*, issuing out of the *Dexter point*, and extended towards the *Sinister base* in forme of a *Bend*, Gules, by the name of *Cornhill*. The *Arme* is a member of the body ordained by *Nature* for labour: and for that purpose shee hath fortified the same strongly with *Arteries*, *Muscles*, and *Sinewes*: by the *Arme* therefore is signified a laborious and industrious man; but that no man should rely on his *owne* or any other mans power or industry too much, *G O D* hath forbidden vs to

An Arme.

trust to the *Arme of flesh*.

Three dexter.  
Armes con-  
ioyned.



He beareth, Gules, three *Dexter Armes* conioyned at the shoulders, and flexed in Triangle, Or, with *Fists* clenched, Argent. This Coat-Armour pertaineth to the Family of Tremaine of Colacombe in Denonshire. These *Armes* and *hands* conioyned and clenched after this manner may signifie a treble offer of reuenge for some notable iniurie done to the person or fame of the first bearer, which to an honest man, is no lesse deare than life; *Nam honor & honestas pari passu cum vita ambulant.*

A hand ex-  
tended on a  
Chiefe.



He beareth, Or, on a *Chiefe*, Gules, a *hand* extended and borne transfuersely the *Chiefe*, Argent, by the name of *Mainstone*. The *Hand* is the pledge of friendship and fidelity, which was in ancient times confirmed by shaking of hands: but latter times haue taken vp another fashion, by embracing with the *Armes*: but the truth is, a handfull of that *Ancient Amity*, is more worth than a whole *armefull* of the new; which now euery where consists in words, not in deeds. The hand is the chiefe working instrument of the body, and of no lesse comeliness than use; *Quam multarum artium ministra sunt*, saith Zanchius; of how many *Arts* is the hand the worker? and it is called *manus* (according to some) à manando, *Vel quia ipsa è brachio manat, vel quia ex ea manant digiti*; either for that it proceedeth out of the *Arme*, or for that the *fingers* proceed out of it. This member is diuided into five parts, whereof each one hath a name appropriate to the particular vse thereof: as the *Thombe* is called *Pollex*, *quod virtute præ cæteris polleat*, for the strength of it. The *Forefinger* is named *Index*, *Quia homo illo digito omnia indicat*, for pointing with it. The next is called of the place, *Medius*, the middle finger. The fourth *Annularis* or *Ringfinger*. The fifth *Auricularis*, because men vse to picke their *Eare*, therewith.



The Field is Pearle, a *Cheneuron* Sapphire, betweene three *Sinister* hands couped at the wrist, Ruby. This is the Coat-Armour of the Right Honourable, William Lord Maynard of Estaines in England, and of Wicklogh in the Kingdome of Ireland.

In the actions and gestures of the body, of all the members thereof the hand is (as I may say) the most talkative. For it is a vsual thing with the most sort of men, by the motion of the right hand to craue silence: when we make any speech or protestation of our selues, we doe clappe our hands vpon our breasts; When we are moued with admiration, we strike our hand vpon our thigh; With the hand wee doe becken and allure vnto vs, and therewith we doe repell and put from vs; When we speake to other men, we doe extend our hands towards them. The apposition of the finger



finger to the mouth, is a note of silence craued, the striking of the breast with the fist, is a token of sorrow and repentance, the exalting and shaking of the right hand aloft, is vsuall with military persons when they will notifie any prosperous successe.

The hand, as it is comely in sight, so is it also of singular vse, and an Instrument of many Arts: for by their helpe there is no inuention of mans wit left vnattempted and brought to perfection, and therefore it is of all other members of mans body, the nimblest and most vniuersall: yet is the same no longer reckoned a part of man, than it can performe her function, as witnesseth Aristotle Metaph: *Manus non semper est pars hominis, nisi quando potest perficere opus suum.*

The clapping of hands is a token of ioy and applause, and hath beene in vse not onely with men of moderne times, when they would signifie their consent and approbation, but also with those of ancient time, as we may see when *Ithoiada* the Priest caused *Ioash* the sonne of *Abaziah* to be crowned King; Then he brought out the Kings sonne, and put the Crowne vpon him, and gaue him the Testimony, and they made him King and anointed him, and they clapt their hands, and said, God saue the King.

Anciently the cutting off of hands and feet was vsed for a military punishment, for such as had committed some capitall crime meriting death. So we read that *Aufidius Cassius* by a new and vnexperimented example did punish diuers fugitiue Souldiers, that had abandoned their Captaine, by cutting off their hands and feet, affirming that such punishment was more exemplary and disciplinable than the putting of them to Death: by how much a long and lingering reproachfull life, is worse than death it selfe, that giueth a speedy end to all lamentable and wretched calamities.

It hath beene an ancient custome that when a Master requireth his seruant to performe for him any matter of importance, (and would oblige him by taking of a solemne oath, to vse his best care and diligence for the effectuall accomplishing thereof) to cause his seruant to put his hand vnder his thigh, and so to take his oath, as we may see *Gen. 24. 2. 3.* Put now thy hand vnder my thigh, and I will make thee sweare by the Lord the God of heauen, and the God of earth, that thou shalt not take a wife vnto my Sonne of the Daughters of the Canaanites amongst whom I dwell: This Ceremony shewed the seruants obedience to his master, and the Masters power ouer the seruant.



He beareth, Argent, a Fesse, Sable, betweene foure Dexter hands couped at the wrist, Gules, by the name of *Quatermaine*. The Kissing of the hand so much in vse with vs at this day, may be thought to be an inuention of the latter hatchers; but if we looke backe into the customes of ancient times; we shall find that it was in vse many ages past, and is by the reuolution of time become new againe: For what is new (saith *Salomon*) that hath beene in former times? Of this custome of kissing the hand, we read as followeth, *Many when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.*

Eccl. 29. 4.

them. Till he hath receiued, he will kisse a mans hand; And concerning the Antiquitie of this action of kissing the Hand; you may further reade, Learned Mr. Selden in his *Titles of Honour*. pag. 40.

Barry of six  
pieces.



He beareth *Barry* of six peeces, Or, and Sable, ouer all a *Pale*, Gules, charged with a *Womans Dugge*, distilling dropps of milke proper, by the name of *Dodge*. And here because I finde in the *Office of Armes* a copy of the first *Grant* of this *Coat-Armour*, and that very ancient, I thinke it conuenient to acquaint the Reader with some particulars of the said *Patent* as I there finde it; whereby appeareth that *James Hedingley* then *Guyen King of Armes*, after recitall made of the *loyall* and *valiant* seruice which

*Peter Dodge*, borne in the Towne of *Stopworth* in the Countie of *Chester*, Gentleman, had done to King *Edward* the first, (for as it there appeareth by the Copie; this instrument beareth date the eighth of *April* in the 34. yeare of that Kings Reigne) in diuers battels and sieges, for which the said King had remunerated him the said *Peter*, with the gift of a *Seignory*, or *Lordship* there mentioned: He (I say) the said King of Armes after such recitall made, doth giue and grant vnto the said *Peter Dodge*, that from thenceforth, Il (vnderstand the said *Peter*) portera son escu d'or & Sables, barre de six pieces & vng Pale de Gules, avec vne mamelle de femme degoullant; for so are the very words and their Orthographie in the copy of the *Patent*, which is in *French*. Thus much whereof I thought fit to present to the publike view, not doubting but the *Iudicious Reader* by carefull obseruation thereof may make some good vse. Of this member is taught vs, *2 Esdr. 8. For thou hast commanded the members, euen the Breasts to giue milke vnto the fruite appointed for the breasts, that the thing which is created might be nourished for a time, till thou disposest it to thy mercy*

Isaiah 32. 12.

The earths fountaines are made to giue water, and the breasts of women are made to giue sucke: but Gentlewomen and Citizens wines are said to be troubled with a perpetuall drought in their Breasts, like the gout that haun- teth the rich and wealthy only: By the Teates sometimes are meant the plentifull fields wherewith men are nourished: as we may read, *Esay 32. 12. Men shall lament for the teates, euen the pleasant fields, and for the fruitfull vines*: Like as wholesome and plentifull feeding nourisheth and encreaseth milke, so contrariwise, thinne diet, sorrow, and griefe of minde or sicknesse, drieth vp, and much wasteth the same.

The Prophet *Esay* shewing the vntowardnesse of those that should learne the Word of God, saith, *Whom shall he teach knowledge? and whom shall he make to vnderstand the things that he feareth? Them that are weaned from the milke, and drawen from the Breasts, Esaiah 28. 9.* Whereby he sharply reprehendeth their backwardnesse in Religion, and compareth them to babes newly weaned from the Breasts.



He beareth, Or, a *Mans Legge, Couped* at the middest of the *Thigh*, Azure, by the name of *Haddon*. The *Legge* is the member of *strength, stabilitie, expedition, and obedience*. It was a custome of the *ancient World*, that *servants* or *children* should put their *hand* vnder the *Thigh* of him to whom they should be obliged by oath. Which *ceremony* (as some take it) they vsed aswell to shew the ready obedience of the *servants* and *children* towards their *Masters* and *Parents*, as also the *irisdiction* and *authority* of their *Masters* and *Parents* ouer them. So did *Abraham* cause his *servant* to doe; and the like oath also did *Israel* require of his *sonne Ioseph*.

A mans legge  
Couped.

Ancient  
Cultome.



He beareth, Argent, a *Mans Legge Erased* at the *Thigh*, Sable, by the name of *Prime*.

A mans legge  
Erased.

In blazoning of *Coat-Armour* consisting of *Legges* borne after this manner, I hold it needlesse to mention the bearing thereof in *pale*, because it is *naturall* for a mans *Legge* to stand vpriight: but if the same be borne in any other sort than thus, then shall you make speciall mention thereof.

Needlesse  
mention.



He beareth, Sable, a *Legge Couped* below the *Knee*, Argent, by the name of *Shrigley* of *Cheshire*. The *legge* being the lowest and lowliest part of the *Body*, therefore doe we vse the motion thereof, to shew *humilitie* and *submission* to our *Superiours*: and of all *gestures* of the *legge*, it is not more pliable to any, than to that whereby wee humble our selues before *God* in *kneeling* and *praying*; as if *Nature* had especially framed our *Bodies*, as well as our *Soules*, for that *seruice* to him that made vs. And in this sense, *God* doth

A legge couped  
below  
the knee.

delight in mans legges, though he doth not (as himselfe saith) in the *strength* or *beauty* thereof. And as the *legge* cut off from the *body*, loseth all his former *strength*, so *Man* cut off from *God*, loseth all his *grace*, *power*, and *felicities*, which are onely preferued by our *Vnion* with him.

### SECT. III. CHAP. XXV.



In the processe of our former tracts touching *Animals* as well *Rationall* as *Irrationall*, we haue beene very carefull to limite-  
very feuerall kinde of *creatures* with his owne *Naturall* and  
*distinct bounds, formes, and proprieties*; whereby it hapneth,  
that such other kinds of *living creatures*, as are any way exor-  
bitant from *Natures* generall course and intendment, either for *qualities* or  
*essence*,

Creatures of  
exorbitant  
kinde.



Amphibia.

essence, (and therefore wanted a certaine place amongst the rest) have beene reserved for this last place. And of these are *divers* sorts; as first *Amphibia*, such as live sometimes as if they were *water-creatures*, at other times as if they were *land-creatures*, as examples here shall shew.

Beaver raring.



He beareth, Argent, a *Beaver erected*, Sable, devouring a *fish*, proper, *Armed*, Gules. This *Coat* standeth in a glasse window in an *Inne* of *Chancery* called *New-In-Hall* without *Temple-Barre* neere *London*. The *Beaver* is like an *Otter*, and both of them are like *sie dissimbling companions*, who to make their profit, and feed their owne bellies, will closely keepe good quarter with contrary sides, in affection to neither, but onely for their owne behoofe: therefore I could wish they had one other property of the *Beaver*, which is to geld himselfe, that so hee might escape from his pursuers, who hunt him for his *testicles*, which are much vsed in *Physicke*. This *Beaver* hath onely his *taile* fish, and therefore keepe that part most in the *water*: he hath his *hinder legges* like a *Swanne*, and his *former* like a *Dogge*, and so swimmeth with the one whiles he *preieth* with the other.

Fesse betweene three Otters.



He beareth Argent, a *Fesse*, betweene three *Otters*, Sable, by the name of *Lutterell*. *Sir Iohn Maundeu* le in his *Discourses*, reporteth that in the *Country* of *China* they vse *Otters* for *water-dogs*, bred tame among them in great number, which so often as they are commanded, goe into the waters and bring forth *Fish* to their *Masters*.

Seales feet erased.



He beareth, Argent, a *Cheneuron* betweene three *Seals feet Erected* and *Erased*, Sable. These *Armes* doe pertaine to the *Towne* of *Yarmouth* in *Norfolk*. The *Finnes* wherewith this *Fish* doth swimme, doe serue her turne also as *Feet* to goe withall vpon the *Land*. The milke of this *Seale* (or *Sea calfe*) is very wholesome against the *Falling Sicknesse*: but she sucketh it out, and spilleth it of enuy, that it should not profit any other. To this head of *Amphibia* all other of like nature are to be reduced.

Bigenera.

Occasions of vniuersally produced.

The second sort of *Natures vnnaturall creatures* (as I may call them) are *Bigenera*, such as are ingendred of two distinct kindes of *Beasts*, against the prescript of *Natures* order. Of which *prodigious* kindes of *Beasts*, as some haue beene procreated by meanes of mans idle *invention*, and others by casuall accident; so are there sundry sorts of *Beasts* no lesse vnnaturally ingendred, through carelesse neglect of the separating each sort of *Cattle* by themselves, and by permitting *Beasts* of distinct kindes, to sort and feed together confusedly

sedly in the time of their heat. Such are those that *Vpton* calleth *Musimones*, ingendred of a *Goat* and a *Ramme*; *Tytiri*, of a *Sheepe* and a *Goat*; *Hybrides*, of a wilde *Boare* and a tame *Sow*; *Castorides*, *Dogges* ingendred by a *Fox* and a *Bener*; *Lyciscus*, of a *Wolfe* and a *Mastiffe*, and such like.

These bigenerous beasts (saith *Vpton*) may well besee me the bearing of *Abbats* and *Abbeses*, who beare the *Miter* and the *Crosse*, which are representations of *Pastorall iurisdiction*, but haue not the actual exercise thereof; as the *Mule* and *Leopard*, hauing the generatiue instruments of the *Horse* and the *Lion*, yet haue not the naturall vse of them: though in this property, *Abbats* and *Abbeses* haue neuer beene very like them, but for the other respect. Whereupon a certaine *Author* hath this saying:

*Mulus & Abbates sunt in honore pares:*  
Mules, Abbats, and Abbeses are alike;  
They beare the weapons, but cannot strike.



He beareth, Gules, a *Musimon*, Argent. This is a *Bigenerous* beast of vnkindly procreation (like as the *Mule* before exemplified amongst *whole-footed beasts*) and is engendered betweene a *Goat* and a *Ramme*, like as the *Tytirus* is ingendred betweene a *Sheepe* and a *Bucke-goat*, as *Vpton* noteth.



He beareth, Gules, a *Leopard passant guardant*, Or, The shape of the Leopard. *Spotted, Sable.* The shape of the *Leopard* bewraicheth his vnkindly birth, forasmuch as he is in all proportion of body more like the *Pardus*, as well in respect of the slenderness of his body, as of his spots, and wanteth the courage notified by the plentiful mane wherewith *Nature* hath inuested the *Lion*, being the expresse token of his generous and noble spirit. This misbegotten *Beast* is naturally enemy to the *Lion*, and finding his owne defect of courage to encounter the

Leopard enemy to the Lion

*Lion* in faire fight, he obserueth when the *Lion* makes his walke neere to his *Denne*, which (in policie) hee hath purposely wrought spacious and wide in the double entrance thereof, and narrow in the midst, so as himselfe being much more slender than the *Lion*, may easily passe: when he seeth the *Lion*, he maketh towards him hastily, as if he would bid him battell in the open fields; and when he seeth the *Lion* prepared to encounter him, hee betaketh him to his heeles, and maketh towards his *denne* with all celeritie, whom the *Lion* eagerly pursueth with full course, dreaming of no danger by reason of the large entrance into the *denne*. At length through the vehemencie of his swift course, he becommeth so straited in the narrow passage in the midst of the *denne* (by reason he is much bigger bodied than the

L I

*Leopard*)

*Leopard*) that he can goe neither forwards nor backwards. The *Lion* being thus distressed, his enimie passeth thorow his *Denne*, and commeth behind him, and gnaweth him to death. Of this *Beast*, the *head* is more vsually borne in *Coate-Armour* than the whole, and that in a diuerse manner, as by these examples next ensuing may be seene.

Leopards  
heads.

Occasion of  
bigenerous  
procreations.



He beareth *Verrey*, on a *Pale*, *Gules*, three *Leopards Heads*, *Or*, by the name of *Ockowld*. The *Leopard* hath a name well fitting his vnkindly procreation and double *Nature*: for being ingendered betweene the *Lionesse* and the *Pardus*, is thereupon called a *Leopard*. It is oftentimes found in the *hot climates*, especially in *Africa*, where, through great scarcity of waters, many *Beasts* did often conuent together at some *Riuer* to drinke, of whose commixtion, many monstrous births haue beene produced; which gaue occasion of that

vulgar Prouerbe, *Semper aliquid noui fert Africa: Africa still yeelds new Monsters.*



The *Field* is *Sable*, a *Leopards head*, *Argent*, *Iessant a flower de lis*, *Or*, a *cressant* for a difference of the second. This is the *Coat-Armour* of *Iames Morley*, *Esquire*, one of the *Six Clerkes* of the *Kings maiesties high Court of Chancery*: what *Iessant* is, I haue formerly shewed you in the 15. chapter of this third Section, pag. 199. And now I will shew you three *Leopards heads Iessant* the like *flowers* borne in one *Esccheon*.



The *Field* is *Sable*, three *Leopards heads*, *Iessant flowers de lis*, *Or*. This is the *Coat-Armour* of *Brampton Gordon* of *Asington* in the *County of Suffolke* *esquire*. Some are of opinion that this colour *Sable*, is the most ancient of colours, and their reason is, for that it appeareth in *Gen. ch. 1. 2.* that *darkenes* was before *God* made light. Here you see this *Sable Field* charged with *Or*. And what kind of *qualified* and *conditioned Bearer* a *Coat-Armour* of this colour and metall befitteth, I haue already declared in the 10 *ch.* of this 3 *Se. p. 15. 3.*

Now in the *Blazon* of this next ensuing *Esccheon*, I in this present *Edition* shall vpon better consideration differ from that which I gaue it, in my former, *Secunda Cogitationes sapè sunt meliores.*

He





He beareth, Gules, three Leopards heads, Or, *les-*  
*sant flowers de lis, Azure, over all a bend engrailed of*  
*the third, by the name of Denny.* This is that an-  
 cient Coat-Armour of that Family, as appeareth in the  
 Cathedrall Churches of Worcester and Hereford, as also  
 in the Churches of Durham and Auste, and many other  
 places: neuertheless, some haue of late yeeres altered  
 the *Flowers de lis* into Or, wherein they haue much  
 wronged the *Bearers*, in reiecting the ancient forme,  
 which is both warranted by *Antique Monuments*,  
 and no way discommendable, sith it is borne in the *naturall colour*.

Leopards  
heads iessint  
Flowers de lis.



The Field is Gules, three Leopards heads reuerfed,  
 swallowing as many *Flowers de lis*, Or. This Coat  
 pertaineth to the See of Hereford. These Leopards  
 heads differ from the former in this, that they are  
 borne *reuerfed*; of which forme of bearing you must  
 take speciall notice in *Blazon*, as also of the *Flowers de*  
*lis*, which in these are said to be swallowed, and not  
 borne.

Leopards  
heads reuerfed.

## SECT. III. CHAP. XXVI.



Nother sort there is of *exorbitant Animals* much more  
 prodigious than all the former: such are those *Creatures*  
*formed* or rather *deformed* with the confused shapes of  
*Creatures* of different kinds and qualities. These (accor-  
 ding to some *Authors*) are called in Latine *Monstra*, à  
*Monstrando*, for foreshewing some strange euents. These  
*Monsters* (saith Saint *Augustine*) cannot bee reckoned a-  
 mongst those good *Creatures* that God created before the transgression of  
*Adam*: for those did God (when he tooke the suruey of them) pronounce  
 to be *valde bona*, for they had in them neither accesse nor defect, but were  
 the perfect workmanship of Gods creation. And of them *Zanchius* saith,  
 that *Eorum deformitas habet vsus, cum & Deo seruiant, ad gloriam ipsius illu-*  
*strandam, & electis ad salutem promouendam.* If Man had not transgressed  
 the Law of his Maker, this dreadfull deformity (in likelihood) had not hap-  
 pened in the procreation of *Animals*, which some *Philosophers* doe call *Pec-*  
*cata Natura*, Errors in nature, *Quoniam natura impeditur in horum generatione*  
*ne possit quale velit producere animal.* Some example in this kinde here  
 enluc.

A Griffon passant.



twice, &c.

He beareth Argent, a *Griffon Passant*, his wings displayed, Sable, Armed, Gules, by the name of *Halion Leigh* in his *Blazon* of this *Beast*, addeth this word *Sergrcant*, in regard of his *two-fold forme*, wherein he doth (as touching his foreparts) participate with the *Eagle*, and (in the hindmost parts) with the *Lion*: If that be the cause, then doubtlesse that terme cannot bee said to bee peculiar to the *Griffon*, as hee would haue it, but rather common to whatsoever other *Animall* of double nature: as the *Wiuerne*, *Cockatrice*, &c.

A Griffon Rampant.



The valour of the Griffon.

He beareth, Or, a *Griffon Rampant*, with wings displayed, Sable, by the name of *Morgan*. The erecting of the fore-legges of this *Griffon*, is an euident testimony of his readinesse for action, which addeth a *second* force to his attempt, and promisseth a successfull euent of his enterprize, by reason that he vnitheth force and industry together. The *Griffon* hauing attained his full growth, will neuer be taken aliue; wherein hee doth *Adumbrate* or rather liuely set forth the property of a *valorous Souldier*, whose *Magnanimity* is such as hee had rather *Expose* himselfe to all dangers, and euen to death it selfe, than to become captiue.

As a *Lion Rampant* is figured *erectus, eleuatus, mordax ore, radens pedibus*, so may a *Beare*, *Griffon*, or whatsoever other *Animall* of fierce nature (as aforesaid) that is shaped in like forme and action: For the *Lion* is not said to be *Rampant*, because he representeth the shape of a *Lion*, but in respect of his fierce and cruell action; so this in like manner vsing the same actions, may aptly participate the same termes of *blazon* his double shape notwithstanding. *Similium enim similis est ratio.*

A Wiuerne his wings displiced.



He beareth, Argent, a *Wiuerne*, his wings displayed, and *Taile Nowed*, Gules, by the name of *Drakes*. This word *Nowed* is as much to say in *Latine* as *Nodatus*. This *Taile* is said to be *Nowed*, because it is intricately knotted with diuers infoldings, after the manner of a *Frette*: Like as the *Griffon* doth participate of a *Fowle* and a *Beast*, as aforesaid; so doth the *Wiuerne* partake of a *Fowle* in the *Wings* and *Legs*, and with a *Snake Adder*, or such other *Serpents* (as are not of *Crestible* kinde, but *Glide* along vpon their *Belly*,) and doth resemble a *Serpent* in the *Taile*.

The

The Poets doe feigneth that dragons doe keepe, or (according to our English phrase) sit abroad vpon Riches and Treasures, which are therefore committed to their charge, because of their admirable sharpenesse of sight, and for that they are supposed (of all other living things) to be the most valiant. *Adag. col. 5 15. Whereof Ouid. Metamorph. 7.*

*Pernigilem superest herbis sopire Draconem.* The Dragons are naturally so hot, that they cannot be cooled by drinking of water, but still gape for the aire to refresh them, as appeareth *Jeremiah 14. 6. And the wild Asses did stand in the high places, they snuffed vp the wind like Dragons; their eyes did faile, because there was no grasse.*



He beareth, Sable, a Cockatrice displayed, Argent, crested, membred, and iolopped, Gules, by the name of Buggine. The Cockatrice is called in Latine *Regulus*, for that hee seemeth to be a little King amongst Serpents, not in regard of his quantity, but in respect of the infection of his pestiferous and poisonfull aspect, wherewith hee poisoneth the Aire. Not vnlike thole diuellish witches, that doe worke the destruction of silly Infants, as also of the cattell of such their neighbours whose prosperous estate is to them a most gricuous eye-lore. Of such *Virgil* in his *Bucolicke* makes mention saying,

*Nescio quis teneros oculus mihi fascinat Agnos.*

*I know not what wicked eye hath bewitched my tender Lambes.*



He beareth, Argent, a Reremouise displayed, Sable, by the name of Bakster. The Egyptians (saith *Pierius*) vsed to signifie by the Reremouise a man that hauing small meanes, and weake power, either of nobility, or of Fortune, or yet stored with pregnancy of wit, hath neuertheless stepped vp so suddenly that hee might seeme not so much to bee supported by the earth, as by a sudden flight to be exalted aboue the same. Sometimes you shall finde this bird borne in the forme of some Ordinary; for so shall you see them

borne displayed in Pale, three of them one aboue another. As in the Ensignes of the Kingdome of India sorted amongst the Coat-Armours of the innumerable multitude of the great assembly holden at the Councell of Constance, *Anno Dom. 1414.* This little creature doth partake both with beast and bird, in such neerenesse of resemblance to either of them, as that it may (with reason) be doubted of whether kind he is. By occasion whereof he taketh aduantage in the battrell betweene beasts and birds (mentioned in the Fables of *Aesop*) to flutter aloft aboue them to behold the euent of that dangerous fight, with a resolution to incline to the stronger part. Of all Birds (according to *Plinie*) this alone bringeth forth young aliue, and none but she hath wings made of panicles or thinne skinnes. So is she the onely bird that suckleth her yong with her paps and giueth them milke.



A Harpey disclosed in her wings.

Virgilius.



He beareth, Azure, an Harpey with her wings disclosed, her Haire *flotant*, Or, Armed of the same. This Coat standeth in Huntington Church. Of this kind of bird (or rather Monster) Virgil writeth in this manner;

*Tristius haud illis monstrum, nec sanior ulla  
Pestis & ira deum, Stygijs sese extulit undis,  
Virginei volucrum vultus, sacdissima vulnus  
Inglunies, vnaeq; manus & pallida semper  
Ora fame.*

Of Monsters all, most Monstrous this; no greater wrath  
God sends' amongst men; it comes from depth of pitchy Hell:  
And Virgins face, but wombe-like gulfe unsatiate hath,  
Her hands are griping claws, her colour pale and fell.

The Harpey displayed.



The Field is Azure, an Harpey displayed, Crined-Crowned, and Armed, Or. These are the Armes of the noble City of Norenberga, which according to some Authors is situate in the very Center of the vast and spacious Countrey of Germany. The Harpey (saith Vpton) should be giuen to such persons as haue committed manslaughter, to the end that by the often view of their Ensignes they might bee moved to bewaile the foulness of their offence.

A Mermaid.



He beareth, Argent, a Mermaid, Gules, Crined, Or, holding a Mirror in her right hand, and a Combe in her left, by the name of Ellis.

To these must be added, Montegres, Satyrs, Monk-fishes. As also Lions-dragons, Lions-Poisons, and whatsoever other double shaped Animall of any two or more of the particular kinds before handled.

### SECT. III. CHAP. XXVII.

Of degenerate and monstrous Natures.



Nro this will I adde some sorts of Animals which although they be duly shaped, and therefore may seeme to agree with those of the same kind formerly treated of; yet do they much differ from them, either in their *unnaturall* postures and gestures; or else being with some liberty-debarring instrument by mans industrie and inuention restrained of their naturall freedome, as by a chaine, or the like; and therefore could not according to Methods strict rule haue beene handled promiscuously among the former. Some few examples of

of this kind of bearing of *Animals* of this sort in *Coat-Armour* I here present vnto your view.



He beareth, Or, a *Lion Rampant Regardant*, Sable, Armed, Gules, by the name of *Gwayne the Voyar*, sometime *Lord of Cardigan in Wales*. This action doth manifest an inward and degenerate perturbation of the minde, which is meere repugnant to the most couragious nature of the *Lion*, *Cuius natura est imperterrita*, according to the saying, *Leo fortissimus bestiarum ad nullius pauebit occursum*.

A Lion Rampant Regardant.

The forme of bearing of the *Lion regardant*, albeit in respect of his courage and magnanimity it be contrary to his naturall quality, for that it may be thought, and is indeed generally holden to be a chiefe note of *timoronsnesse*, which is meere contrary to his generous nature; yet neuertheless is good *Armory*, not onely in him, but also in all other *Animals* of like bearing; so long as they are borne significantly, and it fitteth our profession to interpret all sorts of bearing to the best, that is to say, to the most honour of their *bearers*. To the end therefore that I may giue some satisfaction touching the commendable bearing thereof, to such as doe hold the contrary, I hold the same forme of bearing to be borne (not onely in the *Lion*, but in wharfoeuer other *Animals*) significantly, and therefore commendable: Forasmuch as such action betokeneth a diligent circumspection or regardfull consideration of forepassed euents of things, and comparing of them with things present, that he may giue a coniecturall ghesse of the effects of things yet to come, and resting in deliberation, which properties are peculiar to men that are carefull and considerate of such businesses as they doe vndertake.



He beareth, Argent, a *Lion Rampant, coward*, Purple, by the name of *Rowch*. This is termed a *Lion Coward*, for that in cowardly sort he clappeth his taile betweene his legges, which is proper to all kinde of *beasts* (hauing tailes) in case of extremity and feare, than which nothing is more contrary to the magnanimity and noble stomacke of the *Lion*, who will not shrink or be abashed at any encounter, so valiant and resolute is he of nature.

A Lion Rampant coward.

Other sorts of bearing of *Animals* there be, whose naturall actions are hindred by reason of the apposition of certaine *Artificiall* Impediments. As shall appeare hereafter in these next following *Escocheons*.

He

A Lion Rampand chained.



He beareth, Argent, a *Lion Rampand*, Sable, Gorged with a *Collar* and a *Chaine* thereto affixed reflexing ouer his backe, Or, by the name of *Meredith*. Such forme of bearing may signifie some *Bearer* thereof to bee captiuated by such an one as was of greater power than himselfe.

No *beast* can be truly said to be free that is tied about the necke, which *Aristotle* obserueth, saying, *Omne animal tunc est liberum, quando collum suum vinculis habet solutum.*



The *Field* is, Gules, a *Boare*, Argent, Armed, grissled, Collared and Chained, Or, tied to an *holly bush* on a mount in base, both proper. This was the paternall *Coate-Armour* of *George Owen Esquire*, deceased, a singular loue and an industrious *Collector* of *Antiquities*, as learned *Master Camden* writeth in the description of *Penbrokeshire*. He was owner of the *Barony* of *Keimes* in the said *County*, which, as the same *Master Camden* there noteth, consisteth of twenty *Knights fees*, and twenty six *parishes*, ouer and about the three *Boroughs* of *Newport*, *Fishgard*, and *Saint Dogmaels*. By this *Master Owens industrie* the printed mappe of the said *County* was as you may see in the said *Master Camdens* description composed.

A Horse passant Spanceled.



He beareth, Sable, a *Horse passant*, Argent, Spanceled on both legges of the neerer side, Gules, by the name of *Percinall*. Albeit this *Horse* be now *Spanceled* as you see, yet must you not account him to be of so base and deiected nature, as that he hath beene forced to this subiection, but rather won thereunto by tractable vsage: for such is the quality of noble spirits, as that they are rather brought to conformity by gentlenesse than by seuerity, according to the memorable saying of *Seneca*, *Generosus animus facilius ducitur quam trahitur.* For it is with *irrationall Animals*, as with the *Rationall*, who are rather drawn by the *Eares* than by the *cloake*: That is, they are sooner won by perswasion than forced by compulsatory meanes, which being taken in this sense, the imposition of this *Artificiall* note of restraint, doth no way derogate from the worth of the *Bearer*.

In the closing vp of this third *Section* of *Irrationall Animals*, I will note vnto you some few examples (not vnworthy your obseruation) of some other sorts of bearing than haue beene hitherto spoken of, for that I would not willingly omit any thing worthy of note, that may serue for your better information: for I had rather you were ill furnished at my hands, than that I should leaue you altogether disfurnished. The things that I purpose to note vnto you in this place, are briefly these: to wit, That there are some *Coat-Armours*, whose *Fields* (besides their grand charge) doe admit some petite charge to be annexed to the primer charge. Others there are, wherein the *field* being freed



reed of such pettie *Charges*, the same are imposed vpon the *charge* it selfe. Hence it is, that we haue so many *Lions* and other liuing things borne *Gutte*, *Billette*, *Escalloppe*, *Pellette*, &c. as by this that ensueth in part may bee seene.



Hee beareth, Azure, a *Lion Rampant*, betweene *Eight crosse, crosslets, Fitched*, 3, 2 2, & 1, Or, charged on the shoulder with a *Cressant*, Gules, a *chiefe* of the second, by the name of *Iordane*. A like bearing to this (the *chiefe* excepted) hath the *Lord Delaware* for his second Coat, which is Gules; *crusule botonne fische* a *Lion Rampant*, Argent, by the name of *Laware*, which I doe note vnto you for a further instance of such bearing.

A Lion betweene Crosselets.



The *Field* is, Diamond, a *Lion Rampant* betweene eight *Crosses crosslets*, Pearle. This *Coat-Armour* pertaineth to the *Ancient Family* of *Long* of *Wiltshire*: whereof that Honourable and vertuous *Baronesse*, the *Lady Russell*, sometime wife to the late right Honourable and thrice worthy *Sr. William Russell*, *Lord Russell* of *Thornhaw*, deceased, was descended: whose fewer all vertues deserue to be published by a more skilfull pen. Yet can I not, but shew my dutifull affection vnto them for many those honourable respects touching my owne particular.

A Lion Rampant and Crosselets.



The *Field* is Gules, two *Lioncels passant*, Argent, betweene nine *crosses crosslets Fitched*, Or, an *Inescutcheon* of the second charged with a *Sinister hand coupé* at the wrist as the first, in *chiefe* one *Cressant* surmounted by another (for a difference of a second Brother of a second). This *Coate-Armour* belongeth to *Sir William Acton* Knight and *Baronet*, *Alderman* of the *Citie* of *London*, who is descended of the *Actons* of *Aldenharn* in the *County* of *Salop*, a family of good worth and note there. I doe here in the *blazon* mention nine *crosse crosslets*

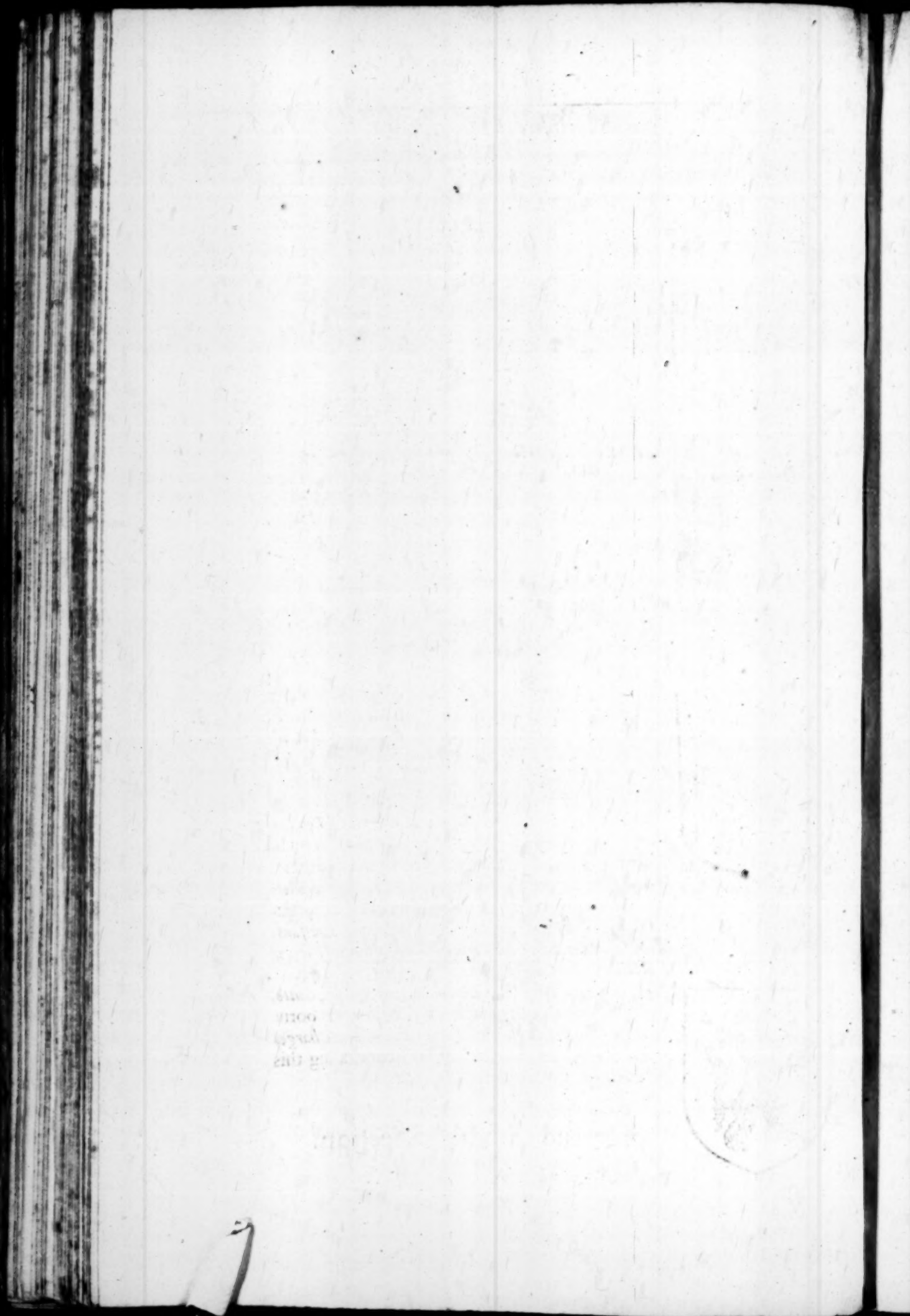
*Fitched*, although the one of them by reason of the addition of the superiacent *Inescutcheon* is little discerned, and another of them is by the *Cressants* somewhat obscured: A like *Blazon* of an *undiscerned Charge* you may see in the 23 *Cha.* of this *third Section* in the *Coat-Armour* of *Kingscot*, pag. 243.



He beareth, Argent, a *Lion Rampant*, Sable, *Gutte*, Or, by the name of *Bromwich*. As this *Charge* is borne *Gutte*, so shall the carefull obseruer, find other *Charges* borne *Billette*, *Pellette*, &c. And so concluding this *third Section*, I will hasten to the next.

A Lion Rampant Gutte.

The end of the third Section.



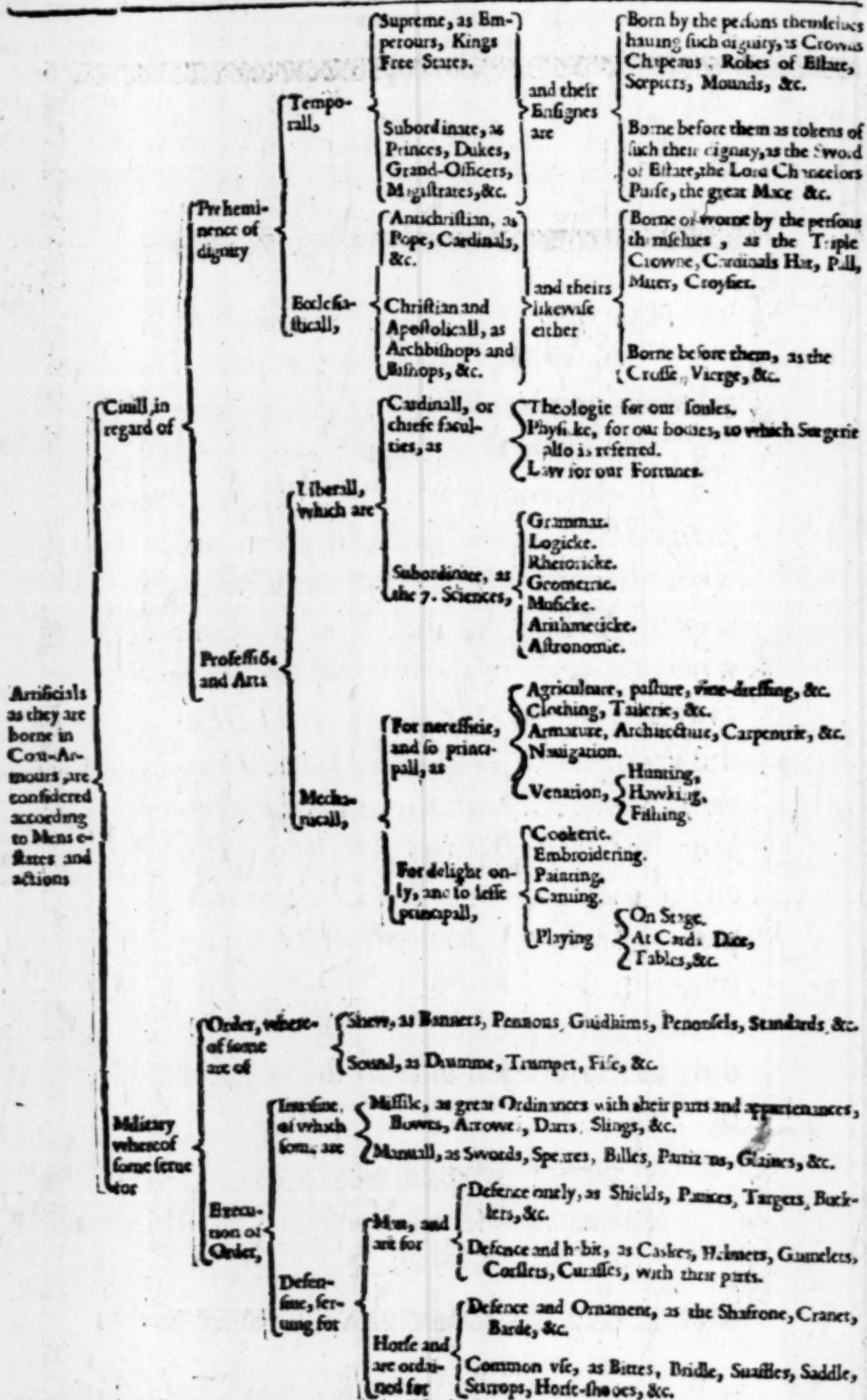
*Flices essent Artes, si de his solummodo  
Artifices iudicarent.*

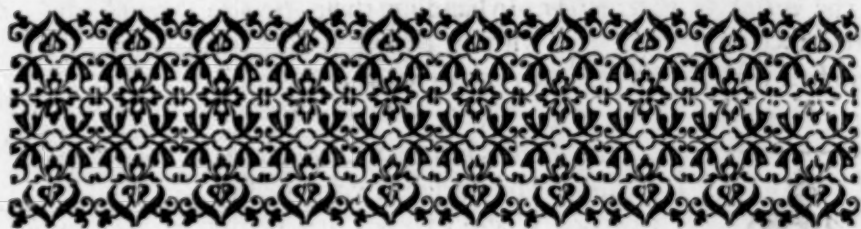
**T**His *Fourth Section* treateth of *Coate-Armours* formed of things *Artificiall*, that is, of such things as are wrought by the *Wit, Art, and Endeavour* of *Man*, for the *Vse* of *Man*: whether we consider such *Artificials* as appertain to the use of *Ciwill Life*, as the *Ensignes* of *Dignities*, both *Temporall* and *Ecclesiasticall*; and of *Professions*, both *Liberall* and *Mechanicall*: or else as they belong to the *Life* and *Actions* *Military*; for *Artificials* being made for the behoofe and seuerall *Vses* of *Men*, they are here proposed according to the seuerall *Actions* and *Estates* of *Men*.

*Scientia non habet inimicum prater  
ignorantem.*



## The Table of the Fourth Section.





## SECTION IV.

### CHAP. I.



All *Naturall* things (of which hitherto we haue in- treated) were made by the powerfull hand of the *Almighty* and *All-wise* God for the vse of *Mankind*, so did God also endue *Man* with an admirable power infused into him, with a *Reasonable Soule*, whereby euery *Man* might inuent waies and meanes to helpe himselfe, and one *Man* to helpe another by the benefit of *Arts*, for the better vse of those things which God and *Nature* hath provided. In which respects

Power infused into man with a soule.

*Art* is reputed *Natura Simia*, *Natures Ape*, for imitating those things, which *Nature* herselfe hath framed, as we see in *Painting*, *Poetry*, and the like : but we may goe further, (since *Art* goeth further, and adde, that *Art* is also *Natura Obstetrix*, *Medica*, *Leno*; *Natures Midwife*, in helping her for the safer and better producing of her fruits, as is *Husbandrie*, &c. *Natures Physitian*, in preserving *Natures* workes, as *Architectre*, *Armature*, and *Physicke* it selfe. Lastly, *Art* is *Natures Pandor*, in setting her out to the most tempting and pleasing fashion, by inuenting those things that tend either to the adorning or delight, so to please the senses and fancies with those things, which in their owne *Nature* without *Art*, would not be so contentfull. And therefore *Aristotle* yeeldeth this reason, of the inuention of *Artes*, *Quia Natura multipliciter est ancilla & multis angustiis oppressa, ideo inuenta est Ars, ut suppleat defectum Natura*; *Nature* is much kept vnder and oppress'd like a *Handmaid*, and therefore *Artes* were inuented, to supply those defects of *Nature*.

Art natures Midwife, Physitian and Pandor.

Art wherefore inuente.

In this place therefore wee intend from the workes of *Nature* to come to the workes of *Art*, so farre forth, as they are vsed in *Coate-Armour*. And here wee must bee borne with, if we vse the word of *Art* in his largest signification, including all *Sciences*, and *Knowledge*, whether *Contemplative* or *Operative* and *Practike* whatsoeuer; for so<sup>a</sup> one hath defined it, *Art* is the cunning of doing or teaching any thing by certaine Rules [or prescript formes:] And therefore<sup>b</sup> some haue thought *Artes* to be ab *Arctando*, *Quia arctis breuibsq; preceptis concluditur*; Because it is comprised in brieft and compendious precepts: whereas those who so call it *quia per Artus operatur*, for the worke of the limmes or ioyns, they comprehend only *Artes Mechanicall* by that name. Some more probably deriue it from the Greeke word *Arete*, which

Progression from the workes of Nature to those of Art.

<sup>a</sup> Berk.

<sup>b</sup> Calep. Art taken largest signification.

Definition of Art.

signifieth

Etymology of  
Art.  
Order of the  
Author.

signifieth *vertue*, because the *perfect skill* or *Art* of doing any thing, is properly the *vertue* of that *Action*. In handling these *Artificials*, I will follow our prescribed *Order*, and begin with the *Ensignes* of the *Actions* of estate *Ci- uill*, and first with the *Highest* and *Soueraigne*, as in example.

A Crowne  
Imperiall Mi-  
trall.



The *Field* is *Iupiter*, a *Crowne Mitrall Imperiall*, Sol, garnished and enriched with sundry precious *Gems*, Proper. These *Armes* doe pertainē to the *City* of *Toledo* in *Spaine*. This sort of *Crowne* was deuised to represent a twofold dignity vnited in one, *viz.* *Sacri- ficall* and *Imperiall*, (in which respect I haue given it this new-coined forme of *blazon*;) for in ancient times, *Emperours* and *Kings* were also *Priests*, *Tantaest Sa- cerdotalis dignitas*, &c. (saith *Chassa.*) so great is the *Priestly* dignity, that in the *glorious* times of the *Ro- mans* no man might be *Emperour* or *King*, but he was to be also a *Priest*; and thence are they intitled *Coines*, *Imperatores*, & *Pontifices Maximi*; whence we may see that the *originall* was meere *Heathenish* of the *Popes* *vsurpation* of that title *Pontifex Maximus*; surely hee could find in his heart also to stile himselfe *Imperator Maximus*; for that high command he challengeth ouer all *Emperours* and *Kings*. And though this be now the *Ensigne* of the *Empire*, yet it is rather in possession of the *vsurping* *Papacy*.

A Significati-  
on of it eleua-  
ted.



The *Field* is *Mars*, A *Crowne Imperiall*, Sol. This is called an *Imperiall Crowne*, in regard of the *Imperiall Iurisdiction* and *Prerogatiues*, that an *absolute King* (to whom such a *Crowne* is due) hath within his king- dome. The high *rising* of the *Diadem*, doth signifie the *greatnesse* and *perfection* of such a *King*, from whom there is no *appellation*, forasmuch as he acknow- ledgeth no *earthly Superiour*, in any thing pertaining to his *Roiall Iurisdiction*, neither oweth hee duty, but only to the *King* of all *Kings*, of whom he holdeth by an *Immediate* right.

The cause that moued the *Egyptians* to insert a *Crowne* amongst their sa- cred or *Hieroglyphicall* letters, may not impertinently be expressed in this place, where we are to handle their diuers formes according to the seuerall dignities and estates, to whom they doe appertaine: for as *Gamesters* make but cold sport when there is no money at stake; so *knowledge* doth oftentimes faint, if it be not seasoned with the Salt of reason. In this *Hieroglyphick* we may obserue the foure causes of the *Law*: The *efficient* cause is vnderstood by the *head* of the *King* that is adorned with this *Crowne*. The *finall* cause is conceiued the *Flowers*, or by the profitable vse of fruit: which how great the same (in likely hood) will be, may be coniectured by the *flowers*. The *materiall* cause may be gathered by the *context* or interlaced forme, and workmanship of the *Crowne*, which carieth a resemblance of the people or Subjects



Subiects Finally, by the Orbicular forme of the *Crowne* is vnderstood *Iustice*, and amongst *Mathematicians* the *Sphoricall* forme is reckoned the perfectest and most noble, *Farnes.* 3. 65.

The *Prince* is to the people the *author* of all goodnesse, inasmuch as from him, as from a plentifull fountaine, doth flow a sweet current of plentifull streames of honor, profit and pleasure. In regard whereof he is reputed to be the *common parent* of all his Subiects, in that he affordeth vnto them whatsoever a *Naturall parent* oweth to his Children. The platting of these flowers in the *Crowne* doth represent the end of the *Law*, which end hath his determinate period in vility, *Farnes.* 4. 66. for that *Tree* which beareth no blossomes, for the most part produceth no fruit at all. *Ibid.*

*Crownes* in times past haue beene of great value, and sumptuously enriched with precious stones, as we may read *1 Chro.* 20. 2. *And David tooke the crowne of their King from off his head, and found it to weigh a Talent of Gold, and there were precious stones in it. And it was set on Davids head.*

In these latter ages the *Emperour* elected (before his *Coronation*) doth write himselfe *King of the Romans*, as a title of lesse esteeme and dignitie than is the title of *Emperour*. But in ancient times the *Romans* had three degrees of supreme dignitie, that is to say, a *King*, a *Dictator*, an *Emperour*; and of these the dignitie of a *King* was the chiefeft, and next thereto, the dignitie of a *Dictator* was holden the worthiest. And after the *Dictatorship*, the estate of an *Emperour* held the third place as interiour to both the other. Here, of we haue a manifest prooffe, in that the *Senate* and *people of Rome* minding to giue unto *Octavian* the *Emperour* (being a man well deseruing of them) some aduancement or increase of honor, and dignitie, they purposed to make him *Dictator*, which he (reuerently bowing his knee) refused, for that he reputed the same a *Dignitie* more ambitious, and of greater esteeme, and withall more subiected to spite and enuy. Esteeming the Title of the *Emperour* to be popular and of small accompr, in comparison of the eminency of a *Dictatorship*. We may easily perceiue by this that *Iulius Cesar* (that time he was *Dictator*) did affect to aspire to the dignitie of a *King*; for which cause he was slaine, forasmuch as the *Citizens* could not endure that he should exercise *Royall authority* ouer them: but well could they suffer him to vse the power of a *Dictator* as a iurisdiction of lesse esteeme. *Leonard. Aretini Epistolar. Lib. 5.*

There can be but *one King*, at one time, in a *Realme*, whose power must be *absolute*, for the better managing of the estate and affaires thereof; for if there be more, they will crosse and hinder each other in his gouernment, and so destroy the nature of a *King*, in that neither of them can sway the whole *weale publike*, but each of them should admit a participation in gouernment. This, doe both ancient and moderne times manifest vnto vs by examples: for neither *Numa*, nor *Hostilius*, nor *Ancus Martius*, nor any other of succeeding *Kings* of the *Romans*, could endure any fellow or copartner in gouernment, the like also may we obserue in *Kings* of moderne times; for neither doth *England* or *France* admit more than *one King*, at once to sway the *Soueraigne state*, but one alone hath the sole gouernment: So that it is a thing meerly repugnant to the nature of *Royall Iurisdiction*, that two persons

sons at one time should exercise *Kingly Authority*.

3 Crownes



Belaine.

The Field is *Iupiter*, *three Crownes* in *Pale*, *Sol*. *Belinus* King of this our *Britanny*, having conquered *France*, *Almaine*, all *Italy*, and the *City* of *Rome*, together with all *Greece*, he returned into this land, and assumed vnto himselfe new *Armes*, (as *Vpton* reporteth) *Tres Coronas auratas in campo* *Azorco*, quia ipse fuerat terna vice in diuersis Regnis coronatus, *Three Crownes* Or, in a *Field*, *Azure*, because he was *three times* Crowned King in sundry *Kingdomes*. But this kind of *Crowne* is now held proper to such a *King* as oweth

*homage* or *fealty* to some other *King*, as to his *Superiour Lord*: In which respect some haue giuen it the name of a *Crowne Homager*.

It is in your choice whether you will terme the foresaid *Crownes*, Or, or not; for it sufficeth onely to mention their *Forme*, because it is proper to them to bee made of *Gold*. But when they are found to bee borne in other kind of *Metals* or *Colours*, you should in *Blazoning* make mention where of they are.

A Scepter  
Royall



The Field is *Iupiter*, a *Scepter Royall* in *Pale*, insig-  
ned with an *Eie*, *Sol*. This is the second *Ensigne* that  
is borne by the person himselfe that hath the exercise  
of *Royall Iurisdiction* and *authority*. This *Coat-Armour*  
is of diuers *Authors* vouched to haue beene anciently  
borne by *Osyris* surnamed *Iupiter*, the iust sonne of  
*Cham*, the cursed sonne of *Noah*. The *Eie* betokeneth  
*Providence* in gouernment, *Oculus enim est custos corpo-*  
*ris*; The *Eie* is the watchman of the body; and the  
*Scepter* signifieth *Iustice*.

A *Scepter* (with many nations) is holden for an especiall ensigne of *Royall Iurisdiction*, and *authority*, and the extending thereof a speciall note of the placabilitie and *Royall fauour* of the *King*. As we may see *Hester* 15. 14. And he held up his *Golden Scepter*, and laid it upon her *Necke*. That the *Scepter* betokeneth *iurisdiction* and *authority*, it is manifest by that which is written *Baruch*. 6. 13. One holdeth a *Scepter*, as if he were a *Iudge* of the *Countrey*, yet can he not slay such as offend him: Which is here spoken of the vanitie of the *Idols* before mentioned in the same *Chap*. Now shall you see in *Babylon* *Gods* of *Siluer* and of *Gold*, and of *wood*, borne upon mens shoulders to cause them to feare.

A Mound.



Crosse Anel-  
lane what.

The Field is *Sol*, a *Mound*, *Saturne*, enuironed with a  
circle and insig-  
ned with a *Crosse Anellane*, *Mars*. *Bara*  
in his booke intituled, *Les Blazonnes des Armoiries*, set-  
teth downe this for the *Coat-Armour* of one *Chawlas*.  
This kind of *Crosse* is called a *Crosse Auellane*, for the  
resemblance it hath of a *Philbert Nut*, which in *Latine*  
is called *Anellana*. This also is one of the *Ensignes* that  
representeth the *Soueraigne Maiesty* and *Iurisdiction*  
of a *King*. By the roundnesse of the *Mound* and in-  
signing thereof with the *Crosse*, is signified, that the *Re-*  
*ligion*



ligion and faith of Christ ought to be received and religiously embraced throughout his Dominions; which high duty is residing in his owne *Soueraigne* power, and not to bee deriued from any forraigne *Spiritual* Jurisdiction.



He beareth Sol, a *Cap of maintenance*, Mars, turned up, Ermyne. A like *Cap* did Pope Iulius the second send with a *Sword* to King Henry the 8. And after him Pope Leo the Tenth gaue him the Title, *Defender of the Faith*, for that he had then lately befor written a Book against *Martine Luther*. The *Bull* by which this Title was giuen, is now printed by that worthy and famous *Antiquary*, Master Selden in his *Titles of Honour*, pa. 54, 55. of his last Edition. But howsoeuer the *Cap* may seeme then and thereof to be first called a *Cap of maintenance*, yet certaine it is, that the *Kings of England* did long before that time declare and professe themselues *Defenders of the Faith*, as by diuers of their *Charters* yet extant may easily appeare, and for an instance thereof, you may reade in the Booke of the *Acts and Monuments* that King Richard the second in his commission (which went forth in the 6. Teare of his Raigne,) vsed these words, *Nos zelo fidei Catholica, cuius sumus & esse volumus defensores in omnibus (ut tenemur) moti salubriter & inducti, &c. pag. 441.*



He beareth, Luna, a *Mantle of Estate*, Mars, doubled, Ermyne, *Ouched*, Sol, garnished with strings fastened thereunto fretwaies dependant, and Tasselled of the same. These *Armes* doe pertain to the Towne of Brecknocke. The *Mantle* is a *Robe of Estate* peculiar to *Emperours, Monarchs, Kings* and *Free estates*, and therof perhaps received this name, as I here vnderstand the same in the strict construction thereof; but taken in the largest signification it may represent aswel those kinds of *Mantles*, (that together with some *Dignity* or *Jurisdiction*) *Emperours* and *Kings* doe communicate vnto such as they aduance to some *Principality, Dukedome, &c.*

Hitherto of *Honorary Ensignes*, that serue for a declaration of the *Roiall Maiesty* or function of an *Emperour* or *King*: and are worne by the persons themselues that doe exercise *Soueraigne Jurisdiction* over their subiects within their *Dominions*. To which ensignes I hold it not impertinent to adde these few *Attires* or *Ornaments* following, viz. *Garters* and *Tassels*, as in example.





The Field is Gules, three Garters Buckled and Nowed, Argent. This Coat-Armour pertaineth to the Family of the Sydemers. The Garter here demonstrated hath some resemblance to that which is the proper Ensigne of the Noble society of the *Knights* of the most honourable *Order of the Garter*, instituted by that Famous *King Edward the third*: every *Knights* of which *Order* is bound daily to weare, (except when he is booted for to ride) on his left legge a *Blew Garter*, richly decked with gold and precious stones, with a Buckle of gold, hauing these words vpon it, *Hony soit qui mal y pense*: and when he is booted to ride, it sufficeth to weare vpon the same legge vnder his boote, a *Blew Riband* of silke in signification of the Garter. Of this Honorable *Order* diuers haue already largely written, as worthy *Sir William Segar* *Garter*, *Principall King of Armes*, Learned *Master Camden*, sometimes *Clarenceux*; and the before mentioned Iudicious Linguist *Master Selden*, with others: and for the hidden mysteries which seeme to lurke vnder this Noble Ensigne of the Garter, and of every circumstance thereof, you may read the Booke intituled *Catechismus Ordinis Equitum Periscelidis*, long since compiled, but lately printed; wherein the Author among many other obseruations of this *Order*, and of this token or ensigne writeth, that *Sicut la larretiere* (he meaneth, *Periscelis seu fascia poplitaria*) *tenet densam caligam caligaeque tensa format tibiam, & tibia hominem compositum reddit: ita iustitia stringit tibiam, id est, conscientiam, quam ad instar tibiae Deus rectam creauit*, pag. 9. 10. And now I will shew you an example of three of these borne in Coat-Armour dimidiated or diuided into halues.



He beareth, Or, the Perclose of three Demy Garters Nowed, Azure, Garmished of the first. This was the Coat-Armour of the Family of the Narboons, for I find that *Richard Narboon Richmond*, Herald, who liued in the time of *Edward the sixth*, and was afterward by the High and Mighty Prince *Thomas Duke of Norfolk* Earle Marshall of England, in the beginning of the Raigne of *Queene Elizabeth* Crowned and Created *Ulster King of Armes* of Ireland, bore this Coat-Armour with a Martlet, Sable, in chiefe for a difference of a fourth Brother, and *Iohn Narboon Richmond*, Herald, who liued in the time of *King Henry the eighth*, boore the same Coat. Armour also, with a difference of a Mullet for a third Brother. Though this Garter be dimidiated or fettered into two halues, yet doth the most permanent part thereof remaine, which is that Buckled and Nowed part of the same, which detaineth and restraineth the Garter being entire, or howsoeuer dimidiated from dissolution, inasmuch as the Buckle and interlacing thereof, and of the pendant, are the chiefe stay and fastening thereof, whether the same be whole dimidiated or howsoeuer.



He beareth, Gules, three Tassels, Or, by the name of *Wooler*. The *Mantle of Estate* which euen now I shewed you was Garnished (as you may remember) with strings *Tasseled*, which kind of *Tasseling* is an addition to diuers other strings or *cordons*, as those vsed about the habit of the *Prince of Wales* at his creation, and of a *Knight of the Garter*, when he hath the whole habit on, and to the *Prelate of the Garter* and others.

Now of those other *Honorary Ensignes* that are borne before an *Emperour*, or *King*, or *Persons* that doe exercise *Soueraigne Iurisdiction*, as their *Viceregents* holding place of *Supream dignity* vnder them, in signification of that their dignity (which for breuities sake) I will here onely name, leauing their examples to be hereafter obserued. Such are the *Sword of Estate*, the *Canopy of Estate*, the *cap of Maintenance*, the *Purse*, wherein the great *Seale* is borne, the great *Mace*, &c. All which shall follow hereafter in place conuenient.

### SECT. III. CHAP. II.



**H**AVING in the former *Chap.* discoursed of things *Honorary*, representing *Estate* or *Dignity Temporall*: Let vs now consider of such *Ornaments* as beare a representation of *Estate* or *Dignity Ecclesiasticall*, according to the distribution thereof; of which sort are these ensuing examples.



The *Field* is Gules, a *Papall Infula*, Insigned with a *Treble Crowne* and a *Crosse Patee*, Or, two *Lables pendant*, Argent. This kind of *Infula* or *Miter*, is worne by the *Antichristian Prelate of Rome*, to signifie the threefold *Iurisdiction* that he doth arrogate to himselfe as *Christs Vicar* generall in *Heauen*, in *Earth* and, in his supposed *purgatorie*. *Guido Duke of Vrbino* in *Italie*, who was elected *Knight of the most Honorable Order of the Garter*, Anno 23. *Henrie. 7.* did beare this *Coat* quartered next to his owne. As touching the installation of this *Duke*, Sir *Gilbert Talbot*, *Knight*, Sir *Richard Bere Abbat* of *Glastenbury*, and Doctor *Robert Sherbourne* Deane of *Pauls*, being sent *Ambassadours* to *Rome* vnto *Pope Iulius*, did beare the *Collar* and *Habit* of this Order vnto the *Duke*; who receiuing the same, sent *Balthazar Castilio*, *Knight* (a *Mantuan* borne) to the *King*, which *Balthazar* was installed in his roome according to the vsuall *Ordinance*.

APapall Infula.  
An. 13. Henrie.  
Holinshead, pag. 1461.



A Cardinals  
Hat.

a Anno 1251.  
Onuph. Veron.  
de Cardinal.  
Institut pag.  
162.  
Chassa Cat. G.  
M. part. 1.  
Conclus 4.



The Field is *Argent*, a *Cardinals Hat*, with strings pendant and platted in *True loue*, the ends meeting in *Base*, *Gules*. These are the *Armes* of *Selanonia* a Region in the *Sea Hadriaticum*, and is commonly called *Windefshmarke*. <sup>a</sup> *Pope Innocentius* the fourth ordained that *Cardinals* should weare *red Hats*, whereby hee would signifie, that those that entred into that Order ought to bee prepared to expose themselves euen to the shedding of their blood and hazard of their liues (if need so required) in the defence of the *Ecclesiastical liberty*. And this *Institution* was made (according to *Chassan.*) at the councell holden at *Lions*, 1273. But they haue euer since so farre digressed from it, as that they haue more iustly deserved that censure of a learned man, thus:

Cardinals  
Robes.

*Semiueros quicunque patres radiante Galero  
Conspicis, &c.*

Whoever markes our carnall Cardinals Weeds,  
Their Hat, and pendant Robe of purple staine;  
Beleeue me, 'tis no crimson iuice which breedes  
This sanguine hew, nor costly scarlet graine:  
But 'tis the guiltlesse blood of martyr'd Saints,  
Wherein their thirsty vestures they haue dide;  
Or else 'tis blushing, which their Weeds depaimes,  
As shaming at the shamelesse beasts they hide.

Armes of the  
Archb shop of  
Canturburie.Title of Me-  
tropolitan of  
England.

Ancient Vbge

Corporal oath  
extracted.

The Field is *Iupiter*, a *Staffe* in *Pale*, *Sol*, and there-upon a *Crosse Patee*, *Luna*, surmounted of a *Pall* of the last, charged by 4. other like *Crosses Fitched*, *Saturne*, edged and fringed as the second. This Coat belongeth to the *Archiepiscopall See* of *Canturburie*, which hath annexed with it the title of *Primate and Metropolitan of all England*; to whose high place it of right appertaineth to *Crowne* and *Inaugurate* the *Soueraigne Monarkes* of this *Kingdome*. This Ornament is called in *Latine Pallium*, *Quia ex eo plenitudo dignitatis Archiepiscopatus in gestante, palam fit omnibus*. What a *Pall* is *Chassaneus* sheweth in these words, *Pallium est quoddam ornamentum ad modum Stola Sacerdotalis cum quibusdam crucibus nigris contextis, quod deferitur super alia ornamenta, circumdans pectus & humeros, ad modum corona dependens*. In ancient time it was (through the intolerable pride and tyrannie of the *Roman Bishop*) not lawfull for any to take vpon him the title of an *Archbishop*, before he had receiued from the *Pope* this Ornament which we call a *Pall*, and that was reckoned to bee a manifest demonstration of the lawfulnessse and fulnessse of his *Archiepiscopall Iurisdiction*. Besides, he was to take a *Corporall Oath*, to hold faith and obedience to the *Church of Rome*, at the receiuing of this *Pall*. No man ought to lend his *Pall* to any other, but contrariwise the same to be buried with the possessor and owner.

He





hee beareth, Sable, a Mitre with two Labels pen-  
dant, Argent, garnished, Or. This Coat standeth in  
St. Thomas Church in Nantwich, otherwise called  
Wich Mulbanke. Amongst the sundrie ornaments or-  
dained for the illustration of the Bishops dignity, Poly-  
dore Virgil reckoneth the Mitre for one, and affirmeth  
the same to haue beene receiued from the Hebrewes.  
And as touching the forked shape thereof, hee writ-  
teth in this manner, *Adduntur bina cornua, quoniam  
Moses acceptis tabulis, quibus Mandata Dei inscripta e-  
rant, visus est suis cornutus.*

Sable a Bishop  
Mitre Argent

The forked  
shape thereof.



The Field, is Gules on a Lion Rampant, Argent, a  
Bishops Crozier in Bend Sinister, Or, borne by Odo Bi-  
shop of Bayon, halfe brother to William Conqueror, by  
whom he was created Earle of Kent. This Staffe (ac-  
cording to Polydore Virgil) was given to Bishops to cha-  
stise the vices of the people: and it is called *Baculus pa-  
storali*, as given to them in respect of their Pastoral  
Charge and superintendencie ouer their flocke, as well  
for feeding them with wholefome doctrine, and for  
defending them from the violent incursions of the  
Wolfe, wherein they doe imitate the good and watchfull Shepherd, of whose  
Crooke this Crozier hath a resemblance. Besides these Ornaments, the same  
Author speaketh of a Ring given to a Bishop, in signification of the coniuncti-  
on or marriage of Christ with his Church, whereof the Ring is a pledge: and  
of his Gloues, that betokened cleanness of hands, free from all contagious  
corruption: and lastly, his Sandals, that betokened his industrious vigilancie  
ouer his Flocke: all which are said to haue beene instituted by the Decrees of  
Pope Clement.

A Lion Ram-  
pant with a  
Bishops Cro-  
zier.

In Blazon here you shall not say *debruised* or *oppressed*, both in respect  
the Crozier extendeth not to the extremities of the *escucheon*, as also in respect  
of the slender substance thereof, whereby it may be intended, the Lion may  
easily free himselfe thereof, if it were extended thorowout to the Corners of  
the *escucheon*. Howsoever, most true it is, that those who are aduanced to  
the calling represented by the crozier, ought to be like Lions, both for courage  
and vigilancie, in execution of that great authority and iurisdiction where-  
with Christ and his Church haue honoured them, for the repressing of ob-  
stinate offenders, and preseruacion of the Churches peace and Discipline.



He beareth, Argent, On a Bend, Vert, betweene six  
crosse croziers fished, Gules, three croziers, Or, by the  
name of Weare, of Weare Gifford in com. Denon. And  
is quartered by Fortescue of Filley. This Coate stan-  
deth in Weare Church in com. pradiet.

To this head must be referred all other *Ornaments* properly pertaining to persons of *Ecclesiasticall dignity* or *Function*. But this is sufficient in this place to shew their use in *Coate-Armour*.

### SECT. IV. CHAP. III.

Things borne  
by other per-  
sons.



Things *Artificiall* borne or worne by *Persons* in *Dignitie*, and represented in *Coate-Armours*, wee haue spoken in the two Chapters preceding: In this shall bee deliuered *examples* of such *Ornaments*, or representations of *Dignity*, as are borne before *Persons* of such *Maiesly* or *Dignity*, for the more honour of their place and calling.

The Sword of  
Estate.



The manner  
of bearing  
thereof.

The *Field* is *Pearle*, a *Sword* of *Estate* in *Pale*, the point erected, *Ruby*, *Hilted* and *Pomelled*, *Topaz*, the *Scabberd* enriched with *stones* of diuers kinds, set in *Goldsmiths* worke, *Proper*. The manner of bearing this *Sword* varieth according to the seuerall *Estates* and *Dignities* of the persons for whom they are borne. But the same is not borne before the *Head-Officers* of *Burroughs* and other *Townes Corporate* (saith *Leigh*) comparable to the *Orderly* bearing thereof within his *Maiesties Chamber* of *London*, by reason of the want of iudgement therein. It is therefore to be obserued, that when the *Sword* is borne before our *Soueraigne Lord* the *Kings* most excellent *Maieslie*, the *Bearer* thereof must carry the point thereof direct vpright, the *blade* opposite and neere to the middle part of the forehead. And as to the forme of bearing the *Sword* before inferiour *Estates*, as a *Duke*, *Marquesse*, *Earle*, &c. I referre the Reader to the *Accidence* of *Armory*.

A Mace of  
Maiesly.



The *Field* is *Iupiter*, a *Mace* of *Maiesly* in *Bend*, *Sol*. I call this a *Mace* of *Maiesly*, to distinguish the same from the *Mace* borne by a common *Sergeant*, not only in forme; but also in use; forasmuch as this is borne in all *solemne assemblies* before his *Maieslie*, as also before his *Highnesse Vice-Royes*. In like manner the same is borne before the *Lords Chancellour Keeper*, and *Treasurer* of *England*, and the *Lords President* of *Wales*, and of the *North parts*, and the *Speaker* of the *Parliament-House* in time of *Parliament*.

The *Bearer* hereof is called a *Sergeant at Armes*: whose office is to attend the *Estates* and persons afore said, for the execution of their commands, for the *Arrests* of *Traitors*, the *Remouue* of forcible *Entries*, and the *Apprehension* of *Malefactors*. A man that is vnder the *Arrest* of a *Sergeant at Armes*, is protected all that time from all other *Arrests*.

The





The *Field*, is Pearle, a *Purse* open, the long strings thereof pendant, *Fretted*, *Noted*, *Buttoned*, and *Tasselled*, *Mars*, all hatched, *Topaz*, embroidered all over with the *Soueraigne Ensignes* of his *Maiestie*, ensigned with a *crowne Triumphant*, and supported of a *Lion Gardant* and an *Vnicorne*, vnderneath the same an *Escroll*. This *Purse* is borne before the *Lord Chancellor* and *Lord Keeper*, as the peculiar *Ensigne* of his *High Magistracie*, whose Office is to mitigate the rigour of the common *Lawes* of the *Realme*, according to the

The Chancellors purse.

Peculiar Ensigne.  
His Office.

*Rule of Equity*: and by apposition of his *Maiesties great Scale*, to ratifie and confirme the *Gifts* and *Grants* of *Dignities*, *Offices*, *Franchises*, *Priviledges*, and *Immunities*, *Estates in Fee*, for *terme of life*, or for *yeeres*, granted by his *Maiestie*: as also to correct and reforme whatsoeuer seemeth to him (in any of those *Grants*) either preiudiciall to his *Maiestie*, his *Royall Dignitie*, *Honour*, or *Profit*, before he doe confirme the same vnder the *Great Scale*. He is (according to *Chassaneus*) the *Kings Vicar*, for that (in his *Maiesties* Head) he ordaineth *Prouinciall Governours*, nominateth *Iudges* without *election*, by *Voices*, and appointeth other *officers* of inferiour place and seruice. He hath his name à *cancellando*, of cancelling things amisse, and rectifying of them by the rules of *Equity* and a good *conscience*. Of whose dignity *Potteratus* hath this *Tetrastich*.

The Kings Vicar.

*Hic est qui Leges Regni cancellat iniquas,  
Et mandata pii Principis aqua facit.  
Siquid obest populis aut legibus est inimicum,  
Quicquid obest, per eum desinit esse nocens.*

Of *Ornaments* representing *dignitie* borne before *Ecclesiasticall persons*, the chiefeest are the *Crosse* before exemplified, and the *Vierge*, which is borne before them in *Cathedrall Churches* within their severall *Iurisdictions*, which I leaue to each mans owne *Obseruation*.

Ornaments borne before Ecclesiasticall persons.

#### SECT. IV. CHAP. IV.



O these *Honorarie Ensignes*, as well *Temporall* as *Ecclesiasticall* worne by the persons *dignified*, and borne before them in token of honour, it shall not infringe our order, if I adde such *honourable donations* and *Badges* of *dignitie*, as haue in former *Ages* been bestowed by *Emperours*, *Kings*, *Princes*, and *States* vpon their *Fauourites*, and vpon such others as they esteemed *worthy*, in respect of their merits, to possesse some pledges of their fauour, as testimonies of their owne worth, in which number are *Rings*, *Chaines*, *Collars*, *Chaplets*, and such like. That these in former *Ages* were bestowed vpon persons aduanced to honour, appeareth

Badges of dignitie.



Collars bestowed vpon such as were of the Bloud Royall.

peareth by many euident testimonies both of sacred and prophane *Historie*. *Pharaoh* minding to aduance *Ioseph* (for that he found by experience that *God* had bestowed vpon him gifts worthy to be highly honoured) put vpon his *Finger* a *Ring*, and about his *Necke* a *Chaine* of *Gold*; *Detrahens Pharaoh* (saith *Moses*) *annulum suum è manu sua, induit illum in maxum Iosephi, iussitq; illum induere vestes xylinas, & apposuit torquem aureum collo eius, &c.* And as touching *Collars of Gold*, they were bestowed for *Rewards* vpon such as were of the *Bloud Royall* of *Kings*, or such as were neere of *Alliance* vnto them, as appeareth in the first Booke of *Macchabees*; *Fuitque vt audiuit Alexander Rex sermones istos, vt ampliore honore Ionathane afficeret, mittens ei auream fibulam, vt mos est dari cognatis Regum, &c.* Of these last mentioned *Ornaments*, *Rings* are most vsually borne in *Coat-Armour*.

Three Rings enriched with Turkeiles.



Bushels full of Rings.

Hee beareth, *Sable*, three *Gem Rings*, *Or*, enriched with *Turkeiles*, proper. The *Romans* hauing lost three great *Battles* to *Hannibal*, one at *Ticinum*, another at *Trebeia*, and the third at *Thrasimene*, *Mago* his brother went to *Carthage* to make report of his happy *Victories* to his *Countrimen* there: and for approbation thereof, he powred forth before the *Senate* (as some report) aboue a *Bushell* full, and as others write aboue three *Bushels* and a halfe full of *Rings*, which had beene taken from the *Romane Knights*. And

though custome and time hath made the *Ring* a common ornament for euery *Mechanicke* hand, yet of right none should vse them, but such as either *Bloud*, *Warres*, *Learning*, or *Office* and *Dignitie* had made capable thereof.

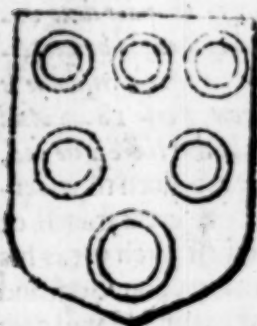
The *Lacedemonians* waging battell against the *Messenians*, a people of *Peloponnesus* in *Greece*, to the end their people that decreased in the *Warres*, should haue *funerall rites*, and not be exposed (vnburied) to all casualties they had certaine *Rings* about their *Armes*, wherein their names were engrauen.

When *Gedeon* purposed to make an *Ephod* to signifie his thankfulness vnto *God*, for his victories against the *Midianites*, he required of the *Israelites*, that euery man would giue him the *care-Ring* of his prey, whereto they willingly consented; the value whereof amounted to the weight of one thousand and seuen hundred *Shekels* of *Gold*; besides *Collars* and *Jewels*, and purple rayment that was on the *King* of *Midian*. And besides the chaines that were about the *Camels* necks, *Judges* 8.24, &c.

The *King* is a *Type* or representation of *fidelitie*, as appeareth in the sacred writs of the *Egyptians*, for the ancients did not weare *Rings* on their fingers, so much for ornament, or ostentation, as for vse of *Sealing*, in regard that the *Seale* gaue a better approbation than the writing did, concerning the validity and verity of the charter: Therefore in after-ages men vsed to fortify their last *wills* and *Testaments* with seuen *Manuall Seales*, or *Rings* *Manuall* of witnesses called therto, to signifie the veritie, and validitie thereof. Hereof came that saying of *Cicero* ad *Quintum fratrem*, *Annulus tuus non minister. aliena voluntas, sed testis tua.*

Var. 3. 108.

He



He beareth, Gules, six *Annulets*, three, two and one, Six Annulets.

Or, by the name of *Vypount*. This Coat is quartered by the right honourable the Earle of Cumberland.

These are called *Annulets*, in respect of their small quantiry, wherein they differ from the bigger sort,

and doe thereupon receive their name of *diminution*, Annulets what

and are supposed to be the *Rings* of Maile, which (according to Leigh) was an Armour of Defence long before the hard temper of Steele, and was devised by

*Misius Masinus*, and then called an *Habergion*, for the

nimbleness thereof: some others take these to be diminutives of the former *Rings*. And so from Examples of *Artificials* representing *Dignities*, I proceed to *Artificials* annexed to *Professions* or *Arts* of all sorts.

### SECT. IIII. CHAP. V.



E now come to *Coat-Armours* betokening or borrowed from the *Arts Liberall*: which (according to *Ioh. de Tur. Cremat.*) are so denominated for three respects: First, *Quia liberam mentem requirunt*, to put a difference betweene them, and those *mechanicall Sciences*, wherein *Artificers* doe more exercise their limmes, than their mindes. Secondly, they are called liberall in regard they are attained without any impeachment of credit, or cawterize of conscience. Thirdly, for that in times past, onely the Children of noble and free borne persons were admitted to be instructed and trained vp in them. *Patricius* saith that *Arts Liberall* are so termed, *Quia liberos homines efficiunt ab omni turpi & sordido questu, &c.* Because they make men to be of liberall and ingenious minds, free from base and sordide couetousnesse and sensuall delights, ennobling them with true wisdom (the most noble endowment of mankind) whereby men are as it were linkt vnto God, and made most like vnto him.

And this especially is effected, by that high and heavenly Art, *Theology*, a science not inuened by man, but proceeding from the *Eternall wisdom* of the *Almighty*, whereunto all other *Arts* are but *Handmaids*; in which respect the *Professors* thereof are by right, and also by common consent of best approved *Heralds*, to haue the precedency of all worldly professions whatsoever, and this *Celestiall Science* tending to the eternall happinesse of the Soule, is accompanied with two other *Faculties* of great esteeme (though interior to the former) which are, *Physicke*, and *Law*; the one respecting the good of our *Body*, (and therefore worthily to haue the next place after our *Soules*) the other tending to our outward estates of fortune, which are not to be neglected of the wisest. And these three we call the *Cardinall Sciences*, because of their great necessity and noble vse about the other seven *Liberall Sciences*.

Man naturally desireth knowledge, but is not able to attaine the perfection thereof, no though he be well read in *Naturall Histories*, in *Chronography* and *Morall Discipline*, as may be seene *Ecclesiast. 1. 13.* And I gaue my



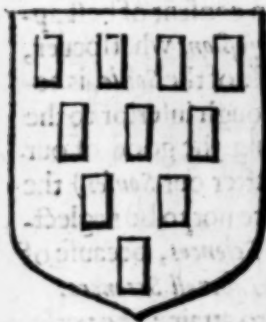
heart to seeke, and search out by wisdom, concerning all things that are done vnder the heauens: this sore trauell hath God giuen to the sonne of man, to be exercised therewith, and all is but vexation of the spirit. For in much wisdom is much griefe, and he that increaseth knowledge increaseth sorrow, Verse 18. And further, by these, my sonne, be admonished, of making many bookes there is no end, and much study is a wearinesse of the flesh. Whereby wee are giuen to vnderstand, that wisdom and knowledge are not gotten without great trauell of body and mind, and when a man hath attained to the highest pitch yet is his mind neuer fully satisfied, wherefore we must depend onely vpon God, and acknowledge that there is no true felicity in this life. One example I will giue you which shal comprehend al the *liberall Sciences* jointly, which is this next following.

A Booke expanded with 3. Crownes.



The *Field* is *Iupiter*, a Booke expanded in *Fesse*, *Luna*, garnished, hauing 7. labels with *Seales*, *Sol*, and this inscription, *Sapientia & Felicitate*, *Saturne*, betweene three Crownes of the third. This *Coat-Armour* pertaineth to the *Famous Vniuersity of Oxford*; the bearing whereof appeareth to be very ancient, by that which is ingrauen in the the top of *Saint Samsons Church* in *Grekelade*, in *Glocester shire*, where that *Vniuersity* in the old *Britaines* time (as is thought) was first planted.

The Booke it selfe some haue thought to signifie that Booke mentioned in the *Apocalyps*, hauing seuen *Seales*; but these here are taken rather to be the seuen *Liberall Sciences*, and the Crownes to be the reward and honour of *Learning* and *Wisdom*; and the *Triplcity* of the Crownes are taken to represent the three *Cardinall Professions* or *Faculties* before specified. The *Inscription* I finde to vary according to varietie of times: some hauing, *Sapientia & Felicitate*; *Wisdom* and *Happinesse*: others, (and that very ancient) *Deus illuminatio mea*, *The Lord is my light*: others this, *Veritas liberat, bonitas regnabit*; *Truth frees vs*, *Godlinesse* *Crowneth vs*: and others thus, *In principio, &c.* In the beginning was the Word, and the Word was with God. This one *Escoccheon* may seeme for a patterne of all the other *Sciences*. yet of some of the rest I will giue instance.

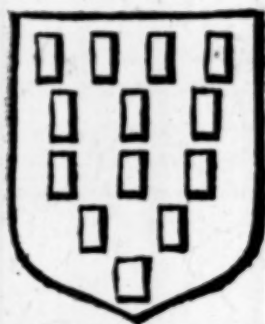


He beareth, *Gules*, *tenne Billets* *four*, *three*, *two* and *one*, Or, by the name of *Cowdrey* of *Barke shire*. This *Billet*, in *Armory* is taken for a paper folded vp in forme of a letter, for so I vnderstand by the Author of that *French Manuscript* which I haue so often cited in this Edition, where hee writeth of *Billets* and *Billette* I will presently in my *Lord Chiefe Iustice Heaths Coate-Armour*, shew you the very words; in the meane time I for the easier vnderstanding of that place of the *manuscript*, will obserue out of *Leigh*, pag. 159.

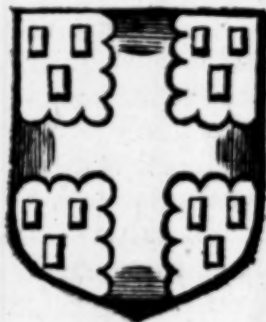
the difference betweene *Billets* and *Billette*, which is this: if the number of the *Billets* borne in one *Escoccheon* be *tenne* or vnder, then you must in *Blazon* of



of such a Coate-Armour say, he beareth such or such a metall or colour, and so many Billets; as in this present Coat-Armour of Cowdrey I haue done, but if the number of the Billets, exceed tenne, then you may tell the colour or metall of the Field, and then say Billette, as in this next example is more plaine. ly demonstrated.



He beareth, Argent, Billette, Sable, by the name of Beluale. Now I will shew you one other Escoccheon of this kind, with the addition of a charge thereunto of another sort: but first giue me leaue to tell you that this Billette is by some French Herald Blazoned, *Billets sans nombre*.



The Field is Pearle, Billette, Ruby, a Crosse engrailed, of the second. This is the Paternall Coate-Armour of that worthy Iudge Sir Robert Heath, Knight, Lord Chiefe Iustice of his Maiesties Court of Common Plees.

And now according to my promise, I will shew you out of the late mentioned ancient French manuscript, the very words of that Author, concerning the Bearing of Billets and Billette in Armory, and their difference and signification; *Billettes ou Billette sont vng*

M.S. M. 18.  
pag. 126. remanente in  
Officio Armorum.

*peu plus longues, que a carrers & sont vne mesme chose si* which now thus orthographe: signifieth in English four-square.  
*non pour difference de nom, les Billes ou Billets se numbernt; & le Billette est sans nombre; and a little after, Et est Billet senescance de lettres closes qui sont communement plus longues que lers* (I thinke he meanes larges,) & en plusieurs pais ap-  
*pellees billes, parles quelles len adionste foy credence & connoissance seruantes a corps dome, & senescie que celui qui premier les porta en armes estoit home hault & bien trenchie de membres, a qui lun adionstoit foy creance & connoissance en ses parolles, & en ses b fais & segret en ses affaires.* The Curious Frenchmen I know b fait.  
wil much blame the orthography but, I in this as eliewher in the like case, haue with all the care I could followed the very letter of the Author, punctually; although I know well that since the time that this Author wrote, the French haue much varied their Orthographicall forme of writing.



He beareth, Gules, three Pennes, Argent, by the name of Cowpen. This hath affinity with the Art of Grammar, and is therefore here placed. The wisdom of a Learned man, commeth by vsing well his vacant time: and he that ceaseth not from his owne matters and labour may come by wisdom: Eccles. 38. 34. In ancient ages before the inuention of Printing, the only meanes of preserving good Arts, (without which the World had beene ouerwhelmed in Barbarisme) was by this silly instrument, The Penne; wherby grea-

Three Pens,

Great things  
performed by  
the penne.

ter matters in the *World* haue beene atchieued, than euer could be by *Sword* or *great Cannon*: and a great *Monarch* said, that he more feared one *blot* or *dash* of a learned *Pen*, which might wound his fame amongst all *Posterity*, than the *Armies* of his most powerfull enemies.

It is a custome with many men that are *slow* or *dull* of apprehension, when they set themselves to write of any serious matter, long to deliberate with themselves, how they may best contriue the same, and during all the time of their meditation, to gnaw, or bite their pen, whereupon it seemeth the pro- uerbe grew, *Demandere Calamum*, which may be applied to them that be- stow much time, and take great paines to accomplish that they undertake. *Whom shall he teach knowledge and whom shall he make to vnderstand the things that he heareth? them that are weined from the milke, and drawn from the breasts, Isaiah 28. 9. For precept must be vpon precept, precept vpon precept, line vpon line, line vpon line, here a little and there a little, verse 10.*

A Penner and  
Inkhorne in  
Fesse.



Spurre to wel-  
doing.

The *Field* is, *Argent*, a *Penner* and *Inkhorne* in *Fesse*, *Gules*, *stringed*, *Azure*. These are the badges wherby *Novices* and practitioners in *Learning* are knowne, and by meanes whereof many men by long practise and in- dustrious trauell, doe attaine to sundry places of *Emi- nency* in the *weale Publike*, to the great benefit of them- selves, and good of their *Countrey*, and oftentimes doe merit to be highly rewarded by the *Soueraigne*; than which there cannot be a greater *Spurre* to good ende- uours, or more beneficiall for the *vniversal* good, for that it returneth with plentifull interest: As a certaine *Author* noteth, say- ing, *Professoribus atq; veris bonarum Artium studiosis quicquid tribuitur, &c.* Whatsoeuer is bestowed vpon professors of *Arts* and those that are truly stu- dious, that returneth an hundreth fold benefit to the *Common-wealth*; whilst euery man performeth the function whereunto he is called: either by prea- ching the word of God, or by forming some politike course of gouern- ment, or by curing of the diseased. Where on the contrary part, that which is bestowed vpon *Counterfeit Professors*, *Idle Masse-mongers*, and *Monkes*, doth turne wholly to common destruction of the generall good. Rightly therefore did *Fredericke* the Emperour bestow double priuiledge vpon such as imployed their time and trauell in the practise of good *Arts*.

A Cheueron  
betweene 3.  
Text Tees.



He beareth, *Argent*, a *Cheueron* between three *Text Tees*, *Sable*, by the name of *Tosie*. Letters haue not had originally any one prescript forme of *Character*, but haue in all Ages and Countries varied their forme according to the conceit of their first deuifer. As *Be- kenham* noteth, saying, *Litera sunt quadam elementa figurarum ad voluntatem instituentis facta, ad notifican- dum vota hominum absentium, vel tacentium instituta*; Letters were instituted to make knowne the thoughts of men absent or silent.

The



The comfortable letter amongst those of ancient time was *A*; which signified *absolution* or pardon: contrariwise the sad and wofull letter was *C*; which betokened *condemnation* or death, the Text letters are ordained for perspicuity that they may easily be discerned afar off. In such was that vision written that was commanded to *Habak.* to be put in writing, that it might be legible euen to him that beheld the same running. *And the Lord answered me and said, Write the vision, and make it plaine vpon Tables, that he may runne that readeth it, Habak. 2.2.*



He beareth, Gules, three *Text Esses*, Or, by the name of *Kekis-More*. Commendable was the inuention of *Artemidorus* the *Philosopher*, who read *Philosophy* to *Octavian Augustus*. For when he saw him easily inclined to anger, (to the end he should doe nothing rigorously, whereof he should afterwards repent) he did admonish him to rehearse the 24. *Greeke Letters*, that so his momentany passion (which according to *Horace* is a *fury* for the time) might by some like intermission of time be deliuered and so languish away. This letter

Three Text  
Esses.

*S* as it hath the forme of a *Serpent*, so doth it resemble their sound and hissing So much for *Grammaticall Escocheons*.

Of demonstrable examples of Instruments pertaining to the *Arts Liberall*, the number is not great, vnlesse it be of such as doe peculiarly pertaine to the *Art of Musicke*. As touching the rest either they haue no materiall Instruments at all, for that their attaining and exercise are altogether in Discipline and Instructions by speech onely, as *Grammar*, *Logicke*, *Rhetoricke*, &c. Or if they haue Instruments, they are such as are common with them to other professions, as the *Rule* and *Compass*, &c. whereof the *Carpenter* and *Mason* haue vse aswell as the *Geometrician*. As for *Globes*, *Spheares*, *Quadrants*, and other *Astronomicall* Instruments, I finde them not vsuall in *Coat-armour*, wherefore I let them passe. The *Musicall Instruments* are of three sorts, whereof some are *wind-Instruments*, as are the *Organs*, *Shagbuts*, *Howboies*, *Cornets*, *Flutes*, &c. The second sort consisteth in strings, and in the skilfull fingring of them as are *Harpes*, *Viols*, *Rebeckes*, *Virginals*, *Clari-cords*, *Bandore*, *Alpharion*, *Citterne*, &c. The third sort consisteth in striking, as the *Taber*, *Timorell*, ordinary *Drums* and *Kettle Drums*, and such others, whereof in another place.

Instruments  
pertaining to  
Arts Liberall.

Musical Instru-  
ments.

Wind-instru-  
ments.



The *Field* is *Saphire*, two *Organ Pipes* in *Saltire*. Two Organ Pipes.  
betweene foure *Crosses Patee*, *Pearle*. This *Coat-armour* pertained sometimes to the *Lord Williams* of *Tame*. As touching the first finding out of *Musicall Instruments*, it is cleere that *Iubal* the sonne of *Lamech* did deuise them, as appeareth, *Genes. 4.* where it is said, *Nomen autem fratris eius Iubal, is fuit author omnium tractantium Cithram & Organon.*



Three Howbois with as many Crosse Crolets.



among Military Instruments.

He beareth, Azure, three *Howboies* betweene as many *Crosse Croselets*, Or, by the name of *Bourden*. Albeit the *Harpe* or *Organs* are onely named to be the invention of *Iubal*, yet we must by them vnderstand him to haue beene the first deuiser of all other *Musicall Instruments*. For so doth *Tremelius* obserue in his Annotations vpon that place before alleaged, saying, *Huiusmodi Synecdochicè comprehendit omnia Instrumenta Musica quæ digitis ventq; mouentur*. Of some wind-Instruments, as the *Fife* and *Trumpet*, we shall speake

A Harpe on a Canton.



The significati-  
on of the Harp.

ly King *David* in his most deuout Meditations.

He beareth, Ermyne, on a *Canton*, Sable, a *Harpe*, Argent, by the name of *Fraunces*. By the *Harpe* (saith *Pierius*) men vsed in old time to signifie a man of staied and of a well composed and tempered iudgement, because therein are conioined diuers distinct sounds in note or accent of accord. Which office man seemeth to performe when he doth moderate and reconcile his discording and repugnant affections vnto Reason: and therefore this *Instrument* was worthily approued in praying, and praising of God, and vsed by the godly

Three Treble violents transposed.



He beareth, Gules, three *Treble Violents*, transposed Argent, stringed, Sable, by the name of *Sweeting*. *Dio-genes* (who for his taunting and crabbed Quips did merit the surname of *Cynicus*) not without cause vsed to taxe *Musicians* in this, that they could skilfully tune and accord the strings of their *Instruments*, but had the affections of their minde disproportionable and farre out of frame. Vnder these will I comprehend all other sorts of stringed *Instruments* whatsoeuer. And now I will proceed to *Astronomicall* examples.

Three Celestiall signes on a Bend.



The *Field* is, Gules, on a *Bend Sinister*, Argent, three of the *celestiall Signes*, viz. *Sagittarius*, *Scorpio* and *Libra*, of the first. This coate is said to appertaine to the *King of Spaine*, in respect that he found out an vnknown climate vnder which his *Indians* haue their habitation. But in such conquests, it were to be wished that as well *Iustice* Ballacne, as *Sagittarius* his *Arrow*, or the *Scorpions* sting were put in practise.

The



The *Field* is Argent, on a *Bend*, Azure, three of the *Celestiall Signes*, viz. *Gemini*, *Taurus*, and *Aries*, Or. This (like as the other last precedent) containeth a fourth part of the *Zodiacke*, and hath no owner that may challenge any property in him, but is formed by imitation of the former, and may (doubtlesse) be aswell borne as that, *Quia ab esse ad posse bonum deducitur argumentum*, From that which is, to that which may be, we may well frame a good *Argument*. It is borne, therefore it may be borne; but of the contrary you cannot say, it may be, therefore it is. This is another quarter of the *Celestiall Zodiacke*.

A quarter of the celestiall Zodiacke.

#### SECT. IV. CHAP. VI.



Hough great be the difference of dignity and esteeme betwixt the *Noble* and *Liberall Professians* (before intreated of) and those other which we call *Mechanicall* and *Illiberall*, because those are the objects of diuine spirits and vnderstanding mindes, whereas these are for the most part but the imploiments of an industrious hand; yet in these also, as there is great vse for the necessity of mans life, so is there much reputation for the exquisite varieties of inuention. And albeit they are called *Illiberall*, *Quia liberè exerceri non possunt, sine corporis viribus*, because they cannot be freely practised without bodily labour; yet in another respect they may be more truly called *Liberall*, than the *Liberall Sciences* themselves, for that commonly they bestow more wealth on their professors, whiles, as *Virtus*, so *Scientia laudatur & alget*. In the first ranke of these *Illiberals*, reason exacts, that *Agriculture* should haue precedence it being the chiefe *Nource* of mans life, and hath in the times of the ancient *Romanes*, beene esteemed an estate not vnbesitting their greatest *Dilectors* and *Princes*: and it was deuised and put in practise soone after the *Creation*, as appeareth in the *Text*, where it is said, *Habel Pastorem Gregis, Kain verò Agricola*; for here wee vnderstand not onely *Tillage*, but also *Pastorage*, *Vintage*, and all kind of increase of *Beasts*, or fruits for food, vnder this name of *Husbandrie*.

Differences of Arts Liberall and Mechanicall.

Worthinesse of Agriculture.

After the *Deluge* God made a couenant with *Noah*, that from thenceforth he would neuer destroy mankinde by water, as hath beene before touched: but that his first ordinance concerning the fourefold seasons of the yeare should remaine inviolable vnto the worlds end; In assurance of this same infallible promise of God we doe fit our actions according to the seuerall seasons; As our *plowing*, *seeding*, *Mucking*, and *Dunging* of our land, in *planting*, *pruning*, and such like.

That *Tillage* and *Husbandry* was the first of all the *Mechanicall Trades* (as we now call them) it is manifest *Genes. 2. 15. Then the Lord God tooke the man, and put him into the Garden of Eden, that he might dresse it, and keepe it.* Wherein



Wherein, (saith Zanch.) God would moderate the pleasure and delight that he had giuen to Adam, in some kind of Trade or course of life, and honest exercise. Whereof Tillage is of all other the most ancient and commendable, inasmuch as it was instituted in Paradise, and that in the time of mans innocency before he had transgressed.

There is a great difference betweene the Husbandry that man was initiated vnto before his fall, and after; For after his transgression it was performed with much labour, paine, and sweat, and to supplie necessitie, such as is the Husbandry now vled: for Husbandmen be forced to till the ground, if they will haue wherewith to sustaine life; Therefore God said *Maledicta terra propter te, &c.* Cursed be the Earth for thy sake: *In sudore vultus comedes, &c.* In the sweat of thy browes shalt thou eat of it all the daies of thy life, Gen. 3. 17. Thornes also and thistles shall it bring forth to thee, and thou shalt eat the hearb of the field, verse 18. Before Adams fall he was inioyned to till the ground onely to preuent Idlenesse; such as is the Husbandry that Noblemen are delighted withall, and doe performe the same with great contentment.

There is a kind of Tillage much differing from this, whereof Petrarch saith, *Ager est animus, cultus intentio, semen cura, metis labor, hunc si colas diligenter vberimum fructum capies*: The minde is the field, intention the Tillage, care the seed, labour the harvest, thou shalt receiue a plentiful harvest.

Sometime ease and quietnesse becommeth restlesse and troublesome, therefore ought we euermore to be in action and exercised in some good Arts or Studies, as often as we finde our selues ill affected with sloth and idlenesse which cannot abide it selfe. Many are the Instruments pertaining to Husbandrie, I will make choice of some of the chiefe, and of most frequent vlc in Coate-Armour.

A Plow in Fesse.

Plowing of Cities.



He beareth, Azure, a Plough in Fesse, Argent, by the name of *Kroge*. It was the manner in ancient time, when a Citie was to bee built, to limit out the circuit thereof, by drawing of a furrow with a Plow, as *Alex. ab Alex.* So was it in vse also, when they intended the finall destruction of a Citie, to plow it vp, and to sow salt therein: as we read, that *Abimelech* hauing taken the Citie of *Sichem*, put the people to the Sword that were therein, destroyed the City, and sowed salt therein; which was done (as *Tremelius* noteth) in token of perpetuall detestation thereof: but that kinde of circuiting their Cities, was an ominous token of succeeding abundance, and fertilitie of all things which the Citizens should stand in need of.

He





He beareth, Ermyne, three *Harrowes* conioyned in the *Nombrill* of the *Escoccheon*, with a wreath, Argent, and as the second, *Tootbed*, Or, by the name of *Har-row*. This is an *Instrument* of *Husbandrie*, ordained for the breaking of *Clods*, after the *Husbandman* hath plowed and seeded his land, for the better preparing of the corne to take root, and preferuation thereof from the *Fowles*. Moreouer, it hath beene vsed sometime by *Conquerors*, to torture and torment their enemies withall, and to put them to death. So we read,

Harrowes.

that *Dauid* did execute the *Ammonites* his enemies, where it is said, *Populum verò qui in ea erat eductum dissecuit ferrà, & tribulis ferreis, & securibus: & sic fecit Dauid omnibus Ciuitatibus Ammonitarum.*



He beareth, Gules, three *Scithes* in *Pale Barre*, Argent, by the name of *Kempley*. The condition of this kind of men is well set downe, *Ecclesiast.* 38. 25. *How can he get wisdom, that holdeth the Plow, and he that hath pleasure in the goad, and in driuing Oxen, and is occupied in their labours, and talketh but of the breed of Bullocks?*

Scithes.

He giueth his minde to make *furrowes*, and is diligent to giue the *Kine* fodder.



He beareth, Gules, three *Wheeles*, Or. This was the *Coat-armour* of *Sir Payne Roet Knight*, who had a daughter married to the famous *English Poet Sir Geoffrey Chancer*. I finde in *Romane Historie*, of a *Husbandman* who was accused before the *Magistrate* for being an *Inchanter*, for that his grounds were fertill, when others were barren: a day being appointed, he promised to bring forth his *Inchantments*, and then brought forth his *Plowes*, *Carts*, *Oxen*, &c. saying,

Wheeles.

*Hæc mea incantamenta, These are my coniurings:* mea-

ning that his industrious care made his grounds fertill, which others neglecting, found the punishment of their *Idlenesse*.

*Wheeles* are the *Instruments* whereby *Chariots*, *Wagons*, and such like things are caried both speedily and with great facility: and they are so be-hoofefull for these vses, as that if any one of them happen to fall off, the whole cariage must either stand still, or at least is forced forward with great difficultie. As we may see, *Exod.* 14. where God tooke off the *Wheeles* of the *Chariots* of the *Egyptians*, that vehemently prosecuted the *Israelites*, as appeareth, verse 25. And he took off their *Chariot Wheeles*, and they drave them with much adoe, so that the *Egyptians* sayd, *I will flie from the face of Israel, for the Lord fighteth for them against the Egyptians.*

The *Wheele* is called in Latine *Rota*, a rotunditate, or else (as some hold) a ruendo, quia in declini facilliter ruit, because it rouleth downe sodainly from the steepe declining part of the ground.

P p

Other

Other sorts of *Wheeles* there are, which albeit they are not meet for *Husbandrie*, yet I have held it fit to annexe them to these, in respect of their neere resemblance, as in these examples may be seene.

Katharine  
Wheeles.



He beareth, Or, on a *Bend*, Azure, three *Katharine Wheeles*, Argent, by the name of *Rudhall*. In the primitiue age of the *Church*, even Children and young Virgins, for the profession of their faith, did constantly endure most terrible deaths, as did S. *Katharine* by this kinde of *Wheele*, wherewith all her tender limmes were bruised and rent in pieces. Now men will scarce be true *Christians*, when they may be such, not onely without punishment, but both with quietnesse and commendation also.

Crosse and  
Katharine  
Wheele.



He beareth, Argent, a *Crosse*, Gules, in the first *Quarter*, a *Katharine Wheele* of the second, which was sometimes borne by *Robert de Stone*.

Vnder this *Head* may we aptly bestow all other *Instruments* pertaining either to *Husbandrie*, or to the feuerall Trades of *Shepheards*, *Vinedressers*, *Bakers*, *Brewers*, *Vintners*, &c. for that these are all grounded vpon *Agriculture* or *Husbandrie*.

#### SECT. IV. CHAP. VII.



*Agriculture* is for meere necessity; clothing is partly for it, and partly for ornament and decencie: but had not *Man* sinned, he had not needed clothing; which were worth the considering by those who are so proud of their apparell.

As touching such *Arts* or *Trades*, that we call *Handycraft* or *Mechanicall* professions, so called, perhaps, of *Mæcha* which signifieth an *Harlot* or an *Adulterous* person, for that as an *Harlot* counterfeiteth the modest behauiour of an honest *Matrone*, so doth *Mechanicall Artizans* labour to resemble the workes of nature *In quantum possunt*. These are not performed so much by wit and inuention (like as the *Arts Liberall* are) as they bee by exercise of the Limmes and labour of the body. And hereof they are thought to be called *Arts*, *ab artubus*, which properly doe signifie the muscles, sinnewes or other ligaments of the Body; but metaphorically it is often taken for the limmes themselues that are so combined and connected together.

How meanelly soeuer we reckon of these in a *Relative comparison* to the *Arts Liberall*, neuerthelesse it is cleere that these (no lesse than those) doe proceed

proceed from the immediate gift of God, (as doth plainly appeare by *Bezaleel*, and *Aholiab*, *Exod.* 35. 3.) and are no lesse behouefull and necessary for mans vse and for the support of humane traffike and sociery; as we may see *Ecclesiast.* 38. 31. Where after he had made mention of the care and diligence the *Carpenter*, *Potter* and *Smith*, and other men of Trade doe vse in their seuerall professions; he concludeth thus, *All these trust their hands, and euery one bestoweth his wisdom in his worke. Without these cannot the Cities be maintained nor inhabited*: hereby we see the necessity of these *Artificiall* or *Mechanicall Trades*, or professions.

With little reason may any man contemne the *Tokens of Instruments*, pertaining to *Mechanicall Trades* or professions, sithence they are expresse notes of Trades, so very behouefull for the vse of mans life, and their exquisite skill, and knowledge issued out of the plentifull Fountaine of Gods abundant Spirit.

In things *Artificiall*, that manner of translation is reckoned the more worthy from which it is extracted, than that whereinto it is transferred, according to that saying, *Transmutatio in rebus Artificialibus famosius dicitur esse de genere eius ex quo, quam ad quod.*



He beareth, Sable, three *Wooll-Cards*, Or, by the name of *Cardington*. *Marcus Varro* maketh mention, that within the *Chapell of Fortune* was kept the very *Royall Robe* or *Mantle of Estate*, that *Tanaquil* the wife of *Tarquinius Priscus* made with her owne hands after the manner of *Water-Chamlet* in waue-worke, which *Seruius Tullius* vsed to weare.

Wooll-cards.



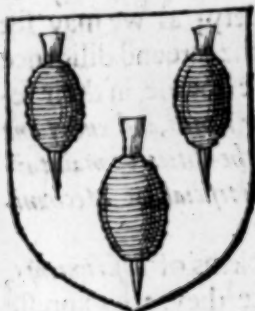
He beareth, Argent, three *Fustles vpon Slippers*, Gules, by the name of *Hobby*. These are called *Fustles* of the Latine word *Fusus*, which signifieth a *Spindle of Yarne*. *Marcus Varro* reporteth, that in the *Temple of Sanguis*, there continued euen till the time that hee wrote his *Booke*, the wooll that the *Lady Caia Cecilia* did spinne, together with her *Distaffe* and *Spindle*. As for the *Antiquity* and necessary vse of spinning, we haue an vndoubted president in the 35. of *Exodus* 25, 26. Where it is said,

Fustles vpon Slippers.

*And all the Women that were wise hearted did spinne with their hands, and brought that which they had spunne, both of blew and of purple, and of skarlet and fine linnen: And all the Women whose hearts stirred them vp in wisdom spunne Goates haire.*



Fusiles transposed.



He beareth, *Sable*, three *Fusiles* vpon *Slippers* transposed, the points downeward, *Argent*. This *Coat* is quartered by *Knowle* of *Sanford*. *Closter* the sonne of *Arachne*, taught first the making of the *Spindle* for woollen yarne. It was (saith *Pliny*) a fashion and custome at *Rome*, that when *Maids* were to be wedded, there attended vpon them one with a *Distaffe* dressed and trimmed with kembed wool, as also a *Spindle* and *Tarn* vpon it, to put them in mind, that *Huswifery* and *Winery* were to goe together. *Fusiles* (saith *Leigh*) are neuer pierced or voided, but are diuersly borne, in respect of their locall position or mutation: and the *Frenchmen* (saith he) take them for *Spindles*, we take them for *Weauers Shuttles*, and the *Dutch* for *Mill-pecks*.

Wharrow Spindles.



He beareth, *Argent*, a *Cheueron* betweene three *Wharrow Spindles*, *Sable*, by the name of *Trefues*. This *Spindle* differeth much from those precedent, in respect of the crooke aboue, and of the *Wharrow* imposed vpon the lower part thereof. This sort of *Spindle* women doe vse most commonly to spin withall, not at the *Turne* as the former, but at a *Distaffe* put vnder their girdle, so as they oftentimes spinne therewith going. The round *Ball* at the lower end serueth to the fast twisting of the threed, and is called a *Wharrow*: and therefore this is called a *Wharrow Spindle*, where the other are called *Slippers*, that passe thorow the *Tarne* as this doth.

Weauers Shuttles.



He beareth, *Argent*, three *Weauers Shuttles*, *Sable*, tipped and furnished with *Quils* of *Tarne*, the threeds pendant, *Or*, by the name of *Shuttleworth*. *Weauing* was the inuention of the *Egyptians*, and *Arachne* was the first *Spinner* of *Flax* threed, the *Weauer* of *Linne* and *knitter* of *Nets*, as *Pliny* noteth. But it seemeth that those *Arts* were at first learned by imitation of *Silkwormes*, *Spiders*, and the like, whose subtile workes no mortall hand can match.

Vnder this *Head* must be reduced all manner of *Tooles* and *Instruments* borne in *Coat-armour*, and pertaining to the seuerall *Trades* of *Weauing*, *Fulling*, *Dying*, *Sheering*, &c. As also such as doe pertaine to the seuerall mysteries or occupations of *Embroiderers*, *Sempsters*, and such others. Amongst *Artificers* and men of *Trade*, (saith *Chassaneus*) this is a note of obseruation, that each one is to be preferred before other according to the dignitie of the *Stuffe* whereon he doth exercise his *Trade*. Hereto we will annex some examples of *Taylorie*.

The



The Field is Topaz, a Maunch, Ruby. This Coat-armour pertained to the honourable Family of Hastings, sometimes Earles of Pembroke, and is quartered by the right Honourable Henry Gray, now Earle of Kent. Of things of Antiquity (saith Leigh) that are growne out of vse, this is one, which hath beene, and is taken for the Sleene of a garment. Which may well be; for you may see in old Arras clothes garments with sleeues wrought not much vnlike to this fashion, but now much altered from the same; for fashions and

times doe goe together. That this is a Sleue, I will make more apparent by this next example.



He beareth, Gules, a Dexter Arme habited with a Maunch, Ermyne, the hand holding a Flowre de Lis, Or. This Coat-armour pertained to William Mohan, alias Sappell, sometime Lord of Dunstow. This word Maunch seemeth to be deriued from the Latine word Manica, which signifieth the sleue of a garment. And the same of some Armorists, is termed Manche mal tailee, Quasi manica male calliata, as an ill shapen Sleene. To weare Sleeues vnto any sort of Garment, was with some people holden reproachfull, as appeareth in the

A Dexter Arme with a Maunch.

The signification of a Maunch.

exposition of the Epistle of S. Hierome ad Eustochium, in these words; *Obijciatur quasi delicatum, apud Maronem quod tunica haberent Manicas*. The coming of the hand out in this manner doth shew the same to be a Sleene. For (if you obserue) you may herein discerne the bought of the Arme in the midst, as also the Elbow opposite thereunto, and the widening thereof at the shoulder, as if the same were enlarged with a Guffet vnder the Arme pit. Also the hanging downe of the bagge from the Handwrist, doth concur with that forme of Sleue which the women of Galoway in the North parts of Ireland at this day doe vse. The same doth the former also expresse, although in a more obscure manner, as if you compare one of them with the other, you may easily perceiue.

Hieron. Epist. ad Eustochium

As touching apparell, we finde that though the same be made chiefly to cloath our nakednesse, yet shall we finde that they were not only ordained by the inuention of Man, but also allowed (and for some speciall end) expressly commanded by God himselfe to be made and provided, aswell for Glory as also for ornament and comelinesse, as appeareth *Exod. 28*. *Like-wise thou shalt Embroider the fine linnen coat, and thou shalt make the mitre of fine linnen, and thou shalt make the girdle of needle-worke. And for Aarons sons thou shalt make Coats, and thou shalt make for them girdles, and bonnets shalt thou make for them for glory and for beauty.*

Rich Garments and costly Iewels are reckoned ornaments, as appeareth *2 Sam. 1. 24*. *Ye daughters of Israel weep ouer Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold vpon your apparell.* And they be called Ornaments, because they doe illustrate and adorne or beautifie the person that is garnished with them.



To this head may be reduced, all sorts of things whatsoever pertaining to the adorning, decking, or trimming of the body, as *Combes, Glasses, Head-brushes, Curling-Bodkins, &c.* And also *Purses, Knives, &c.*

A Cheuron  
between three  
Combes.



He beareth, Sable, a *Cheuron* between three *Combes*, Argent, by the name of *Tunstall*. The *Combe* is a necessary Instrument for trimming of the Head, and seemeth (as touching the forme thereof) to have beene deuised by imitation of the backe-bone of a *Fish*: and serueth not onely for clesing the Head from danderuffe and other superfluities; but is of most vse with women for shedding and trimming their haire and head-tires, wherein some of them bestow more labour for the adorning of them than their whole body is worth.



He beareth, Argent, a *Cheuron* between three *Palmer's Scrips*, Sable; the *Tassels and Buckles*, Or. These are the *Armes* of Sir Henry Palmer of *Howlets* in the Parish of *Beake Bourne* in the County of *Kent*, Knight, Controller of his Maiesties *Navy Royall*, Sonne of Sir Henry Palmer of the said Place Knight, sometime Admirall of the *Narrow Seas* and Controller of the *Navy Royall*. These *Armes*, although some part of them allude vnto the name, are very ancient, and were inpaled in *Otford Church* in *Kent* before it was burned, where this *Knight's* ancestors had some possessions; with the seuerall *Coates* of the *Torrells, Fitzsimonds* and *Tirells*: And in the *Chancell* at *Snodland* in *Kent*, *Thomas Palmer* that married with the daughter of *Fitzsimon*, lieth buried, of whom I haue read this *Epitaph* not derogating from the best of verifying in that Age:

*Palmer's all our Faders were,  
I a Palmer liued here  
And traueled still, till worne wud Age  
I ended this worlds pilgrimage,  
On the Blest Ascension Day,  
In the Cheerefull Month of May:  
A thousand with foure hundred Seauen.  
I tooke my Iorney hence to Heauen.*

Sir *Thomas Palmer* of *Leigh neere Tunbrige* in *Kent* Knight, Grandfather to the Elder Sir *Henry Palmer* Knight, before recited, was owner of the Mannors of *Tottington* and *Eccles* in *Aylesford* and *Boxley* adioyning to *Snodland* afore said, which came vnto this Family by a match with a daughter of the Lord *Poynings*: and *Katharine Palmer* this *S. Thomas Palmer's* Sister, was married to *John Roe* of *Boxley* in *Kent* Gent. Father of *Reginald Roe* of *Leigh* afore said

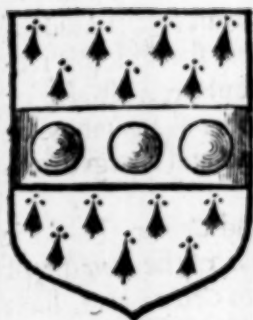


aforesaid, Gentleman, ancestor to Sir Thomas Roe Knight, now living 1632. whose worthy merit in the discharge of many Embassages, wherein he hath bene employed by this state, deserues to be remembered with an honourable Character.



The field is Argent, on a chiefe, Gules, three Beysants, by the name of Russell, (sometime of Durham) in the County of Gloucester. What Beysants are, and of what forme, weight and value they were in ancient time, and why they were so named, I haue already shewed in my first Sect. pag. 33. in the blazon of the bordure of Richard Plantagenet King of the Romans & Earle of Cornwall; whereto I referre you, for the auoiding of needlesse repetiition.

A Chiefe with three Beysants.



The Field is Ermyne, on a Fesse, Gules, three Beysants. This Coat-Armour pertaineth to that worthy Gentleman Iohn Milward one of the Captaines of the Citie of London, and first Gouvernour of the Corporation of the Silke-trade. Some Armorists are of opinion that Beysants and Plates (of which I shall presently shew you some examples) in Armory, are Emblemes of Iustice and equall dealing among men.



He beareth, Gules, three Beysants, Each charged with a Crowned King, his Roabes, Sable, doubled, Ermyne, sustaining a covered cup in his right hand, and a sword in his left, of the second. This Coate pertaineth to Iohn de Lylde the eighteenth Bishop of Ely.



Hee beareth, Sable, Six Plates, 3, 2 and 1. by the name of Punchardon. These are bullion of Silver, hauing no manner of impression vpon them, but are only prepared ready for the Stampe. In the Blazoning of this, and of the other last precedents, there is no mention made of their colour; because, as the former are evermore Gold, so in like sort, are these alwaies Silver.

The

Argent on a  
Bend engrai-  
led Sable three  
Places.



The Field is Argent, on a Bend engrailed, Sable, three Plates. This Coate-Armour pertaineth to the Ancient family of the Cutts's of *Arkesden* in the County of *Essex*, where in the Parish Church remains a Monument, whereupon these Armes here demonstrated, as the paternall Coate-Armour of this Family, are portraied: Neere vnto which Tombe lie interred *Richard Cutts* Esquire, and his foure sonnes, viz. *Richard Cutts* Esquire, eldest sonne, who erected that Monument, *Sir William Cutts* Knight, second sonne, (and lately his onely sonne and heire *Richard Cutts*, Esquire) *Frances* third sonne, and *John* the fourth sonne; which *Frances* married *Katharine* one of the daughters and coheires of *John Bondeuile* or *Bonuile* of *Sponston* in the County of *Yorke*, Esquire, who for his Coat-Armour bore Sable, Six Mulletts, three, two and one, Or. *Leigh* writeth in his *Accidens of Armory*, pag. 14, 15. That that Coat-Armour whose field consisteth of Argent, and the charge of Sable (as you see the Coate of Cutts doth) is the most faire kind of Bearing, and with him agree other Armorists: *Leigh* there sheweth this reason, because Argent or White will be seene in the darkest place, and Sable or Blacke in the clearest light; And since these two of all other Colours may be discerned furthest off, therefore is the Shield thus borne and charged called the fairest.

Royalty of  
Coining.

In respect we are now come to speake of *Stampes* and *Coines*; I hold it not impertinent (by the way) to giue some little touch of the *Royalte* of *Coining*. It is therefore to be obserued, that the power to *Coin* money, hath beene euermore reckoned to be one of the *Prerogatiues* that in our common Law wee doe call *Iura Regalia*, and pertaineth to the *Soueraigne* power amongst many regall immunities to that supreme iurisdiction peculiarly belonging, and to none others.

Neuerthelesse wee read that *Monarchicall Kings* and *Soueraigne States* haue imparted this prerogatiue or preheminance vnto others their inferiours vpon speciall acceptable seruice done, or for whatsoever priuate respect; as we may see *Maccab. 15.6.* Where amongst many other preheminences granted by *Antiochus* the sonne of *Demetrius* to *Simon* the high Priest, which had beene formerly granted to him by the predecessors of *Antiochus*, he enableth him to *coin* money, saying, *I giue thee leaue to coin money of thine owne Stampe within thy country.*



He beareth, Azure, three Penny-yarde pence, Proper, by the name of *Spence*: these are so named of the place where they were first coined which was (as is supposed) in the Castle of *Penny-yarde* neere the market Towne of *Rosse* situated vpon the Riuer of *Wye* in the County of *Hareford*.

To



To this head must be reduced al other sorts of *Bullion* or *Coinc*, and what-  
er else pertaineth to *Trafficke* or *commerce*.



He beareth, *Argent*, a *Purse Ouerte*, *Gules*. This  
Coate pertaineth to the family of *Conradus Wittenber-*  
*gensis Comes*, that was first inuested by *Henry* the  
fourth, *Emperour*, to whom he gaue faithfull ayde in  
his warres, and did much detest the strife betwixt  
him and *Rodolph* of *Swenia*, his competitor to the  
Empire, whom the Pope had nominated *Emperour*;  
he much laboured a pacification of the tumults then  
stirred vp in *Germany*, as *Hemingius* in his *Genealo-*  
*gies* or *eth*.

By this *open purse*, we may vnderstand, a man of a charitable disposition  
and a franke and liberall *Steward* of the blessings, which God hath bestow-  
d vpon him, for the releefe of the needy: Of such an one *Saint Hierome*  
hath this saying, *Non memini me legisse mala morte mortuum, qui libenter ope-*  
*ra charitatis exercuit; habet enim multos intercessores, & impossibile est multo-*  
*rum preces non exaudire.*



He beareth, *Gules*, a *cheuron* betweene three *Irish*  
*Broges*, *Or*. This Coate pertaineth to the Family of  
*Arthure* of *Ireland*: the pulling off a mans *Shoe*  
(which in *Irish* is called a *Broge*) seemeth to haue been  
a note of reproach, or infamy, as we may gather by  
that which *Moses* hath obserued vnto vs, *Deuter. 25*,  
where it is shewed, that if a man happen to die issuelesse  
then his next kinsman should marry his wife, and  
raise vp to his brother a name amongst the *Israelites*:  
which if he refused to doe, then vpon complaint by

There in ano-  
ther family of  
the *Arthurs* in  
*Ireland* that  
beareth a *Che-*  
*ueron* between  
three *Sufflues*  
what a *Sufflue*  
is *Boswell* in  
his *Armor* of  
*Honor* p. 124.  
b. sheweth.  
Some call *Suf-*  
*flues*, *Reits*.

her made to the *Elders*, he was warned before them, if then he refused to  
marry her, then came the woman to him in the presence of the *Elders*, and  
pulled off his *Shoe*, and did spit in his face, and say, *So shall it be done vnto the*  
*man that will not build vp his Brothers house: And his name was call in Israel,*  
*The house of him whose Shoe is pulled off.*

Though the *Shoe* bee an habit seruing for the *foot*, which is the most in-  
feriour part of mans body, yet is it not therefore to be contemned; foras-  
much as it is a note of *progreffion*, and very behouefull for *Travellers*: In  
the *Scriptures* it is often taken for expedition, as *Psal. 60. In Idumeam ex-*  
*tendam calceamentum meum; And proceeding to Idumea, I will cast my Shoe*  
*er it.*

It was an ancient custome amongst the *Israelites* (in transferring of pos-  
sessions) for him that departed therewith to plucke off his *Shoe*, and to de-  
liuer the same to his neighbour, as now it is with vs, to passe *liuery* and *Sei-*  
*zin* of *Inheritance* by the deliury of a *Turffe*, and *Sprigs* taken off the  
ground, and deliuring the same to the purchaser: As appeareth in the booke  
of *Ruth*; where it is said, *Now this was the manner before time in Israel concer-*



ning redeeming and changing, for to stablish all things: A man did pluck off his shoe and gaue it to his neighbour, and this was a sure witnesse. By which Ceremony he publicly acknowledged that he had transferred, and put ouer his whole right vnto the purchaser, *Ruth 4. 7, 8, 9.*

But in alter-ages, it seemeth the *Iewes* passed inheritances by *Charters*, sealed and testified by witnesses (a custome of vse with vs at this day at the *Common Law*) as appeareth in the Prophecie of *Ieremiah*; *Men shall buy fields for siluer and make writings and seale them, and take witnesses in the Land of Benjamin and round about Ierusalem, &c. 32. 44.* And againe, *Ier. 32. 25.* And thou hast said vnto me, O Lord God, buy vnto thee a field for siluer, and take witnesses. And I bought the field of *Hananeel* my vnckles son, that was in *Anathoth*, and weighed him the money; euen seuentene *Sheckles* of siluer: And I subscribed the Euidence, and sealed it and tooke witnesses, and weighed him the money in the ballances, &c.

Now sithence, I am casually fallen vpon this argument of sealing of Deeds, I hold it not amisse, to giue some little touch (by the way) of the first comming in of this custome of Sealing (in this our Nation) which is now of so frequent vse amongst vs.

First, it is to be obserued, that our Ancestors the *Saxons* had not the same in vse, for they vsed onely to subscribe their names, commonly adding the signe of the *Crosse*: And I need not to proue the same by the testimony of diuers witnesses, for this custome continued here in *England*, vntill the time that this Realme was conquered by *William Duke of Normandy*; who together with the state of gouernment, (a thing of common custome with absolute Conquerours) did alter the before mentioned custome of testification of deeds, into sealing with wax; whereupon the *Normane* custome of Sealing of Deeds at length preuailed amongst vs. Insomuch that the before mentioned vse of the *Saxons*, therein was vterly abolished: As witnesseth *Ingulphus* the Abbot of *Crowland*, saying, *the Normans doe change the making of writings, which were wont to be firm'd in England with Crosse of gold and other holy signes, into printing wax.* And they reiected also the manner of English writing: This change was not effected all at once, but tooke place by degrees; So that first the King only, and some few of his nobility besides him, vsed to Scale; Afterwards *Noblemen* for the most part and none others.

At this time also as *Ioh. Ross.* noteth, they vsed to graue in their Seale their owne Pictures, and counterfeites couered with a long Coate ouer their Armours.

After this Gentlemen of the better sort tooke vpon this fashion: And because they were not all Warriours, they made scales ingrauen with their seuerall Coats or Shields of Armes for difference sake, as the same Author reporteth.

At length, about the time of *King Edward the third*, Scales became very common: so as not only those that bare Armes vsed to Scale, but other men also fashioned to themselues Signets of their owne deuising: Some taking the letters of their owne names, some Flowers, some Knots, and flourishes, and other Beasts and Birds, or some other things, as now wee behold daily in vse.

## SECT. IIII. CHAP. VIII.



Auing exemplified such *bearings* as are borrowed from the two *Arts* of nourishing and *Cloathing* our *Bodies*; the *third* place may iustly be challenged by that *Art*, which we call *Armature*; whereby we are defended from all outward iniuries, either of *Foes* or *Weather*: for by *Armature* we vnderstand not onely those things which appertaine to *Military* profession, (whereof we will speake in it's proper place) but also those *defensiu*e *Sciences* of *Masonry* and *Carpentry* and *Metall* workes, which doe concurre to building and other necessary *strengthening* for protection of our *weake* *Carcases*. For houses are mansions for our *Bodies*, as our *bodies* for our *Soules*; and the weakenesse of the one, must be supplied by the strength of the other. *Escocheons* of this kinde are these which ensue, as first, for *Masonry* and *Stoneworke*.

What vnder-  
stood by *Ar-*  
*mature*.



He beareth, Sable, three *Pickaxes*, Argent, by the name of *Pigot*. This *Coat* may compare for *Anti-*  
*quitie* with any; in respect that it, or some such *Instru-*  
*ment*, seemeth to haue bene vsed by the most *Ancient*  
of *Mankind*, who was appointed to digge and delue in  
the *Garden* of *Eden*. Where we may see, how little  
cause any (though of *Noblest* and *Ancientest* blood) hath  
to be proud, if he looked vnto the *Pit* whence he first  
was digged, being the very same from whence the mea-  
nest also is deriued.

Three Pick-  
axes.



He beareth, Sable, on a *Cheueron* betweene three  
*milpecks*, Argent, as many *Mullets*, Gules, by the name  
of *Mosley* of *Stafford* shire. This is an instrument of  
great vse by which the bluntnesse of the millstone is  
amended; the *Mill* it selfe, as euery one well know-  
eth, is very vsfull in a common wealth, for with it  
corne is grownd and made fit for bread, which is the  
*staffe* of humane life.



He beareth, Argent, three *Mallets*, Gules, by the  
name of *Forte*. Touching this and sundry other *Instru-*  
*ments*, we must obserue, that whereas such *Instruments*  
are vially made by one *Trade*, and vsed by an other,  
(as the *Smith* maketh the *Axe*, which the *Carpen-*  
*ter* doth vse,) we thought it fittest to place them vn-  
der those *Arts* for whose vse they were made (the end  
and vse of each thing being the perfection thereof)  
than to referre them to those *Arts* which forme and  
make them.

Three Mallets.

Vse the per-  
fection of  
things.



Three Leuels  
with there  
plumets

Reference.

laiers, Plaisterers, Pauiers, and such others, whose worke consisteth of Stone, Lime, or Mortar. So much may suffice for examples for Masonry. Now wee come to Carpentry, as may appeare by these next following Escutcheons.

A Cheueron  
betweene three  
Squires,

He beareth, Argent, a Cheueron betweene three Carpenters Squires, Sable, by the name of *Ailowe*. Artificers (saith *Plutarch*) doe vse their Squires, their Rules, their Lines, and Lenels; they goe by measures and numbers, to the end that in all their workes there should not be any thing found done, either rashly or at aduenture: and therefore much more should Men vse the like moderation and rules in the performance of those Actions of vertue wherein Mans happinesse doth consist; especially those who sit in the Seats of Iustice, which in *Moses* time were wont to be Men Fearing God, and hating couetousnesse, which is the perfect Squire which such ought to follow. But *Aristotle* writeth of a Lesbian Squire or Rule, which was made of so flexibl a stuffe that it would bend any way the workemen would haue it: but most dangerous is the Estate of that Common-wealth, whose Iudges work by such Squires, making the Lawes to bow to their priuate affections, and sometimes to meane one thing, another time the contrary, as themselves are disposed to incline.

A Fesse be-  
tweene three  
Hatchets.

He beareth, Sable, a Fesse betweene three Hatchets, Argent, by the name of *Wrey*. This Instrument is also much vsed in Execution for beheading of great offenders. In which sense, *Iordanus Vrsinus*, Viceroy of Sicily, being imprisoned by his owne Sonne, gaue for his Imprese, an Axe, and a paire of Fetters, with this Motto, *Patientia in aduersis*; to shew his resolution and patience in so great an indignity. Not many yeeres since, there was a reuerend Iudge of this Family, with whose function this Coat suted very aptly, forasmuch as he did execute the Office of Chiefe Iustice of England.

The





The *Field* is Argent, a *Cheuron Ingrailed*, between three *Compasses dilated*, Sable. These *Armes* doe pertain to the *Company of Carpenters*.

Armes of the  
Company of  
Carpenters.

Vnder this head must be comprehended all sorts of *Instruments*, (whereof there is vse in *Coat-armours*) pertaining to the seuerall trades of *Ioyners, Milwrights, Cartwrights, Turners, Cowpers, &c.* and whatsoever other Trades, whose vse consisteth and is exercised in working or framing of *Timber, Wainscot*, or any sort

Reference.

of *Wood*. And so from *Tooles of Masonry and Carpentry* borne in *Coat-armour*, we come to *Instruments of Metall worke*, (the other Species of *Armature*) whether the same be *Malleable* and wrought by *Hammer*, or *Fusill* and formed by *Fire*.



He *Field* is Sable, a *Cheuron* betweene three *Hammers*, Argent, crowned, Or. This *Coat-armour* belongeth to the *Companie of Smiths*, whose trade of life, as it is most laborious, so is it of most behoofe for the strength both of priuate mens persons, and of Kingdomes: and therefore the *Iron Hammer* doth well deserue the *Crowne of Gold* on it, *Iron* it selfe in respect of the vse being much more precious and necessary for a *Common-wealth*, than *Gold* is: which the *Enemies of Gods people* knew very well, when they would not

Armes of the  
Company of  
Smiths.

Necessitie of  
Iron.

permit a *Smith* to liue amongst the *Israelites*, as may be seene *1 Sam. 13. 19.* where it is said, *Then there was no Smith found thorowout all the Land of Israel: for the Philistines said, lest the Hebrewes make them swords or speares.* The *Hammer* and *Anuill* are two of the chiefeest instruments of this Trade, for forging and forming of things malleable for necessarie vse. Of these doth *Ecclesiasticus* make mention, *Chap. 38. v. 28.* where speaking of the laborious trauele of the *Smith*, he saith, *The Smith abideth by his Anuill, and doth his diligence to labour the iron: the vapour of the fire drieth his flesh, and he must fight with the heat of the fornace: the noise of the hammer is euer in his eares, and his eyes looke still vpon the thing that he maketh: he setteth his minde to make vp his worke, therefore he watcheth to polish it perfectly.*



This *Coate-Armour* is borne by the name of *Clouell* and is thus blazoned: The *Field* Argent, two *Cheurons*, Sable, each charged with five *Nails*, Or. The naile hath had his vse in *Military Service*, as well as *Domesticke Vse*: for with this did the prudent Lady *Iael* end the cruell warre betwixt the *Canaanites* and *Israelites*, by striking a *Naile* thorow the temples of *Sifera*, who was *Generall of King Iabins Host*. As to the domesticall vse of the *Naile*, wee see that *Houholders* minding to settle themselves in some house

The bearing  
of Nails.

wherein they meane to make them a settled habitation; doe driue *nails* into the *Walles*, for the more commodious and seemely hanging vp and bestowing and orderly placing of things necessary. Whereof *Ezra* in his prayer to God taketh a similitude, saying, *And now for a little space grace hath beene shewed from the Lord our God, to leaue vs a remnant to escape, and to giue vs a naile in his holy place, &c. Ezra 9.8.*

A Fesse betweene three paire of pincers.



and the *Anvill* or *Stythe*.

Next will I speake of such as are formed of *Fusible Metals*, so called *à fondendo*, because they are *liquid*, and powred forth into the *mould* wherein they are to be framed: but one example shall serue.



He beareth, Argent, a *Cheueron*, Gules, betweene three *Plomets*, Sable, by the name of *Ienings*. The *Plomet* may aptly serue for an *Hieroglyphicke* of *Prudence*, in respect that *Mariners* by the helpe of this instrument, fastened to some line of many fadomes, doe sound the depth of the *Seas*, when by some tempestuous storme, or other accident, they are forced vpon an vnknowne *Coast*; that so, if necessity require, they may betake them to their *Anchor-hold*, or diuert their course some other way: whereby we are admonished to sound the depth of our intentions, before we put them in practise, lest we hazard our *Fortunes* or *Liues* (through want of foresight) vpon the shoales of destruction.

Hitherto I haue onely giuen examples of the *Instruments* of the said *Arts*: I will proceed to some examples of the *Workes* and *Effects* of the same.

#### SECT. IV. CHAP. IX.



Mongst the sundry *Workes* of the foresaid *Artizans*, some are fixed and permanent, as *Buildings*, either *prophane*, for ordinarie vse of dwelling; or *sacred*, as *Temples* for Gods seruice: and some others are *moouable*, as *Tents*, &c. Examples whereof we will now produce.

He





He beareth, Argent, a Tower triple towred, Sable, chained transuerse the Port, Or, by the name of Old-castle. Munster reporteth, that Catiphus Gouvernor of the Citie Susa, had therein a Tower full of Gold and Jewels, but for auarice would not disperse his heaped treasures amongst his Souldiers. Afterwards Alan King of the Tartarians, surpris'd this Citie, and taking Catiphus, shut him vp in his Tower, saying vnto him, If thou hadst not so greedily walled vp thy Treasure, thou hadst saued thy selfe and this Citie. now there-

A Tower tri-  
ple towred: Sa-  
ba: Munster  
in Cosino-  
graph.

ore eate and drinke, and take thy fill of that thou louedst so deerely. So di-  
ed he miserably through the famine in the midst of his excessiue Treasures.

Castles and Towers are Strengths and fences fortified most commonly on the tops of hills, or other lofty or well fenced places by nature, as well for descrying of the Enemy as farre off, as for repulsiu' him vpon his approach: whereupon they are called in Latine, *Arces*, ab *arcendo*, of keeping the Enemy a loofe or repulsiu' and foyling him. And doe serue rather for a place of retrait for the timorous to lurke in, than for the valorous to performe any noble feate of Martiall actiuitie in: according to *Petrarch* where he saith, *Arces scito non receptacula fortium, sed inertium esse latibula*. The greatest valour is shewed in aperto Marte, in the Champian field; therefore the most valiant and resolute Generals and Commanders, haue euermore reckoned it a chiefe honour to grapple with the Enemy hand to hand, and doe reckon those victories most honourable, that are archieued with most prodigall effusion of blood; as witnesseth the same Author, saying, *Militia nisi largo sanguine magnisq; periculis honestetur, non militia, sed militaris ignavia nomen tenet, non Regum modo iudicio, sed vulgi*. Castles and Towers haue pro-  
ued many times very pernitiu' vnto such as haue reposed trust in their safety. For there haue beene many that liuing out of Castles or Towers li-  
ued securely and free from danger, who afterward taking stomacke to them vpon a conceiued safety in their strength, became turbulent, and betooke them to their holds, and haue finally perished in them. And so their ad-  
uenturous temerity haue beene there chastised or rather subdued, where it  
ooke beginning.



The Field is, Gules, a Lion Rampant, Argent, a Castle in the Dexter point, Or. These are the Armes of Sir Francis Castilion, of Benhall Vallence in the County of Berke, Knight, descended of the noble Family of the Count Castilion in Piemont, neere vnto Mantua.

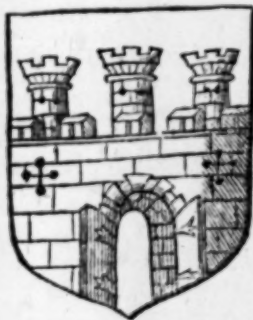
A Lion Ram-  
pant and a  
Castle.

The Lion is a magnanimous beast, and of an inui-  
cible courage, and is not daunted with any occurrent,  
neither (being laid downe) will he be rowled but at  
his pleasure, as appeareth, *Gen. 49. 9. Iudah, as a Lions  
whelp shall thou come vp from the spoile my sonne. He  
shall lie downe and couch as a Lion, and as a Lionesse, and who shall stirre him?*  
Moreouer, of his incomparable strength, and noble courage, a certaine Au-  
thour saith, *Leo fortissimus Bestiarum, ad nullius pauebit occursum*: The Lion  
the strongest of all beasts, feareth not the encounter of any.

He



A Castle triple Towred



Rule.

all the Port should haue *Or*, if the conceited shadow representing the thicknesse thereof did not extenuate a great part of the same.

He beareth, *Or*, a *Castle* triple-towred, *Gules*, the *Port* displayed of the *Field*, *Leaved*, *Argent*. Note, that when the *Architecture* or *Masonry* extendeth it selfe all ouer the *Field* from the one side of the *Escutcheon* to the other, then must it be named a *Castle*. But if it be thus *Turretted* and enuironed by the *Field*, then must it be blazoned (as aboue) a *Tower* triple-towred, or a *Tower* with so many *Turrets*. The *Gate* must be conceiued to be transparent, so as the *Field* doth manifestly shew it selfe thorow the same: and

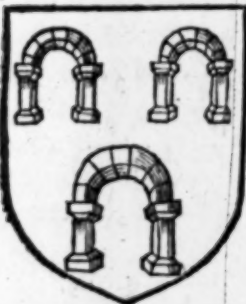
A Tower and Scaling ladder.



He beareth, *Argent*, a *Tower*, *Sable*, hauing a *Scaling Ladder* raised against it in *Bend Sinister*, *Or*. This *Coate* is quartered by *Sir Edward Maunfell Knight*. The *Ladder* thus raised against the *Tower*, may put vs in minde to stand carefully vpon our *Guard*, who liue in this world as in a *Castle* continually assailed with our spirituall and corporall enemies, that cease not euermore to plot and put in execution whatsoeuer tendeth to our destruction.

After these *Buildings* of prophane and vulgar vse, we should annex examples of *Buildings*, *Sacred* as *Churches*, &c. in stead whereof, we will content our selues with these examples following.

Three Arches



He beareth, *Gules*, three single *Arches*, *Argent*, their *Capitals* and *Pedestals*, *Or*, by the name of *Arches*. These are supposed to be *Arches* of a *Bridge*: and *Nicolaus de Ponte*, *Duke of Venice*, gaue a *Bridge* for his deuice, beaten with the *waues*, with this *Motto*; *Aliis inferniendo consumor*. *Pope Xistus* the fourth also gaue a *Bridge*, with this word; *Cura rerum publicarum*. And it may signifie the cares and patient stabilitie of men in *Magistracie*, who must endure the assaults, taunts, and enuy of the discontented vulgar.



He beareth, *Or*, on a *Bridge* of three *Arches* in *Fesse*, *Gules*, masoned, *Sable*, the *streames* transfluent, proper, a *fane*, *Argent*, by the name of *Trowbridge* of *Trowbridge*. This *Coate* standeth in *Kirton Church* in the *County of Deuon*: and it seemeth to haue beene giuento the first bearer therof as an allusion to his Surname *Trowbridge*, *quasi Throwbridge*, hauing respect to the current and fall of the *streames* that doe passe through the *Arches*, wherein the deuifer had an ingenious conceipt in the fitting thereof to his name, yet so as it was not so palpably vnderstood of the vulgar sort.

He



He beareth, Or, a *Pillar*, Sable, enwrapped with an *Adder*, Argent, by the name of *Myntur*. The *Adder* thus enwrapped about the *Pillar*, may signifie *Prudence* conioined with *Constancie*, both which being vnited in men of high spirits, doe greatly auaille to the atchieuing of noble enterprises. *Farnesius* making mention of the chiefe vertues that ought to bee in a *Prince*, setteth downe two in especiall; whereof the one is *Prudence*, whereby the *Helme* of the *Weale-publike* is gouerned in time of peace; the other, *Fortitude*, whereby the attempts of the enemy are frustrated in time war.

A Pillar enwrapped with an Adder.

*Pillars* the *Hieroglyphicks* of *fortitude* and constancy, were erected for diuers ends and purposes, sometimes to limit out the bounds of the possessions of people that bordered one vpon another; sometimes for memories of vowes made: as that which was erected by *Iacob* at *Bethel*, *Gen.* 28. 18. Sometimes for Ornament, as those of the *Temple*, *1 Kings* 7. 15. Sometimes for Testimonies of Couenants, as that which was erected by *Iacob* for a memoriall betweene him and *Laban*, *Gen.* 31. 44, 45. Sometimes for Monuments to extoll the valour, worth and merits of well deseruing men, as those that were decreed by the *Senate* and people of *Rome* to men of speciall desert and approued vertue. Sometimes they were set vp for preservation of names of families from obliuion; of which sort is that mentioned in *2 Sam.* 18. 18. Now *Abfalom* in his lifetime had taken and reared vp for himselfe a *Pillar* which is in the *Kings* dale: for hee said, I haue no sonne to keepe my name in remembrance: and he called the pillar after his owne name, and it is called vnto this Day *Abfaloms Place*.

To these we will adde one example of a *Worke moueable*, as in this next *Escoccheon*.



He beareth, Sable, a *Cheueron* betweene three *Tents*, Argent, by the name of *Tenton*.

*Tabernacles* or *Tents* were the chiefe habitation of our Fathers, in the first Age of the World, as we may see, *Gen.* 12. 8. Such kind of habitations did best fit their vses, for the often remouing of their Seats to refresh their cattell with change of pastures, sometimes at hand, and otherwhiles in places remote: which they could not commodiously doe, if they had beene still commorant in solid and settled buildings. Such is

the manner of the *Tartarians* at this day: they haue no Cities, Townes, or Villages to inhabit, but the open and Champian fields, in *Tents* after the manner of the ancient *Scythians*, because they are (in manner) all herdsmen: in the *Winter* season they plant themselves in the *Plaines* and *Valleyes*: And in the *Summer* they liue in *Mountainous* places, where hey may finde the rankest and best pasture.

Of this sort are the *Ships* and *Boats* hereafter to be handled, and all other nauigable *Vessels*, in respect that during the time that men doe vndergoe any

R r

voiage



voiage, they are to them a kinde of *domesticall habitation*. Now proceed we to examples of buildings ordained for sacred vse, whereof in these immediately ensuing.

Crosse mounted vpon Grieces.



He beareth, Gules, a *Crosse* crossed, mounted vpon three *Grieces*, Or. This *Coat* is quartered by *Edward Jones* of *Lanuaire* in the *County* of *Denbigh*. The *Crosse* thus mounted vpon three *Grieces*, may put vs in mind of the meanes of our *Saluation*, euen *Christ Iesus*, who in the fulnesse of time, thereto appointed by his Father, suffered the ignominious death of the *Crosse* for our *Redemption*; whereby he hath ioyned vs vnto God the Father, and by that his one *Oblation*, hath purchased vs eternall *Redemption*. The three *Grieces* or steps whereby we mount vp to *Christ* crucified, are *Faith*, *Hope* and *Charitie*, the three chiefe *Theologicall Vertues*.

Three Bels.



He beareth, Sable, three *Bels*, Argent, by the name of *Porter*. This sort of *Bels* that are cast by the hand of a *Founder*, is not of so great *Antiquity* as some others hereafter handled; yet their vse no lesse approved, than those: forasmuch as both these and those were ordained for good vses; these to assemble the people together to heare *diuine Seruice*, the other to moue them (being assembled) to attention, when the *High Priest* did exercise his office.

Because we haue here spoken of *Buildings* and *Houses*, it will not be much amisse to adde hereunto such *Escocheons* as are deriued from *Instruments* of *Houhold-use*; such are these ensuing.

Three Cushions.



He beareth, Gules, three *Cushions*, *Ermyne*, *Battered* and *Tasselled*, Or, by the name of *Redman*. Howsoeuer these are now taken for *Cushions*, others are of opinion, that they are more truly *Pillowes*, and giuen to some *Ancestors* of this bearer (if *Fame* be true) for that by occasion of a *combate* challenged vpon him by a *Stranger*, for the performance whereof the day and place being appointed, this man being more forward than the *Challenger*, came very early to the place at the day appointed, and by chance fell on sleep in his *Tent*: the people being assembled and the houre come, the *Trumpets* sounded to the battell, whereupon he wakened suddenly, ranne furiously vpon his *Aduersary* and slew him.

These and such other *Vtenfiles*, doe serue aswell for *Ornament* as *Necessity*: whereas others there are which serue for necessity onely, as in example.

He





He beareth, Gules, a *Fesse Humet*, betweene three *Trestles*, Argent, by the name of *Stratford*. More aptly (in my conceipt) may this transuerse charge be termed a *Table*, than a *Fesse Humet*, for so haue I seene the same anciently *blazoned*, and so taken it is a note of speciall *Hospitality* and housekeeping, a thing in this age much commended but little practised.

Now in respect we are in hand to speake of *hospitality*, it shall not be amisse to giue some little touch by the way, of the bountifull *hospitality* of *Kings* in former ages, whereof I find *King Salomon* to be the most famous president: for his dayly expences that I read of wherein he exceeded all others him as we may see the 1 *Kings* 4. 22. where it is said, *And Salomons vitailles for one day were thirty measures of fine flowre, and sixtie measures of meale; Ten fat Oxen and twenty Oxen of the Pastures, and one hundred Sheepe beside Harts, and Robucks, and fallow Deere, and fatted fowle.*

From *King Solomons* housekeeping descend we now to the *hospitality* of the ancient *Kings* of this *land*. I find in an ancient manuscript that *King Lud* commanded his household officers to haue in dayly custome, to couer the *Tables* in the *Hall* from seuen of the clocke in the morning, till seuen in the evening. His dayly diet was not much in rare and delicate viands; but that he kept it constantly with all good cates as could be gotten, and at the foure great feasts he caused proclamations to be made in all countries, for all manner of people to come thither.

Moreouer the same Author maketh mention of a verie memorable and most Royall feast, that *Cassibelane* made vpon his second Triumph over the *Roman Emperour*, and soasmuch as it is a chiefe point to be obserued of those that shall cite authority for any thing that he writeth or speaketh of, to vse the expresse words of his Author which he voucheth, I will therefore deliver it, as he himselfe relateth the same.

*Domus Regis Cassibelani* standeth for a speciall note, which after his second Triumph vpon the Emperour, gaue out his Royall commandements to all the Gentiles of *Brittany*, to come with their wiues to magnifie his feast: For which he slew forty thousand Kine, and Oxen, one hundred thousand sheepe, thirty thousand Deere, and other wilde beasts of the wood, besides the diuerse kindes of pulline, conyes, wilde fowle and tame, of Sea and land, with much other purveiance of vittaile with many diguifings, plaies, minstrelsie and sports.



He beareth, Argent, a *Treuet*, Sable, by the name of *Treuet*. A *Treuet* seemeth to be so called of its *Three-feet*, or à *Tripode*, which in *Greeke*, signifieth a *Stoole* of so many feet. Amongst the *Heathens*, *Apollo's* Priest was said to giue *Answers* from the *Oracle*, sitting on such a *Stoole*, whence he that speaketh *Oracles*, is said to speake, *tanquam ex Tripode*.

A Treuet.

Three flesh-pots.



He beareth, Argent, *three flesh pots*, Gules, by the name of *Mounbowthier*. It appeareth by *History*, that the *Ancients* were wont to seethe their meate in the hides of *beasts*, which yet is in vse in *barbarous Countries*, but *Art* supplieth that defect. The *Fesh-pots* of *Egypt* are objected to the *fleshly minded Jewes*, who were contented to forsake the hope of blessed *Canaan*, to enioy againe their *belly-cheere*: and *Esaus messe* of *Pottage*, is with many of more esteeme, than the *birth-right* and *inheritance* of the *heavenly Canaan*.

Three paire of Bellowes.



He beareth, Argent, *three paire of Bellowes*, Sable, by the name of *Scipton*. The inuention of this Instrument for making of winde, was much more *witty*, than that conceit of the *Poets* of *Boreas* his keeping of *Winds* in *Bottles*. The *Author* of these (as *Strabo* witnesseth) was *Anacharsis*.

Lamps.



He beareth, Argent, *three Lamps*, Sable, a *File* of three points, Gules, by the name of *Lampelaw*.

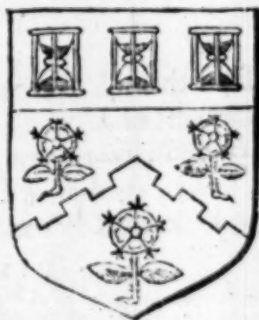
We reade of a certaine Church dedicated to *Venus*, wherein was a *Lampe* that burnt continually and neuer went out, but still gaue light, yet was not maintained with any kinde of *Oyle*, or other fatty matter or substance, and this was holden for a speciall miraculous thing; yet might the same be performed by some other naturall meanes, as with a certaine kinde of stone that is found in *Arcadia*, and is called *Asphestus*

which is said to be of that nature, that being once kindled and set on fire, doth neuer extinguish or goe out, neither is it thereby consumed or Wasted, *Zan. lib 4. de potent. demon. chap. 12. pag. 255.*

There are doubtlesse both in *herbes* and *stones* admirable vertues, (not manifest) whereby strange and vnwonted effects may be wrought. Therefore men being ignorant of the efficacy and forcible vertues of things naturall, and apprehending onely their effects by sight, doe forthwith conceiue that there is wrought some strange or great miracle, whereas indeed it is nothing lesse, but a matter proceeding meerely from some naturall cause.

Besides these aforesaid, there are sundry other Instruments, of *Houhold use*, as *Mortars*, *Gridirons*, &c. which we leaue to obseruation. And to this may be referred, *Candles*, *Torches*, &c. The great *Turke Solimannus*, gaue foure *Candles* for his *Deuice*, one *burning*, the other three *extinct*; to signifie that other *Religions* were nothing light, in respect of his: or that the other parts of the *World* should lose their beauty, by the brightnesse of his *glory*.

He



He beareth parted *per chequeron*, Embateled, Or and Gules, three Roses counterchanged slipped, proper, on a chiefe of the second, three Hower-glasses of the first. This Coate pertained to Doctor White sometimes Bishop of Winchester. Albeit the *Sunne* is the gouernour and moderator of time, yet because we cannot aptly expresse the same to the view, I haue made choice of this Coate to manifest the same thereby, in respect of the *Hower-Glasses* placed on the chiefe thereof: for as the *Sunne* is the measure of time, so is the time also

the measurer, not onely of publike, but also of priuate affaires. For who is he that hath any businesse to performe that desireth not to know how he proceedeth therein, and whether he be beforehand with time, or that he be belated. And for this end were *Dials*, *Clocks*, *Watches* and *Hower-glasses* devised.

Endlesse is the swift passage of time, which we shall better discern if we looke backwards to the times that haue already ouerslipped vp.

The best meanes we can deuise to bridle time is to be euermore well exercised in some honest vertuous and laudable worke, so shall it not escape vs fruitlesly; according to that saying of *Petrarch*, *Virtute & industria, bonarumque artium studijs franari possunt tempora, non quia fugiant, sed ne pereant*. So shall we be sure to carry a hand ouer time, and not time ouer vs: so shall we, if not clippe his wings that he glide not from vs, yet shall we so arrach him, that he shall not so passe vs, but that we shall make some good vse of him, that he passe vs not vnprofitably.

Time slippeth from vs suddenly, and outstrippeth vs, which onely we ought greedily to seaze vpon, and in no case barter or exchange the same for any costly price or reward, let vs (though late, yet not too late) begin to loue and hold time in estimation, which onely a man may lawfully and honestly couet. Let vs berhinke our selues of the shortnesse of our time, and our owne frailty, and endeaour our selues to make good vse thereof: and let vs not then (as *Seneca* admonisheth vs) begin to loue when life begins to leaue vs.

To this place, are *Clocks*, *Watches*, and such like Instruments (representing the swift incessant motion of time) to be referred, wherein we may obserue that euery wheeler therein, is moued by some other of more swift motion than it selfe hath; whereby is verified this saying, *Qui libet motus mensuratur per velociorem motum seipso*.



## SECT. IV. CHAP. X.

The Art of  
Armature.

EXT to *Armature* with the appendices thereof, succedeth *Navigation*, whereunto pertain all sorts of *Ships* and *Boats*, with their severall parts, their *Hulls*, *Stemme*, *Sterne*, *Masts*, *Tops*, *Tacklings*, *Sailes*, *Oares*, *Cables*, *Anchors*, &c. Whereof diuers are borne in *Coate-Armour*, as shall by these next examples partly appeare.

Three peeces  
of Masts cou-  
ped.

He beareth, Gules, three peeces of *Masts Couped*, with their tops, Argent, by the name of *Cromer*. The inuention of the *Mast*, as also of the *Crosse peece* wherunto the *Saile* is fastened, (and is thereof called the *Saile-yard*, came (saith *Polydor*) from *Dadalus*, that excellent *Engineer* of *Athens*, who is famous for making the *Artificiall Cow*, wherein *Pasiphae* (that Monster of *Mankind*) did put herselfe, and so enioyed her lust and bestiall desires with a *Bull*, with whom she was in loue.

Three Sailes.



He beareth, Gules, three *Sailes*, Argent, by the name of *Cauell*, alias *Locauell*. *Pliny* ascribeth the inuention of *Sailes* to *Icarus* the sonne of *Dadalus*, who for this deuice, is said (by *Poets*) to haue flown with *Artificiall wings*. In a naturall conflict (saith *Alex. ab Alex.*) to strike Saile or take downe the Flagge at the command of another, is a token of yeelding or submission. which is yet obserued by men of *Nauall* profession. There are three things (saith one) which excell all other for beautifull shew; a goodly man at *Armes* brauely mounted on a *Warlike steed*; a *Woman* of faire and goodly feature bearing a great belly; and a goodly *Ship* in her ruffe and vnder full *Saile*.

An Anchor.



He beareth, Gules, an *Anchor* in *Pale*, Argent, the *Timber* or *Crosse-peece* thereof, Or, by the name of *Goodreed*. *Anacharsis* (saith *Pliny*) made *Anchors* first with two *Hookes*. The *Anchor* signifieth succour in extremities: and therefore the author of the *Epistle* to the *Hebrewes*, resemblance *Hope* to the *Anchor*, where it is said, *Vt spem propositam teneamus, quam velut anima anchoram habemus tutam & firmam*; Because *Hope* doth establish and confirme our faith against all the tempestuous Gusts of aduerser occurrents. *Cosmus Medicus*, Duke of *Hetruria* gaue two *Anchors* for his *impresa*, with this word, *DVABVS*, meaning, it was good to haue two holds to trust to. But *Richard* the first, King of *England*, gaue a *Sunne* on two *Anchors*, with this *Motto*, *CHRISTO DVCE*: a worthy and Princely choice of so heauenly a *Pilote*.

He



He beareth, Azure, a *Ruther* or *Helme* of *Ship*, Argent. By the helpe of this *Helme* doth the *Pilot* wield the *Ship* at will, through the most violent *Sea*. Some men are of opinion that the first invention of the *Helme* of a *Ship* was taken from the obseruation of a *Kite*, flying or rather gliding in the *Ayre*, that by turning of his tayle one while one way, another while another way, doth guide his course in the *Ayre*; whereby it seemeth that nature would manifest in the cleare

A Ruther of a  
shippe.

*Ayre*, what was behouefull to be practized in the deepe waters. So necessary is the vse of this Instrument, as that without it no shipping can be directed in a certaine course, but would be euermore in perill of splitting vpon shoales and *Rockes*, through the forcible current and furling waues of the *Seas*, and the violence of the boysterous windes, notwithstanding the might of the skilfullest *Pilots* or *Mariners* to their great hazard and astonishment. As we may see *Psalm*. 107. 25, 26, &c. For at his word the stormy winde ariseth which listeth vp the waues thereof. They are caried vp to Heauen and downe againe to the deepe, their soule melteth away because of the trouble. They reele to and fro, and stagger like a drunken man, and are at their wiss ends. Other parts of *Shippes* haue beene borne both in *Coat-armour* and *Imperses*: *Horatius Gonsaga* gaue the *Prow* of a *Shippe* tied to a *Plow-wheele*, with a *Laurell* ouer it: signifying his quiet *Countrey-life*, after his *Nauall-life*. And Cardinal *Raphael Riarius*, affecting the *Papacy*, gaue an *Oare* on the *Globe* of the *Earth*, with this word, *H O C O P V S*; shewing what a *Pilote* he would be, if he had the *Command*.



He beareth, Or, a *Lighter Boat* in *Fesse*, Gules. This *Coat-armour* pertaineth to the family *de Wolfo* of *Swenland*. Like to this was borne in *Deuse* by the *Prince*, *Iam Bentiuolous*, who opened his meaning with this Word, *ME VIDEO IN MARI SINE GVERNATORE*: I finde my selfe in the *Sea* without a *Pilot*. Such is the condition of a *Common-wealth* without a *Ruler*, or a *Man* without *Reason*, tossed with euery waue of affection. But in these tossings of *Fortunes* waues, wise was the resolution of *vicount Hugo de Melan*, whose *Deuice* was a *shippe* without any *Tackling* to stay it, with this word,

A Litter boate.

*IN SILENTIO ET SPE FORTITVDO MEA*, My strength is in *Silence*, *Patience* and *Hope*.



The *Field* is *Mars*, the *Hull* of a *Ship*, hauing only a *Maine Mast*, and a *Top* without any *Tackling*, *Sol*. This is the *Coat-armour* of the High a *Mighty Prince* *Duke Albertus de Alasco* of *Polonia*, who did beare the same also for his *Crest*, with this *Motto*, *DEVS DABIT VELA*: God will giue *Sailes*; shewing that heauenly guidance is that whereby worldly affaires are gouerned, and that we must not altogether rely on humane helps.

The Hull of a  
shippe.

He



A Ship with  
three Masts.

He beareth, Argent, a *Ship* with three *Masts*, a *Saile*, trussed vp and hoisted to the toppe of the *Maine Yard*, shrouded, Sable, by the name of *Meeres*. *Andreas Doreo*, *Admirall* of *Spaine*, gaue for his *Imprese* a *Ship* vnder full *Saile* with this heathenish *Motto*, OMNIA FORTYNAE COMMITTO, I commit all to Fortune: but another of that Name (*Admirall* to *Charles the fifth*) gaue the same *Denice* with a much more *Christianlike Word*, NON DORMIT QUI CVSTODIT; *he that is keeper, is no sleeper.*

A Galley vnder  
full Saile.

He beareth, Azure, a *Galley* passing vnder full saile, Or. This is a *Coate of Spanish bearing*; which *Nation* much vseth this kinde of *Vessel* on the *Mediterranean* and calmer *Seas*, the *Rowers* therein being so many captiued *Slaves*, chained fast to their seat, lest they should rebell against the ministers of their oppression. The first *Ship* we reade of was made by *Noah*, for the preseruatiō of increase of all liuing creatures in time of the generall *Flood*: but *Iason* first made the *Galley*, which *Sesoftris* King of *Egypt* vsed after him.

## SECT. IV. CHAP. XI.



He last of the foresaid *Arts* we reckoned to be *Venation*, which *Plato* diuideth into three *Species*, *Hunting*, *Hawking* and *Fishing*; all which because they tend to the prouiding of sustenance for man, *Farnesius* doth therefore account a *Species* of *Agriculture*. The dangerous chafes of the *Beare*, the wilde *Boare*, *Bull*, &c. whether the same be performed on horsebacke or on foot, hath a resemblance of *Militarie practise*: for it maketh a man prouident in assaulting, as also valourous in sustaining the brunt of the enemy: it maketh them politicke for choice of places of aduantage, and enableth them to tolerate hunger, thirst, labour, stormes, tempests, &c. all which are most requisite for such as doe professe a *militarie course* of life. What valorous commander, those men haue proued, that haue bene trained vp in the *Art of Hunting*, when they haue come to the administration and managing of *Martiall affaires*, the *Persians* can sufficiently witness vnto vs; who had no better meanes to become expert *Souldiers*, than their daily exercise of *Hunting*: As also the *Historie* of *Mithridates*, King of *Pontus*, who was so much transported with the loue of *Hunting*, as that (according to *Farnesius*) by the space of seuen yeeres he tooke not the benefit of any house either in *Citie* or *Country* to lie in: by meanes whereof, he so enabled and enured his body to



to sustaine all hardnesse, that afterwards he became a scourge and terrour to the *Romans*. And therefore this noble kinde of *Venation* is priuiledged from the title of an *Illiberall Art*, being a *Princely* and *Generous Exercise*: but those only who vse it for a trade of life, to make gaine thereof, are to be marshalled in the ranke of *Mechanicks* and *Illiberall Artizans*.

The priuiledge  
of Venation.

As touching the number of examples of things pertaining to this noble exercise of *Hunting*, proposed for the first *Species* of *Venation*, I purpose to be very brieft, not in respect of their scarcitie, but because of the manifold impliments of the workeman for the present, that he is not able to furnish me with more. And hauing ended with them, I will proceed, according to order, with the other two *Species* of *Venation*, viz. *Hawking* and *Fishing*.



He beareth, Sable, a Bugle or Hunters Horne garnished and furnished, Argent. This Coat-armour is of very ancient erection in the Church of *Rewardine* within the *Forrest* of *Deane* in *Glocester-shire*, and pertained to the *Family* of *Hathewey* of the same place.

A Bugle or  
Hunters  
Horne.



The Field is, Sable, three Bugle hornes stringed, Or garnished, Azure. This is the *Paternall Coat-armour* of *Iohn Thruston* of *Hoxon* or *Hoxne* in the *Countie* of *Suffolke*, *Esquire*. This colour Sable is resembled to the precious stone called *Diamond*, which signifieth in *Armorie* durableness, and the charge of this *Escutcheon* being of the metall *Or*, is oftentimes in *Blazon*, described by the *Topaz Stone*, the embleme in *Heraldry* of a *sure messenger*, as *Sir Iohn Ferne* noteth.



He beareth, Argent, on a Chevron between three Stagg's heads couped, Sable, as many Bugles stringed of the first. This Coat pertainerth to *Sir George Huntley* of *Frowcester* in the *Countie* of *Glocester* *Knight*. Other Coats deriued from this noble exercise I might produce, as three *Dog-hooks*, borne by the name of *Mertingham*; three *Leashes* or *Slips*, by the name of *Hayward*: but these examples may stand in stead of the rest. And hitherto are to be referred *Toyles*, *Hayes*, *Collars* for *Greyhounds*: of which last sort, I finde an

Stags heads  
and Bugles.

*Escutcheon* erected in the Church of *Newent* in the *Forrest* of *Deane*, in Field Sable, three *Greyhounds Collars*, Argent, Edged, Studded, and Tyretted, Or.

Reference.

3 Hawkes.  
Belles.



sterie of this most sacred Function.

He beareth, Or, on a *Fesse*, Azure, three *Hawkes Belles* of the first, by the name of *Planke*. This sort of *Bells* is of no late inuention, but of great antiquity, and in vse amongst the *Hebrewes*, whose *High Priest* had little *Belles* at the skirts of his vppermost garment, as appeareth, *Exod.* 28. 33. And beneath vpon the skirts thereof thou shalt make *Pomegranats* of blew silke, and purple and scarlet round about the skirts thereof, and bells of gold round about: to shew that the attention and deuotion of Gods people must be stirred vp by the mini-

3 Lewres.



He beareth, Sable, a *Cheueron*, Or, betweenethree *Lewres*, Argent, by the name of *Prenne*. This Coat was quartered by Sir *Nicolas Arnold* Knight sometimes of *Hyneham* in the Countie of *Glocester*. A like Coat to this is borne by the name of *Lie*, and well accordeth with the name; for *Fawlkners* vse to deceiue their *Hawks* with casting vp of this, as if it were some *Fowle*, and so they giue them a *Lie* for a *Truth*. And these two examples may suffice for the noble Art of *Hawking*. The next and last is *Fishing*.

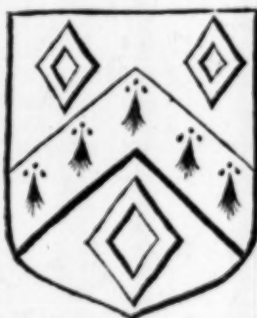
The Skill of *Fishing* is diuersly exercised: viz. sometimes with *Nets*, sometimes with *Hookes*, otherwhiles with *Sammon-speares*, or *Eele-speares*, and sometimes with *Ginnes*, with *Puttes*, *Weeles*, &c. all which are found borne in *Coate-Armour*; now first of *Nets*: These are most vsually borne in *Armes* peece-meale, or in fragments, which are the same (if I be not deceived) which we call in *Blazon*, *Frets*, because the *Frenchmen* call a *Net*, *Retz*, and we by intermixture of language haue added thereunto the letter *F*. These fragments are sometimes borne single, and otherwhiles manifold, as appeareth by these next examples.



He beareth, Gules, eight *Masles*, Or, 5 and 3, by the name of *Preston*. The *Masle* is taken for the *masse* of a *Net*, as I shall presently shew you by good authority: and *Nets* are in sacred *Writ Hieroglyphicks* of perswasion, whereby men are induced to vertue and verity, and so may seeme after some sort to be caught. Farre diuerse from this is that sort of *Net* which is in vse with many men in this age, to catch and ensnare men of honest and plaine dispositions, entangling them therein, not onely to decay of your bodies, but also to the vtter subuersion of their estates, for the enriching of themselves and their posterity: of such the *Prophet Habakkuk* speaketh chap. 1. 15, 16.

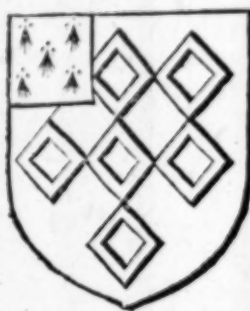
There is also borne, Gules, 8 *lofenges*, Argent, 4, 3, 1. by the name of *Preston*.

He



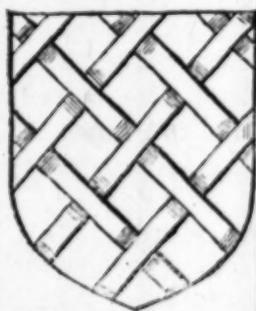
He beareth, Gules, a *Cheueron*, Ermyne, betweene <sup>Three Mascles</sup> three *Mascles*, Argent, by Sir George Belgrau of Belgrau in the County of Leiceſter. Theſe are by ſome taken to be the ſame with *Loſenges*. A *Masle* in *Armore* (ſaith Sir Iohn Ferne) is a representation of the Maſh of a Net, ſignifying the Bearer thereof in a Field Gules, to haue beene moſt prudent, and politike in the ſtratagems of Warres, for that the Field is dedicated to Mars. The bearing of *Mascles* therefore is of greater honour than many other *Charges* are, that in vulgare-

ſtimation are more accounted of. Sometimes theſe are borne to the number of fix, viz. 3, 2 and 1. iointly, without the interpoſition of any *Ordinarie*. Otherwhiles they are borne to the number of ſeuen coniuñct, as in this next *Eſcocheon*.



He beareth, Gules, ſeuen *Mascles* coniuñct; viz. 3, 3, <sup>Seuen Mascles coniuñct.</sup> and 1, Or, a *Canton*, Ermyne. This *Coate-Armour* pertaineth to Henry Ferrers of Badſley in the County of Warwicke Eſquire, a man very iudicious in matters of honour. Whereas Leigh ſaith that the *Masle* ought alwaies to bee ſquare, whether the ſame be void or whole; I hold, that if they be *Maſhes* of a Net, as Sir Iohn Ferne taketh them to be, then can they not in any caſe be whole, but muſt be euermore transparent and void: for if they be ſolid, they may better be reſem-

bled to *Quarrels* of Glaſſe, or ſome other thing of maſſie and ſound ſubſtance, wrought euery way ſquarelike a *Die*. From which a *Loſenge* is ſaid to differ, in that the ſame is longer one way than another.



He beareth, Argent, a *Fret* of Eight peeces, Azure. <sup>A Fret of 8. peeces.</sup> This was the *Coate-Armour* of a noble Norman well deſcended, called *Seigneur De Montier aullier*, as is teſtified by an ancient french manuſcript: if in any *Coate* of this bearing there be found more than eight peeces, then (ſaith Leigh) you ſhall not need to number the peeces, but in the *Blazon* of ſuch *Coate-Armours* you ſhall ſay, He beareth *Frette*; one example whereof followeth.



The Field is, Emerald, *Frettee*, Topaz, a difference for a ſecond Brother of the third houſe. This *Coate-armour* pertaineth to George Whitmore at this preſent time Lord Maior of the Honourable City of London, deſcended of the family of the *Whitmores* of Whitmore of Shropſhire. And now I will give you an example of a *Fret* of eight peeces each charged in the ioynts or middeſt.





He beareth, Argent, a *Fret* of *Eight peeces*, Gules, each charged in the middest with *flowers de lis*, Or. This Coat pertaineth to Sir *Lawrence Hamelden* Knight, who was one of those Knights that exercised the Tournament holden at *Dunstable* in the second year of King *Edward the second*; like as in this *Coate* you see the *Fret* charged and the *Field* (otherwise) free from any other charge: so contrariwise you shall find the *Frette* free, and the *Field* charged betweene, as in example.



He beareth, Argent, *Frettes*, Gules, *semy de Castles* of the second, by the name of *Nechur*. Now I will shew you an example of the bearing of a *Fret*, which differeth from all the former bearings.



The *Field* is, *diamond*, a *Fret*, Topaz. This was the Coat-armour of *Henry Lord Maltreuers* or *Maltreuers* (for I find the *Orthography* both waies) an ancient *Baron* of this kingdome, and is now quartered by the Right Honorable, *Thomas Howard*, Earle of *Arundle* and *Surrey*, Earle Marshall of *England*. When the *Fret* consisteth of *six peeces*, then (saith Sir *Iohn Ferne* in *Lacies Nobility*, pag. 69) we say a *Fret*, without saying any more, but in this we differ from the *French Herald*s, who blaze such a kind of bearing, a *Fret* of *six peeces*; and there he noteth further that a *Fret* cannot be of lesse than six peeces, you shall also sometimes find a *Fret Ingrailed*, as in this next example.

Fret Ingrailed.



He beareth, Gules, a *Fret Ingrailed*, Ermyne, by the name of *Eynesfort*. If this *Frett* (saith *Leigh*) bee of more peeces than you see here, then it altereth from the same name, and is blazoned *Diaper*. Of the manifold sorts of *Diapering* I haue formerly giuen examples, together with certaine obseruations thereupon, whereunto I doe referre you for satisfaction therein. These examples may serue for *Nets*, to shew their diuers manner of bearing, and to minister occasion to the Reader, to make a more strict obseruation of such others, as I doe here passe over, because I labour to be brieve.

He



He beareth, Sable, a *Cheueron* between three *Fishing Hookes*, Argent, by the name of *Meduile*. Not vnproperly (saith *Pierius*) doe men signifie by this kinde of *Hooke*, fraud and guile, *Quia decipere est unum ostentare, & aliud prater opinionem inferre*: for the *Fisher-man* vnder a shew of rendring food to the *Fish* (ha- uing subtilly covered the hooke all ouer with the bair) doth giue him his deadly bane. And of this trade are more in the world, than will acknowledge them- selues of the *Company* of *fishermen*, or *fish-mongers*.

Fishing hookes



He beareth, Sable, a *Cheueron* betweene three *Eele- speares*, Argent, by the name of *Stratele*. These doe *Fisher-men* vse for the taking of *Eeles*, which being (for the most part) in the mudde, cannot be taken with *Net* or other *Ginne*: which gaue occasion of the inuention of this *Instrument*, a long staffe being set in the socket therof, and so to strike into the depth of the *mudde*, and by meanes of the *Barbes* of this *Instru- ment*, they detain as many as come within the danger therof. And therefore this *Engine* hath a signifi-

Eele-speares.

cation of such an action of desert, wherein both *strength* and *policie* are con- ioyned.



He beareth, Argent, a *Cheueron*, *Ermyne*, betweene three *Weeles*, their hoopes vpwards, *Vert*, by the name of *Wylley*. And indeed this is like the insnarings and deceits of *wily* men, for as this mouth is made broad and easie for the *Fish* to enter, but is narrow within, that they cannot get forth, so craftie *Varlets* will make faire pretence to draw men into their dangers, out of which they cannot get forth being once intangled. And this kinde of trade is much more base and *Illibe- rall*, than any of the afore-specified: and with these

3 Weeles.

are to be raunged all those, *Quorum lingua venalis est* (saith *Tully*) who sell their *tongue*, their *skill*, their *conscience*, only to get a *Fee* of their *Clients*. And thus much of *Arts mechanickall* of the first and principall ranke.

## SECT. III. CHAP. XII.



R T S *Mechanicall* of more necessary vse for the nourishing and preserving of Mans body; we haue proposed in the preceding examples; there yet rest other *Arts* of a second rancke, which tend rather to the embellishing and beautifying of *Natures* workes than to the necessary supply of *humane* vses, yea some



of them such as are rather *baites* to please the *senses*, than meanes to further mans good. Yet because the custome of times, and opinion of men, and a certaine curious and affected skill hath giuen esteeme and name of *Art* vnto such superfluous curiosities, we will not vterly passe them by; the rather, because all of them being vied with moderation, by vnderstanding men, and for good ends, they may deseruedly haue both approbation and commendation. The first of these, is the skill of *Cookery*, for the exquisit pleasing of the *Palate*: vnto which kind of men, some haue beene so addicted, that it is storied of a certaine *Prince*, that he proposed a great reward, to euery man, that should inuent a *new conceited Dish*: And the *Sybarite*, were famous in this kinde, who bid their guests a yeere before the *Feast*, and so long were catering for dainties. It is a Prouerbe amongst the *Iewes*, *Qui multiplicat carnes, multiplicat vermes*: and most true is it, that he that daily feedeth his body, is but a *Cooke* to dresse meate for wormes. *Painting*, *Carning* and *Imbroidering*, serue to please an other sense, the *Sight*, and therefore is a more ingenious delight: and in this kind some haue beene so excellent and renowned, as that they haue beene numbred amongst men of *admirable wisdom*; as *Apelles*, *Phidias*, *Polycletus*, and others, whose workes haue deserued immortall reputation, and some of their *Master-peece*s haue beene prized beyond beliefe. All these haue sundry *Instruments*, which may be (and doubtlesse haue beene) borne in *Coat-Armour*; but because they are not vsuall, I will referre them to each mans owne obseruation; and will giue instance in the last of this kinde of *Arts* of delight, which we call, *playing*; which comprehendeth either *Theatricall recreation*, or other *Games* whatsoeuer.

And forasmuch as their *first institution* was good, and that they are in themselves the commendable exercises, either of the *body*, or of *wit* and *invention*; and if there be in them any *euill*, it is not in them *per se*, but *per accidens*, because they are abused by those that doe practise and exercise them; I haue thought good to annexe them vnto the same: such are *Tables playing*, *Chesse*, *Dice*, *Racket*, *Balloone*, &c. The things wherewith these *Games* are practised, are borne in *Coate-Armour*, as by these examples following may appeare.



He beareth, Azure, three paire of *playing-Tables*, Argent, bordured, Or, pointed and garnished within of the first, by the name of *Pegresse*. *Recreations* which are *Honest*, are as necessary for the mind which is imploied in great affaires, and cares of importance, as *meat* is for the *body* which is exhausted with daily *Labour*: and therefore of all men liuing, *Statemen* and *Students*, are to be borne with, if they are more addicted to the refreshing of their *mindes* surcharged with meditation, than other sorts of men. But the play at *Tables*, is not held so fitting for the *Femall Sex*, thereby they learne to beare a *Man* more than they should.

He





He beareth, Azure, a Fesse betweene three *Chesse-Rookes*, Or, by the name of *Bodenham*. It seemeth these were at first called *Rooks*, for being the defence of all the rest, and therefore they stand in the vndermost corners of the *Chesboord*, as *frontier Castles*. This is a game of noble exercise for the *minde*, as requiring much forecast and vnderstanding. King *William the Conqueror* was much addicted to this delight, and lost great *Lordships* at this play. And indeed were it not too serious a recreation, and going beyond the

A Fesse betweene three Chesse rookes

nature of *Games*, it might well beseme a King, because therein are comprised all the stratagemes of *Warre*, or plots of *Ciwill states*.



He beareth, Or, three *Dice*, Sable, each charged with an *Ace*, Argent, by the name *Ambesace*, as appeareth by an old *Roule* late in the hands of Master *Starkey* deceased. There is no succesfull euent of *Dicing*, none prosperous or fortunate, but all ominous and lamentable: for he that loseth is tormented, and he that winneth is enticed, and tolled on, vntill he be entrapped or insnared in some wilie or dangerous plot.

If a man play at *Dice*, and depart a *Winner*, let him try his fortunes againe, he shall be sure to *lose*. If a man *winne*, his gaines is wasted by giuing away here and there to standers by, and to the *Butlers Boxe*, but let him lose neuer so much, there is none that will afford him one iot of restitution.

In this kinde of play, many men doe ouer-shoote themselves, and commit such errors for the losse of a little money, as otherwise they would not for great summes be hired to doe.

In this game all manner of vices, especially those of couetousnesse and swearing doe predominate and beare chiefe sway. Neuerthelessse many men obseruing the casuall chance of the *Dice*, out of a couetous desire of gaine, and not being rightly informed of the vse of this our mortall life, doe with vehemency prosecute their insatiable thirst and desire of gaine, as if that were the onely scope whereto they ought to direct all their actions of this life; whose folly or rather extreme madnesse is liuely expressed in the book of *Wisedome* 15. 12. But they counted our life a pastime, and our time here a market for gaine: For (say they,) wee must be getting euery way, though it be by euil meanes.

To conclude; the Hazard of *Dice* playing (according to *Petrarch*) is an huge and insatiable gulf, a dreadfull and sodaine consumption of *Patrimonies* and inheritances; a *Tempest* of *Winde*; a cloud of *fame*; a *Spurre* to wickednesse, and the *roadway* to desperation: And howsoever other recreations are sports, yet this is nothing but meere grieft and vexation of *minde*.

He

A Cheueron  
betweene three  
Dice.



He beareth, Argent, a *Cheueron* betweene three *Dice*, Sable, each one charged with a *Cinque* of the first. This *Coate* is quartered by Master *Fitz.williams* of *Malton*. This is the game of *Fortune*, and *Fortunes children*. The square, which alwaies falleth right howsoeuer it be cast, is the *Embleme* of *constancy*, but the vncertainty of the *Picks*, is the very *Type* of *inconstancy* and *mutability*. He that laies his estate on the *Eies* of these *Dice*, will leaue a small estate for his owne *Eies* to looke on.

To this chapter may be referred all other *games*; as the *Racket*, and that of *Iacobus Medices*, Generall to *Charles* the fifth, whose *Denice* was a *Ball* with two *Balloones*, with this word, *PERCVSSVS ELEBOR*, *The harder I am stricken, the higher I mount*. And this may serue for conclusion of all *Arts* and professions ciuill, whether liberall or *Illiberall*, necessary or delightfull whatsoeuer.

#### SECT. IV. CHAP. XIII.



That manifold variety of *Coat-Armours* (consisting of things *Artificiall*) is borrowed from the seuerall *Dignities*, *Arts*, and *Exercises* of men of ciuill life and condition, the foregoing *Tracts* and *Examples* haue sufficiently declared. There now remaine such *Artificials* as are in vse amongst men of *Military Profession*, with which we will shut vp this whole *Section* of things *Artificiall*. By things *Military*, I vnderstand all such as doe pertaine to the vse and exercise of *Martiall Discipline* and *Seruice*: whereof some doe serue for *Order*, some for *Execution of Order*. Of the first kinde are those things which are for direction in *Marchings*, *Encampings*, *Arifings*, *Affaults*, *Retraits*, &c. and such are the *Banner-Royall*, the *Standard*, *Guidon*, *Penon*, *Cornet*, &c. For albeit it be true, that, *Leges silent inter Arma*, Lawes cannot be heard amongst clashing of *Weapons*; yet without certaine *Lawes* of *Discipline* and *Order*, it is impossible for any *Martiall Attempt* to be successfull. And therefore this is reckoned as *Hannibals* highest glory, that being *Captaine* of an *Armie* consisting of men of so sundry *Nations* and *Conditions*, he notwithstanding kept them all vnder quiet *Discipline*: the want whereof hath commonly beene the cause, when any great designe hath proued vnprosperous.

The valiant *Zisca*, being starke blinde, yet sitting in the middest of his *Armie*, whiles they were in any pitched *Field* with the *Enemies*, gaue such directions vpon all occasions, as that his *Armie* was euer *Victorious*. And *Cesar* was in this kinde so fortunate, that he fought fifty pitched *Fields* with honour; wherein he alone surpassed the valourous *Marcus Marcellus*, who is said to haue beene forty times saue one in the *Field*. And requisite is it in matters of so high nature, as are decided by warres, an exquisite care both in directing and obeying, should be obserued, because it hath often happened, that



that the neglect or mistaking of some one small *circumstance* hath beene the ouerthrow of whole *Armies*, and all the *States* thereon depending.

And sithence we are about to treat of such *Artificials* as are in vse amongst men of *military* profession, I hold it not impertinent to discourse a litle of *Military lawes*; and some obseruations concerning *Battels* and *Armies*, beginning with such *military lawes and discipline* as were divulged to the *Israelites*, in the beginning of the second moneth of the second yeare, after their coming out of *Egypt*.

The al powerfull and most prouident *God* and wise disposer of all things; hauing made speciall choice of a people selected out of all the nations of the world for his owne peculiar seruice, and minding to exercise them vnder many afflictions to proue what was in their hearts, (to the end they might haue a feeling sense of his Almighty presence, and ready deliuerance at all seasons, out of all their calamities, that so he might humble them and make them meet for himselfe) he did not presently lead them into the *Land of promise*, so soone as he had brought them out of the *Egyptian seruitude*; but led them to and fro in the *Wildernesse* by the space of forty yceres, keeping them in continual exercise, to prooue their faith and to bring them out of liking with this World, and to learne them to depend wholly vpon his diuine prouidence; and in all their necessities to rest solely vpon him, and to seeke their comfort and reliefe from him only.

This most gracious *God*, hauing a tender care of these his people, and foreseeing in his diuine prouidence how needful discipline was, for the ordering and conducting of so huge and populous a multitude, in a passage so long and withall so full of perils; and knowing that all *Ciuill Discipline* consisted in commanding and obeying, prescribed to his seruant *Moses* a regular forme of gouernement, whereby he might containe them in their seuerall offices and duties.

First, he commanded *Moses* to number the *Israelites*, saying, *Take ye the summe of all the Congregation of the children of Israel, &c. Num. 1. 2.*

And then, hauing giuen *Moses* and *Aaron* generall direction for the marshalling and ordering the whole Army of the *Israelites*, hee saith, *Num. 2. 2. Every man of the children of Israel shall campe by his Standard, and vnder the ensigne of their fathers house: far off about the Tabernacle of the congregation shall they pitch.*



And on the East side toward the rising of the Sunne, shall they of the Standard of the Campe of *Iudah* pitch, throughout their *Armies*: and *Naashon* the son of *Aminadab* shall bee Captaine of the Children of *Iudah*. And his hoste, and those that were numbred of them were threescore and fourteene thousand, and six hundred.

And those that doe pitch next vnto him, shall be the Tribe of *Issachar*: and *Nethaneel* the sonne of *Zuar*, shall be Captaine of the Children of *Issachar*.

And his hoste and those that were numbred thereof, were fiftie and foure thousand, and foure hundred.

Then the Tribe of *Zebulun*: and *Eliab* the sonne of *He- lam* shall be Captaine of the children of *Zebulun*.

T t

And

Order for placing the foure Standards.  
The Standard of *Iudah* according to *Sor-bans*.



And his Hoste and those that were numbred thereof, were fifty and seven thousand and four hundred.

All that were numbred in the Campe of Iudah, were an hundred, fourescore and six thousand and four hundred, throughout their Armies: These shall first set forth.

2.  
The middle  
ward.

The Standard  
of the Tribe  
of Ruben.



On the South side shall be the Standard of the Campe of Reuben, according to their Armies: and the Captaine of the Children of Reuben, shall be Elizur the sonne of She-deur.

And his hoste, and those that were numbred thereof were forty and six thousand, and five hundred.

And those that pitch by him, shall be the Tribe of Simeon: and the Captaine of the children of Simeon shall be Shelumiel the sonne of Zurishaddai.

And his hoste, and those that were numbred of them, were fifty and nine thousand, and three hundred.

Then the Tribe of Gad: and the Captaine of the sonnes of Gad, shall be Eliasaph the sonne of Reuel.

And his hoste, and those that were numbred of them, were forty and five thousand and six hundred and fifty.

All that were numbred in the campe of Reuben were an hundred thousand, and fifty and one thousand and four hundred and fifty throughout their Armies: and they set forth in the second ranke.

Then the Tabernacle of the Congregation shall set forward, with the campe of the Leuites, in the middest of the campe: as they encampe, so shall they set forward, euery man in his place by their standards.

3  
The middle  
ward.

The Standard  
of the Tribe  
of Ephraim.



On the West side shall be the Standard of the campe of Ephraim, according to their armies: and the captaine of the sons of Ephraim shall be Elishama the son of Ammibud.

And his hoste, and those that were numbred of them, were forty thousand and five hundred.

And by him shall be the Tribe of Manasseh: and the Captaine of the Children of Manasseh, shall be Gamaliel the sonne of Pedahzur.

And his hoste, and those that were numbred of them, were thirty and two thousand and two hundred.

Then the Tribe of Benjamin: and the Captaine of the sonnes of Benjamin, shall be Abidan the sonne of Gideon.

And his hoste, and those that were numbred of them, were thirty and five thousand and four hundred.

All that were numbred of the campe of Ephraim, were an hundred thousand, and eight thousand and an hundred throughout their Armies: and they shall goe forward in the third ranke.

The



The standard of the campe of Dan, shall bee on the North side by their Armies: and the Captaine of the children of Dan, shall be Abiezur the sonne of Ammi-shaddai.

The Standard of the Campe of Dan according to Ezechiel.

And his hoste and those that were numbred of them, were threescore and two thousand and seven hundred.

And those that encampe by him, shall be the Tribe of Asher: and the Captaine of the children of Asher, shall be Pagiel the sonne of Ocran.

And his hoste and those that were numbred of them, were forty and one thousand and five hundred.

Then the Tribe of Naphtali: and the Captaine of the children of Naphtali, shall be Abira the sonne of Enan.

And his hoste, and those that were numbred of them, were fifty and three thousand and four hundred.

All they that were numbred in the campe of Dan, were an hundred thousand, and fifty and seven thousand and six hundred: they shall goe hindmost with their standards.

Here haue we in this second Chapter of Numbers an vncontrolable warrant pronounced by the mouth of Almighty God, for the vse of two sorts of Ensignes, the one generall, being in number foure, onely ordained for the leading and direction of the foure Regiments (as I may so call them:) And the other particular, seruing for the demonstration of the seuerall families and for the distinguishing of the particular persons of each family for the more commodious distributing of them into bands: a thing most behoofull for the bestowing and conducting of so huge a multitude, considering how many thousand of persons, were comprised in, and vnder every of the aboue named Regiments: So as it is most cleare, that those are no lesse requisite (in their kind) than the former in theirs, for the more orderly and effectuall managing of this military expedition of so long a continuance, and withall subiected to infinite dangers.

As touching the Tokens or Signes vsed in the generall standards, we haue shewed what they were after the opinion of *Martinus Borhaus* (who differeth from *Speed*) his very words you may read in the first Chap. and first Section of this Booke.

But sithence here is mention made of signes pertaining to particular families and persons, it may perhaps be questioned what these Signes were? whereto I answere, that they must of necessitie be *Signa existentium in rerum natura*, because there cannot be a representation of things that are not. If then they consisted of the similitude of the things in *Essence*, or being, no doubt they were such as not onely the skilfuller sort, but the vulgar also (through frequent vse and custome) did well know by their dayly sight and vse of them: As being the expresse portraictures either of *Celestiall Bodies*, as of the *Sunne*, *Moon*, *Starres*, &c. Or of things *Sublunar*, as *Meteors fiery*, *Meteors watery*, whereof we haue before spoken in their due places: Or else of vegetable, as *Trees*, *Shrubs*, *Plants*, *fruits*, *herbes*, *flowers*, &c. Or else they were resemblances of sensitiue creatures; As of *Man*, *Beasts*, *Fowles*, *Fishes*, *Reptiles*: Or else of *Instruments*, or *Tooles* of familiar vse in the exercise of

Particular Ensignes what.



*Mechanicall Trades*, pertaining to life ciuile, or Rusticke. Which in respect of their common and ordinary vse were best knowen to, men and therefore serued most fitly for notes or markes of precise differencing of each particular family and person from other.

When a *King* or *Prince* doe enter the *field* to giue *battell* to their enemies, it behoueth that he be strongly fenced of the *Army*, both *before* and *behinde*, and that he haue his being neere the great *standard*, in the heart of the battell, for the more safety of his person; and that he may the better giue directions vpon all occasions to the whole *Army* as the necessity of the seruice shall require.

The safety of  
the Command-  
der.

It is a thing very dangerous for a *King*, *Prince*, or other *Generall*, or whatsoever other their great commander, to be ouerforward or venterous to encounter his enemy in battell in his owne person: It sufficeth such to command, and to giue direction, and neuer to hazard their persons in battell. But if he must needs put his persons vpon the icopardie of the vncertaine and dangerous euents of a Battell, it behoueth that he defer the same to the last conflict; for that vpon the safety of his person, dependeth the hopefull good successe of the battell, and the safety of the whole *Army*.

Besides so long as the *Chiefe Commander* is in life and safety; albeit he be foiled and discomfited: yet may he repaire his forces, and subdue him by whom he was foiled: but his person being either slaine or surprised there is no hope of recouery.

Place of a ge-  
nerall in time  
of Battell.

Vpon the first *Display* of the *Banner* of a *King* or *Prince*, or of their generall or chiefe *Commander*; it behooueth that some discreet and ancient Counsellor should make knowne publicly the cause why those warres were vndertaken, to the intent the same may be knowne to be grounded vpon lawfull cause; and that the *King* or *Prince* doth not rashly attempt the same, but that he doth it in a lawfull quarrell and vpon iust cause.

Which done, then should he command the chiefe *Herald* to vnrolle and *Display* the said *Banner*; and deliver it to him that is appointed to beare the same (who before he take the same, must receiue the order of *Knight-hood*, if he be not before *Knighted*) with a straight charge and command to hold the same fast, and to maintaine the honour thereof, euen with the extreame hazard of his life; and thereupon to aduance the same in the name of God, the sole Author and giuer of all victory.

¶ Like as the lawes of *Ciuile Magistracy* and gouernement were ordained by God, so also were *military lawes* and ordinances grounded vpon his expresse commandement vttered by the mouth of the *Prophets* and *Priests*. As you may see particularly, for the exhortation of *Priests*, *Deut.* 20. 1, 2. and of other *Officers*, *Deut.* 20. 5. and *Iud.* 7. 3. besides, *military lawes* for *Fight*, *Num.* 21. 21. that the conditions of peace must be offered, *Deut.* 20. 11, 12, &c. for spoile 20. 19. and the diuision thereof 1 *Sam.* 30. 26, &c. 1 *Chron.* 26. 27. *Iosh.* 22. 8. 2 *Chron.* 28. 15. for *Victorie*; that it is the duty of *Captaines* and their *Armies* (after victorie obtained) to ascribe the whole glory thereof to God, and with one heart and one voice to magnifie his most glorious Maiesty by the example of *Iudas Maccabeus*. Thus they went home and sung *Psalmes*, and praised the Lord in heauen for he is gracious and his mercy endureth for ever, 1 *Maccab.* 4. 24.

The



The skilfull manning of military affaires is a kind of Art; neither doth the publike profession of the name of a Souldier, nor yet his lofty countenance or change of habit forthwith make a man a Souldier, it is a matter of greater consequence, and of no lesse secrecy; for a Souldier is to be confident in that he vndertaketh, and to wage battell with an assured hope of victory, and to retire himselfe and his forces (if the necessity of the cause so require) without feare of reproach or danger. For as the common proverbe saith, *A more valorous man is he that wisely flieth, than he that foolishly exposeth himselfe to aduenture and hazard, Periti enim bellatoris est non minus scire fugiendi artem, quam pugnandi*; for it is a matter of no great difficulty to draw men onto fight, but if the Captaine in his providence whilst they be in action, shall discover some vnexpected disadvantage or damage that may befall him and his band, and can wisely retire himselfe with honour and with safety of his souldiers, he sheweth himselfe both valourous in his encounter, and wise in his retire.

The greatest victories haue not beene gotten by handy-strokes alwaies, but many times for safegard of the effusion of blood, either the one part, or the other deuised some witty vnexpected sodaine policie or *stratageme*, to astonish the aduerse part; that so they might suddenly slaughter them, or put them to shamefull flight. Large is the field of *Stratagems* which euery Commander hath by particular inuention; neither hath there beene more victories or trophees gained by any one meanes than by these *Stratagems*. What, soeuer commeth beyond expectation maketh a disturbance, or amazement in the Enemy: but it must be wrought with this caution, that it be no disturbance to our selues.

Neither is euery slight inuention fit to be put in practice, but such only as haue foresight and circumspection annexed to them. He must be *Argus* that is a Generall or chiefe Commander, he must be *eyed behind, before, in his head, in his feet*; and then shall all things be easily disposed according to Order, and take good effect, when orderly distribution, and providence, and premeditation, haue made way thereto.

It is not the length of a mans age, or the number of yeeres, that yeeldeth the *Art* or *Skill* of managing military affaires, but a continuall meditation, how he may encounter all occurrents, and put them in exercise and practise: for if a man receiue neuer so many stipends, yet is the vnexercised man still but a *freshwater Souldier* notwithstanding.

There were in former Ages two sorts of dismissal, or discharge from military seruice, the one named *ignominiosa*, that is to say, *opprobrious* or *infamous*; as when a Souldier for some notorious crime was discharged from his seruice, and disgracefully put out of *pay* and *place*, as for slothfulnesse, cowardize, forsaking of his *Captaine* or such like, then he was by the *Tribune* dismissed of his place, and branded with the marke of infamy and reproach, if he were so by the *Tribune* discharged, and depriued of his *Military* ornaments.

The other was called *Causaria missio*, as much to say as an occasionall dismissal or discharge, grounded vpon good and lawfull considerations: as when in regard of debility, by reason of Age or sicknesse, wounds or other infirmities possessing a man; he was licensed to depart to his home,

and those that were thus dismissed, did most commonly dedicate their *Shields, Swords, and Armour, Laribus suis*, to their household Gods, as the *heathen* termed them, by hanging them vp vpon the Walls in some chiefe or speciall place or roome of their house, for a memoriall of their seruice performed in defence of their friends and Country.

High spirited  
men subiect to  
violent deaths.

*Martiall men* are euermore in perill and hazard of life, in regard of their light esteeme of the manifold varieties, casualties and dangerous euent of Warres, whereunto they doe euermore expose themselves; for fortune thundereth not her perils more abundantly vpon any sort of men, than vpon those that set her at nought, such are high spirited and valourous men. And not without cause, for as others doe labour to shelter themselves from danger, and doe shunne the violence thereof; these contrariwise doe lay open themselves to the vtmost hazard that may befall them.

Call to minde the forepassed ages, and examine them to the point, and you shall finde that the valiantest men (for the most part) haue beene swallowed vp with a violent death. Victory doth oftentimes make men to swell with pride, and to insult ouer others, and prouoke them to their owne destruction, as we may see 2 Kings 14.8. Where *Amaziah* summoned the sonne of *Iehoahaz* King of Israel to single combat, saying, *Come let vs looke one another in the face.* Who answered him, *Because thou hast smitten Edom, and thine heart hath lifted thee vp: glory of this and tarry at home: for why shouldst thou meddle to thy hurt, that thou shouldst fall, euen thou and Iudah with thee?*

Iustnesse of  
Law of victo-  
ry.

Some men are of opinion that such as are vanquished in Battell ought not to be captiuated to such as had subdued them, vnlesse the warres were iust and lawfull as Doctor *Cassius* hath obserued, but *Horreus* holdeth that albeit the ground or cause of the warres that are vndertaken be vniust; yet is it not simply vniust, that such as are vanquished in battell should be subiect vnder the power of the vanquisher; *Quia legislatoris intentio est, vt virtus vincientis sic honoretur.* The purpose of the Law-maker was that the valour of the vanquisher should be so rewarded. Besides it is no ignominious thing, for a man to be subdued by a man accounted of valour, according to that saying, *Non tam turpe est vinci, quam contendisse gloriosum;* It is not reckoned a matter so reproachfull to be subdued, as it is honorable to haue cooped with a magnanimous and valiant man.

Many men are remunerated for the vertues that are found in them, or for the externall tokens of vertue that are obserued in their outward cariage. Hereupon is that law grounded, *Quod capti bello victoribus subseruiant*, not for that the Conquerors are alwaies the better men, but in regard that in them the signes and tokens of vertue and valour are more apparent than in those that are subdued.

Law military.

It is a iust dominion or superiority, and agreeable to the order of Nature, that the more powerfull should predominate ouer the weaker sort. And the lawes doe seeme to approue the same, *Cum velint victum captum in bello victoris seruum fieri.*

It is a law of perpetuity (saith *Zenophon*) obserued amongst men, that when a Towne or Citie, that held out the Assailants, is surprized, whatsoeuer is found therein is due to them that tooke the same, aswell the persons as their



their whole substance, whose opinion herein *Aristotle* followeth *Polis. 4.* And *Saint Ambrose, lib. 1. de Patriarch.* writeth, that the prey of the King of *Sodome* was in like sort in the power of *Abraham* that conquered him.

This custome hath beene also obserued, that to aske leaue to bury the slaine in the time of open hostility, and whilst men are in Armes in the field, or depart the Field after battell is a kind of yeelding of victory: for it becometh not them that wanne the Battell to seeke any thing of the enemy by way of intreaty. Like as also the vnwillingnesse to ioine battell, and protraction or delay of battell was taken for a yeelding of victory.

And now we will beginne with examples of bearing such things in Coate-Armour, whereby *Martiall discipline* and *Order*, which we haue now discoursed of, are preferred; whereof some are for shew, other for sound.



The Field is *Iupiter*, three Banners disuelloped, Sol. *Virgilius Solis* noteth this for the Armes of the Kingdome of *Baldachia*. Disuelloping is the proper terme for spreading or displaying of this Martiall Ensigne, as *Wyrley* noteth, in the life and death of the *Capitoll de Bur*, saying, *With threatening Axe in hand, I was at hand; And my disuelloped Pennon me before, &c.*

Very behouefull are these ensignes for every particular band of Foot and troope of Horse, to the end they may know whither to draw together in expectance of the command of their Captaine for the performance of all occasions; and that they may by them be directed after any conflict or skirmish, whither to retire themselves without danger: they also serue for the manifest distinguishing of Bands and Companies. And by these they are all directed in their seruices, as a Ship is guided through the forcible and violent furies of the Seas, by the benefit of her Helme and a skilfull Pilot guiding the same.

The Ensignes that the Romans anciently vsed, were of diuers shapes; the Eagle fixed on the toppe of a pike or pole, was the chiefe: but that they had Pennons or Flagges also, appeareth by *Lazius*, who saith they were called *vexilla, à velis nauium*, from the Sailes of Ships, which they resembled, being so named, *tanquam minus velum*, as it were a little Saile.



He beareth, Azure, foure Speares in Bend garnished with Penoncells dexterwaies, counterly surmounted of as many other like, Argent. This Coate is borne quarterly by *Lazarus van Schwendi*, a Dutchman. These Penoncells are made of certaine small peeces of Taffata or Sarcenet, cut after the forme of a Pennon, wherewith Martiall men doe oftentimes adorne their Speares and Launces, which albeit of themselves they be things of no moment, yet doe they very often (like as also Banners doe) astonish the Enemy through their continu-

all

Speares garnished with Penoncells.



all motion, forasmuch as they are euermore wafting and wauering in the winde, whereby they doe so occupy the enemies eie, as that it breedeth a terror in the minde of their foes, through a conceiued opinion that those that come against them (being all troopes of *Horsemen* that vse this kind of *Speare*) are of a farre greater number than indeede they are, as *Wyrtley* in his said booke noteth, saying,

*To Cockerell-ward we light into the way,  
Where we behold the Foe-mates proud display.  
So many Banners wafting in the Aire,  
They seemed twice the number that they were.*

These foresaid instruments serue for direction and order to the eie, and by shew. To these *Ensignes* thus borne in the *Field*, in time of battell either expected or acted, we may adde this knowne *Ensigne* of premonstration of eminent hostile inuasion, which is the *fired Beacon*, which giueth a sodaine warning of instant intended attempt or inuasion of enemies, the notice whereof giueth occasion of the *firing* of the *Beacon*, whereupon a Gentleman of good reputation chose to beare for his *Imprese*, vpon a mount a *Beacon* fired with this *Motto* annexed, *Sic perijisse iuravit*; meaning, to die for his *Countries* safety was his desire. The bearing in *Armes* of three of these *fired Beacons* appeareth in this next example.



He beareth, Sable, three *Beacons* fired, Or, the flames Proper, by the name of *Dauntre*. As touching the name of *Beacons*, it seemeth to be a *Saxon* word deriued from the *Saxon* word *Becnian*, which signifieth to call by signe or to becken, as we vse the word at this day, and thereof are they called *Beacons*. Before the time of King *Edward* the third they were made of great *Stacks* of wood, but about the eleuenth yeere of his raigne, he ordained that there should be in euery County high *Standards* with their pitch pans on the top of them. *Lamberts perambulation of Kent*, page 69. Now I will present to your view, some examples of the bearing in *Coate-Armour* such *Military instruments*, which direct more distinctly by sound.



He beareth, Gules, a *Drumme* in *Fesse* betweene three *Drumme stickes* erected, Argent. The *Drumme* is of frequent vse (with diuers Nations) in the *Field*. The *Parthians* for this purpose haue great *Kettle Drums*, hollow within, and about them they do hang little *Bels* and *Copper rings*, al which sounding together doe make a noise much like a dead sound mingled with the braying and bellowing of a *wilde Beast*. This *Instrument* as it serues for *direction*, so likewise is it of vse in drowning the fearefull cries of wounded and dying

dying men, lest that ghastly noise should daunt the hearts of the Souldiers. Zisca that renowned Captaine of the Bohemians, being sicke to death, willed his Souldiers to plucke off his skinne and make a Drumme of it, assuring them that when their enemies should heare the sound of it, they would flye before their face.

There is manifold vses of the Drumme, Fife, Trumpet, and other musickall instruments vsed in martiall affaires, inasmuch as they serue not only for the direction of Companies and Troopes, but also of the whole Army in their marchings, encampings, risings, assaults, retraits, &c. but also to dead and drownd the cries of the maymed and wounded; and to stirre vp valour and courage in the Souldiers to the fierce encountering and assaulting of the Enemy: and for these ends was the vse of them ordained in wars, to which purpose doe these Instruments much auaille, *Sonus enim cornuum & Tubarum (in pralijs) magnam vim habet ad spiritus, & sanguinem euocandum.* For it is not with men, as it is with beasts, which can stir vp courage in themselves as I haue before shewed: for men in respect of feare and faint courage are hardly prouoked to fight, therefore had they need to be drawne on and prouoked thereto.



He beareth, Argent, a Cheueron engrailed betweene three Trumpets, Sable, by the name of Thunder. This Coate-Armour standeth in a Glasse window in Saint Peters Church in Drogheda in Ireland. God himselfe vouchsafed to giue direction to Moses for the making of this kind of Instrument, saying, *Makes thee two Trumpets of silver, of an whole peece shalt thou make them, that thou maiest use them for the assembly of the Congregation and for the departure of the Campe: Num. 10. 12. and Ibid. 14.* But if ye blow an Alarum, then the campe of

A Cheueron engrailed betweene three Trumpets.

them that pitch on the East part shall goe forward. Ibid. 15. If ye blow an Alarum the second time, then the host of them that lie on the South side shall march, for they shall blow an Alarum when they remoue. So that the sound of the Trumpet, is but as the loud and far-reaching voice of the Generall: and though the Trumpet fight not, yet it doth more than many others, because it encourageth them to the fight.



He beareth, Azure, three Flutes in Bend, Argent. This Instrument seemeth to haue beene inuented, for the quiet setting and composing the Souldiers minds before the fight: and some such did the Lacedemonians vse, who (saith Plutarch) being ready to ioine battle, did first Sacrifice, and then all adorned with Garlands sung a Martiall Song, their King marching with the whole Army in admirable quiet and composed order. But the Sybarites were not so happy in the vse of such musicke; for themselves being altogether given

Three Flutes in Bend.



to wantonnesse and pleasure, all their Gentry taught their Horses to daunce at the sound of Muscull Instruments; which their enemies hauing notice of being then in the *Field* and ready to ioinc, they commanded a noise of Musicke in the front of the *Army* to sound; whereupon the *Sybarites* Horses fell all a dauncing, and ouerthrew their *Riders*, whereby their enemies departed Conquerors. And thus much for *Instruments of Military Order*, either for *Eie* or *Eare*.

## SECT. IV. CHAP. XIV.



He next, are such things as serue for execution of order, which is the finall end for which military profession is instituted, viz. *propulsion* or *revenge* of *wrong*, or for foiling the wrongdoer, refusing to giue satisfaction to the party grieued: and as in the *Law politike*, so in this *Law military*, Execution is reckoned the soule thereof. To the accomplishment of Execution of order, sundry sorts of weapons are requisite: some *Inuasive* or *Offensive*, others *defensive*; the one to *protect* our selues, the other to impeach our foes: and of these *Inuasives* will we speake in the first place; beginning with those which wee call *Missilia*, such as are cast or forced by strength of hand, or sleight of *In-gine*, and after wee will come to such as are *Manuall*, or manag'd with the hand.

A Culuering.



Hee beareth, Argent, a *Culuering* dismounted in *Fesse*, Sable, by the name of *Leigh*. Before the inuention of *Gunnies*, many sorts of weapons as well *Inuasive* as *Defensive* were deuised, which (saith *Munster*) by the space of euery hundred yeeres haue admitted alteration twice or thrice, like as also the *Armour*, where-with our bodies are couered and fenced. But one saith that it was the Diuell himselfe who inuented this *bel-lish Instrument*, for confusion of *mankinde*. Indeed it was a *Monke*, who first inuented *Gunpowder*: and I haue read, that the first founder of these huge great Peeces, was himselfe slaine with the breaking of one of them. A certaine Captaine was wont to call the *mouth* of the great *Gunne*, *Hell-mouth*, and said that hee who trembled not when one of them thundred, did feare neither God nor the Diuell.

There are diuers sorts of these kinde of *Guns*, but I shall onely shew you an example of bearing of one other sort of them called *Chambers*; of which you may here see three borne with an interposition of one ordinary surmounted of another betweene them.





He beareth, Argent, a *Cheuron*, Sable, surmount-  
ed of another, Ermyne, betwene three *Chambers*,  
placed transverse the *Esccheon* of the second, *fixed*,  
Proper, by the name of *Chambers*. Chambers  
fixed.

Whether the inuention hereof were behoueful and  
necessary; or (as others reckon it) more pernicious  
and diuelfish; I will not take vpon to dispute, but re-  
ferre you to *Sebastian Munster*, lib. 3. of his *Cosmo-*  
*graphy*, where he maketh mention of *Bertholdus Schwarz*  
the *Monke*, that first deuised them, *Anno Dom. 1334.*



The Field is Saphire, three *Murthering chaine-shots*,  
Topaz. This *Coate-Armour* is borne by the Right  
Honourable the *Earle of Cumberland*, next to his *Pa-*  
*ternall Coat*; and it is thought to be an augmentation.  
Some haue taken these to be the heads of *Clubs* called  
*Holy-water sprinkles*; other suppose them to be *Balls*  
of *Wild-fire*; I rather think them to be some murde-  
ring *chaine-shot*. *Amadeus Duke of Savoy* gave two  
*Stanes* topt with *wild-fire*, with this word *I A C T A*  
*C R A S C I M V S*. Murthering  
Chaine-shot.

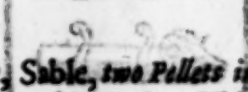
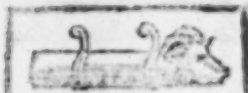


He beareth, Argent, a *Fesse*, Sable, three *Ogresses*  
or *Pellets* in *Chiefe*, proper, by the name of *Langley*. Ogresses or  
Pellets.

There I tell not the *Colour* of these *Ogresses* or *Pel-*  
*lets*, [because they be alwaies, *Sable*, as shall be more  
plainely shewed in the conclusion of this fourth Se-  
ction.



He beareth, Argent, a *Fesse*, Sable, two *Pellets* in  
*chiefe*, and one *Martlet* of the second in *Base*. This  
is the *Coate-Armour* of *Henry Lee*, one of the *Cap-*  
*taines* of the *Citie of London*: how proper it is for a  
martiall Commander to beare in his *Armoriall ensignes*  
such *military Instruments*, I shall not need to proue by  
strength of Argument, *Dum res ipsa loquitur.*





He beareth, Argent, on a Fesse, Gules, betwene two matches kindled, Proper, a Martlet, Or. This Coate-Armour pertaineth to the Family of Leche of Bury Saint Edmunds in the County of Suffolke. To this head must bee referred all other the appurtenances of great and small Ordnance, as Sconpes, Ladles, Spunges, Plagues, Touch-boxes, &c.

A Swepe  
charged with a  
Stone.



He beareth, Argent, a Swepe, Azure, charged with a Stone, Or, by the name of Maggall. This was an Engine of warre, in fashion seeming like to that which the Brewers vse to draw water withall, and therefore we call it a Swepe as they doe. With this Engine they vsed in ancient time to throw great Stones into the Townes and fortifications of the enemy. Some such instrument did Yxxiah King of Ierusalem vse among many others for the defence of the Citie against the assaults of the Philistims, as appeareth where it is said,

And he made very artificiall Engines in Ierusalem, to be set vpon the Towers and vpon the Corners, to shoot Arrowes and Stones, &c. These are called Engines for the ingenious and witty inuention of them; wherein former ages were so exquisite, as that Archimede could draw vp the enemies Ships from the Water.

Battering  
rammes.



The Field is Pearle, three Battering Rammes, Bayre-waies, Proper, headed, Saphire, Armed and garnished, Topaz. This is the paternall Coate-Armour of the Right Honorable Robert Bertie, Earle of Lindsey, Baron Willoughby of Eresby, Lord Great Chamberlain of England, Knight of the most Noble Order of the Garter, and one of his Maiesties most honourable Priue Councell. This Battering Ramme was a warlike instrument much vsed by the Romans when they besieged any Citie or Hold, with purpose to surprise them. Such an Engine (amongst diuers others) did Titus Vespasianus erect against the Citie of Ierusalem, which were by Iosephus and his associates consumed with fire. Such is the force of this Engine, as that there is no Tower so strong or circuit of a Citie so spacious, but if that they resist the first brunt thereof, through often vse they will be subuerted.

He



He beareth, Ermyne, a *Crosse bow*, bent in *Pale*, Gules, by the name of *Arblaster*, quasi *Arcubalista*. This *Instrument Military*, (saith *Polydor*) was first devised by the *Cretians*. And in former ages was called in Latine *Scorpio*, and out of this they used to shoot stones, as *Ammianus Marcellinus* noteth, saying, *Et Scorpiones quocunque manus perire duxissent, rotundos Lapides euebrabant*.

A Crosse-bow bent.



He beareth, Ermyne, three long *Bowes* bent in *pale*, Gules, by the name of *Bowes*. This kinde of *Bowe* is called in Latine *Arcus*, ab *arcendo*, of keeping the enemy aloofe, and not permitting him to approach neere to vs, by darting (as it were) out of the arrowes, whereby we doe gall, wound or kill them afarre off. This is a *Military Instrument*, of the *missile* sort, and that not of the meanest ranke, if we considerately peruse the *Histories* of former ages, for wee shall finde more set battels fought, and famous victories achieved

by *Englishmen* with bowes and arrowes, than any Nation of *Christendome* hath obtained by any one *Instrument* whatsoever, without exception. But this weapon alone sufficeth not of it selfe to performe any action, but with the *Arrowes* assistance whereof you haue an example in this next *Escutcheon*.

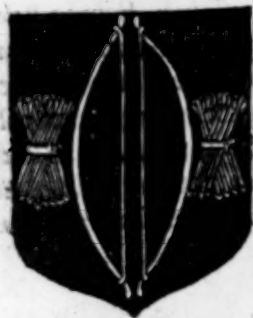


He beareth, Gules, three broad *Arrowes*, Argent. The *Arro*ve is called in Latine *Sagitta* (as some do conceiue it) quasi *satis iclus*, for that it annoyeth and galleth the enemy farre enough off, so as he cannot approach the *Archer* to endamage him, because by the smart delivery of the *Bowe*, the enemy is put to hazard a great way off: others would haue it called (and not vnaptly) *quod Sagax sic iclus eius*: for that the same being directed by the hand of a cunning and skilfull *Archer* doth cleaue the pinne or marke oftentimes in two, though the same be but of a small scantling.

The *Arrow* is reckoned one of the number of weapons destinated to auengement, as appeareth, *Deuteronomie* 32. 42. *I will make mine Arrowes drunke with bloud (and my sword shall eat flesh) for the bloud of the slaine and of the Captaines, when I begin to take vengeance of the Enemy.*

Sometimes you shall finde both these martiall weapons borne together in one *Escutcheon*, as in this next appeareth.





The Field is Sable, two long bowes bent in pale, the strings counterpoised, Or, betweene as many sheaves of Arrowes, Banded, Argent. This Coate standeth in Kirton Church in Devonshire. This sort of bearing may signifie a man resolved to abide the vitermost hazard of battell, and to that end hath furnished himselfe to the full, aswell with instruments of euaculation, as also of retention. The Bowe and Arrowes in former ages haue won more glory to thiskingdome than any other sort of Souldiery whatsoeuer, as the renowned victories obtained in France doe well testifie. There is yet another forme of bearing of Arrowes diuerse from these, as in example.



knowne.

He beareth, Argent, A quier, Gules, banded and replenished with Arrowes, Or, betweene three Pheons, Sable. This Coat is quartered by Loyd of Hollyrood Ampney in the County of Gloucester. It was a custome amongst the Persians when they went to warre, euery man to cast an Arrowe into a Chest ordained for that purpose, and placed before the Throne of their King: and at their returne, euery one to take his owne shafte, that so by the number of the Arrowes remaining, the number of the deceased might be certainly



The Field is Argent, two Barres, Sable, on a Canton of the second, a Pheon of the first. This is the paternall Coate-Armour of Iohn Bingley Esquire, Auditor of his Maiesties recepters in the Exchequer. The Pheon is the head of an Instrument of the Missile sort, which we call a Dart, the same being a long and light staffe headed after this manner, and hauing a thong fastened to the middest thereof, for the more sleighty and strong forcing the same against the enemy to keepe or annoy him as farre off. This is called in Latine *Iaculum*, quia è longinquo iaciatur: it pierceth speedily and maketh a large wound, by reason of the wide-spreading barbes thereof. The bearing of Pheons is both ancient and commendable.



He beareth, Argent, a Fesse betweene three Pheons, Sable, by the name of Rowdon or Randon (for I find it written both waies, and that anciently.) This is a Yorkshire family, and was resident at Rowdon or Randon as appeareth by diuers deeds in the time of Richard the second, Henry the sixth and Henry the eighth.

The



The Field is Argent, on a Fesse, Gules, between three Pheons, Sable, a Lion passant, Or. This is the Coat-armour of Marmaduke Rowden, one of the Captains of the Citie of London. And now this next example will shew you a Charge somewhat like vnto this Pheon yet differeth it much from it in name and in the fashion also, if you obserue it with a curious eye as it we becommeth a good Blazoner to doe.



He beareth, Vert, on a Cheueron, Argent, three barbed Arrow-heads, Sable, by the name of Kemis of Wickwiche, in Gloucestershire.

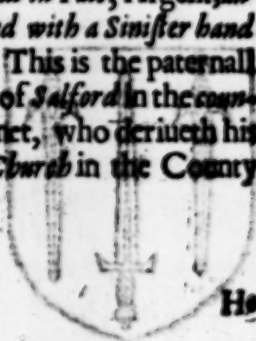
And hitherto of Missils: we now come to Manuals. Weapons Manual, are so called, because *manu tractantur*, they are mannaged by the hand, when by the vse of them we doe assaile our foes, or put away profered wrong, by encountering or grappling with them at handy strokes. Such are these that follow and their like.



He beareth, Argent, a Sword in Pale, by the name of Dymock. The Sword is a Weapon fitted for execution and vengeance, as we may see *Deut. 32. 41. If I whet my glittering sword, and mine hand take hold on iudgement, I will render vengeance to mine enemies, and will reward them that hate me.* Furthermore it is said *Ier. 46. 10. For the Sword shall denoure and it shall bee satiate, and made drunke with their bloud, for the Lord God of Hostes hath a Sacrifice in the North Country by the Riuer Perath.*



The Field is Gules, three Swords in Pale, Argent, an Inesccheon of the second, charged with a Sinister hand couped at the wrist as the first. This is the paternall Coate-Armour of Sir Simon Clark of Salford in the county of Warwike, Knight and Baronet, who deriueh his descent from Anketell de Woodchurch in the County of Kent.



Ho

Three Swords.



He beareth, Gules, three Swords conioined at the *Pommels* in *Fesse*, their points extended into the corners of the *Esccheon*, Argent, by the name of *Stapleton*. The *Galatians* in stead of ordinary Swords, vsed a kind of two-hand ed or bastard long-sword, which they fastned with chaines to their right sides. A like manner of fastning our Swords to our right sides was in vse with our *Horse-men* in *England* in the time of King *Edward* the third, as may be seene by the great *Scale* then vsed. It is a reproachfull thing for a Knight, to be disarmed of his Sword in battle; *Quia si gladio spoliaretur, omnem perderet honorem militia & Priuilegium.*



He beareth, Azure, three Swords, one in *Pale* points upward, surmounted of the other two, placed *Saltire-waies* points downward, Argent, by the name of *Norton*. A certaine *Laconian*, when his sonne found fault with his Sword that it was too short, made his answer, *Idcirco paruum datur forti viro ut addat gressum*; Therefore is a short Sword giuen to a man of courage that hee may lengthen the same with a step: meaning thereby that because his Sword was short, he should approach so much the nearer to his enemy, and so might hee make the same long enough, so may he buckle with him hand to hand, and perhaps wrest the weapon out of the adueraries hand, to his great credit, *Gloriosum enim est victoria genus, ab eorum quo decertas Arma capere*, It is a praise-worthy thing for a man to bereaue or despoile his enemy of his *Armes* or *Weapons*: yea so glorious is it reckoned, as that many men hauing possessed themselues with their enemies weapons, either by surprise or slaughter, haue vsed the same and none other all the daies of their life. As appeareth (in part) 1 *Maccab. 3. 12.* So *Indas* tooke their spoiles, and tooke also *Apolonius* Sword, and fought with it, all his life long.

Which is a good Sword, *Seneca* sheweth in these words, *Gladium bonum dices, non cui deauratus est baltheus, nec cui vagina gemmis distinguitur, sed cui adsecandum subtilis est acies.*

Three Swords in pale.



He beareth, Sable, three Swords in *Pale*, two with their points downward, and the middlemost upward, by the name of *Rawline*. There are besides these, diuers other formes of bearing of Swords, as three Swords points in point, in *Bend*, *Barre*, &c. I finde another *Coate* of like *Charge* and *Name*, but diuersly borne from this. As by example appeareth in this next *Esccheon*.

The





The Field is, Sable, three Swords, Barre waies, their points towards the Sinister part of the Escutcheon, Argent, the Hilt and Pommels, Or, a crescent for a difference by the name of Rawlyns. As touching the invention of Swords. Polydor Virg. saith, their vse was found out by the Lacedemonian. The Romans in their Saturnalian feasts, amongst other exercises, vsed the game of Sword-playing, to the end that in time of peace they being accustomed to behold Fighting, Wounds and Swords, might be the lesse discouraged, when they

Three Swords  
their points  
towards the  
Dexter.

see the feates of Armes in the Field against the Enemy; and therefore the Chiefetaine or Generall of the Host was to exhibit to the people a game of Fence or Sword-playing.



The Field is, Gules, a Crosse betweene foure swords, Argent, the Pummels and Hilt, Or. This Coate was giuen to Sir Iohn Philipott Knight, sometime Lord Maior of London, (and vsed with his ancient Armes, which are, Sable, a Bend, Ermyne,) for a Coate of Augmentation; for this Sir Iohn Philipott at his owne charges set forth a fleet of Ships in the yeere 1378. (which was in the second yeere of King Richard the second,) and scoured the Seas, at that time so sorely infested with pirats, that the Merchants ships could

not trafficke in safety. Master Camden in his Britannia sets forth, that hee like a good patriot of his Country, surprised Iohn Mercer a Scottish Rouer, and all the Rabble of his adherents, besides fifteene saile of Spanish Ships richly freighted with Merchandize, which they had taken as prize, whereof he made no other vse, but to giue supply to his soueraigne, for he maintained one thousand men in the Kings warres in France, and performed many pious and laudable workes in his life time, and ordained many more by his last will extant in the Registers of the Hoysing London. King Richard the second rewarded his good seruice with a grant of forty pounds of yeerely reuenuew of land escheated to the Crowne, yet in the possession of Sir Iohn Philipott his next heire in Phillpott lane in London; and made him Knight in Smithfield when he rewarded Sir William Walworth Maior of London with that order at the same time, when he vanquished that arch Rebelle of Kent Wat Tyler. He builded a faire Chappell at his Mannor of Granch in Gillingham in Kent, which Mannor is a member of the Cinquaports, which he bequeathed to his second sonne, from whom descended Captaine Thomas Philipott, that valiantly maintained a challenge in the Low Countries against Captain Debee that had wickedly deprauid our late Queene Elizabeth, and slew the said Debee in single combat. And from an other sonne of Sir Iohn Philipott is descended Captaine Thomas Philipott, of Apston Hall in Hertfordshire not farre from Woodhall Philipotts, the ancient seat of this family, (who by following the warres in Queene Elizabeths daies at an expensive rate) was constrained to alienate those lands. Sir Iohn Philipott now one of the Iustices of the Common Pleas in Ireland but borne in Kent, is branched from those of Gillingham afore said. I haue scene some euidences which doe

Captaine Thomas Philipott a  
valiant Gentleman.

perswade me to beleue that the lands now belonging to *Sir Iohn Philipot*, the chiefe of this house at *Stepney* nigh *London*, came to his Ancestors by marriage with the Sister of *Thomas Becket Arch-bishop of Canturbury*. The Swords are the truest emblems of Military honor, and should incite the Bearers to a iust and generous pursuite of Honor and vertue in *Warlike-waies*, especially when they intend the defence of the *Christian Faith*, denoted sufficiently in the *Crosse*, as here in this *Coate*. Much might be spoken here of the bearing of the *Sword*; It being an *Embleme* of gouernement and iustice, and borne before the King *Gods Lieutenant*, and in other places to honor *Lieutenants* to the Kings Maiestie: but of a bearing so apt to be displaid I need say no more.



He beareth, Azure, a *Curtelasse in bend*, Proper, garnished, Or. This *Coate* pertaineth to the family of *Tatnall* in the County of *Chester*. The old *Britans* our Ancestors were wont to weare a short and broad *Sword*; so did the *Spartanes* also, whom when one of their *Enemies* mocked for so curt a weapon, it was replied, that it was not so short but it could reach into their hearts, as often as they met in *Field*.



He beareth, Azure, three *Launces in Bend*, Or, Armed, Argent, by the name of *Carlowe*. It was a custome amongst the *Romans* when they did vndertake any lawfull warres, after deniall of restitution demanded of things vnlawfully taken, or satisfaction for wrongs offered, that the *King of Armes* (to whom the denouncing of battell and defiance did properly appertaine) should amongst other ceremonies, throw a *Speare* headed with *Iron*, imbrued with blood, and scorched with fire, into the Soile of that people against whom such warre was denounced; to notifie vnto them that they would seuerely prosecute them with fire and force for the wrong by them committed.



He beareth, *Barrey of six*, Argent and Gules, three *Cressants*, Ermyne, on a *Chiefe* of the second, two *Launces in saltire*, their heads broken off, Or. This was the *Coat-Armour* of *William Watson Esquire*, sometime Keeper of the store of the *Ordnance* aswell of those in the *Tower of London*, as of those belonging to the *Navy*; who was Grandfather to these fiue brothers, viz. *William Watson of Frenesbury* in the County of *Kent*, *Iohn Watson of Wolpert* in *Suffolke*, *Richard* and *Norton Watson* both of *London*; and *Thomas Watson* one of the *Clerkes* of his Maiesties Court of *Kings Bench*.

He





He beareth, Argent, *on a quarter*, Gules, *a Speare in Bend*, Or, by the name of *Knight, Hybern*. It was the manner of the *Romanes* to bestow *Speares* vpon the valiant and well deseruing *Souldiers* in recompence of their acceptable seruice performed. To this end and purpose (as *Festus Pompeius* supposeth) because the *Speare* is the perfection of *Martiall affaires*, and *Imperiall* iurisdiction : and for that it was a custome to make sale of captiues vnder the same ; as also to make them and such *Souldiers* as had transgressed the *Military discipline*, (whereupon they were disarmed of their *Military Belt*, and receiued the ignominious name of *Discincli*) to passe the *yoke*, the first, for that they were brought into subiection by force ; the other, for transgression of the *Laves Military*.

This *Yoke* consisteth of three *Speares*, whereof two were pitched vp-right, and the third was bound crosswaies to them both ; vnder this *Yoke* were both enforced to passe, that their reproach might be the greater.

Before a man shall goe about to buckle with his enemies, it behoueth that the *Army* be fully furnished, and provided with all sorts of *Military* provisions both defensiuē, and offensiuē, by the example of *Vzziah King of Iudah* : of whom it is said,

*Vzziah had also an hoste of fighting men, that went out to warre by bands according to the count of their number vnder the hand of Ieiel, &c.*

*And Vzziah prepared them throughout all the hoste Shields, and Speares, and helmets, and Briggandines, and bowes and stones to sling.*



He beareth, Argent, *three Speares heads*, Gules, *a Chiefe*, Azure. This *Coate-Armour* belongeth to *Robert Reyce* of *Preston* in the *County of Suffolke*, *Esquire*, a worthy Gentleman, whose great charge and care in collecting and preserving the *Antiquities* of that country merits a large *Encomium*. The *Speares heads* being apt and ready to pierce according to the opinion of some Authors betokeneth a dexterity and nimbleness of wit to penetrate and vnderstand matters of highest consequence.

As concerning the quantity or weight of *Speares heads*, we finde in them in all Ages answerable to the strength of the persons that were to mannage them : So wee read that the *speare head* of *Golias* that encountered with *Dauid* weighed six hundred sheckles of Iron, which was correspondent to his speare, that was resembled for bignesse to a *Weavers beame* ; as also to the hugeness of his stature which was six cubits and a hands breadth, *1 Sam. 17. 4.* Also we reade of *Ishbubenob* the sonne of *Haraphab* (of the race of the Giants) whose head of his *Speare* weighed three hundred sheckles of brasse, euen he being girded with a new sword thought to haue slaine *Dauid*.



A Cheueron  
between three  
Speares heads.



He beareth, Sable, a *Cheueron* betweene three *Speares* heads, Argent, their points embued, Proper, by the name of *Morgan*. *Alexander* the great compared an *Army* without a good *Captaine* to a *Speare* without a strong head, for that as the shaft of the *Speare* could haue little force without the head, though it be much larger than it, so the greatest *Army* can little auaile without the foreguidance of a valiant leader.

Now, I shall I hope without any great breach of *Method* demonstrate the bearing in *Armory* of some part of a *Tilt-speare* or *Tilt-staue*, call it which you please, which kinde of weapon or instrument, although it be not of any vse in the warres, yet the well mannaging thereof maketh a man the more expert for *military* seruice on horsebacke, and therefore may challenge to be ranked among *marciall* weapons managed with the hand.



He beareth, Sable, a *Cheueron*, Ermyne, betweene three *Cronels* of a *Tilt-speare*, Argent, by the name of *Wiseman*. These *Cronels* or *Coronets* (for I find them called by both these names) are the *Iron* heads of *Tilt-speares* or *Tilt-staues*, which vsually haue six or eight *Mournes* (for so are those little piked things called, which are on the top or head of this *Cronell* or *Coronet*,) three of which appeareth in each of these, the other three which are not here seene, cannot bee demonstrated by the *Art* of *Cutting* or *Painting*: some haue termed, or rather mistermied these *Cronels*, *Burres*; for the confutation of which *Error* I haue caused the true figure of a *Tilt-staue* or *Tilt-speare* to be here presented vnto your view without the *vamplet*.



A sheweth vnto you the *Burre*, which is a broad ring of *Iron* behind the hand, or place made for the hand, which *Burre* is brought vnto the *Rest* when the *Tilter* chargeth his *Speare* or *Staffe*. B sheweth the hand, or place for the hand. C demonstrateth the *Cronell*, *Cronett*, or *Coronett*; which occasioneth this discourse, and this next figure maketh plaine vnto you what the *vamplet* of a *Tilt-speare* or *Tilt-staffe* is.



This



Three scaling  
Ladders.

He beareth, Sable, three *Scaling Ladders*, in *Bend*, Argent, by the name of *Shipstowe*.

To this head must all other *Martiall Instruments* of these natures (not hitherto handled) bee reduced, whether they pertaine to order and direction, or else to *Execution*; and bestowed vnder their particular Heads, according to their propriety of their severall kindes.

## SECT. IIII. CHAP. XV.



**O**f weapons Inuasive or offensive we haue formerly discoursed: Now come wee to the handling of the other member, comprehending weapons defensive, borne in *Coate-Armour*. Of these some doe serue for defence onely, others serue both for defence and *habit* also: of the former sort are such as next ensue and their like.



He beareth, Argent, three *Escutcheons*, Sable. This was the *Coate-Armour* of Sir *Iohn de Loudham* or *Lowdham Knight*, owner of the Mannour of *Lowdham* in *Suffolke* in the time of *Edward the third*; it is now quartered by the before mentioned *Samuel Bleurhasset Esquire*, now Lord of the same Mannour. Vnto *Dame Ioane* the relict of this *Sir Iohn Loudham*, did *Sir Edmond de Vfford Knight*, brother of *Robert de Vfford Earle of Suffolke*, *Sir Robert Bacon Knight*, and *Robert de Prestone*, by their deed with their severall

seales of their *Armes* therunto affixed, release in the 42. yeare of *Edward the third*, their right in certaine lands, &c. in *Herkesteed*, *Holbrooke*, *Wolferston*, and other townes in *Suffolke*.

Three Escutcheons.



He beareth, Or, a *Barrulet* betweene two barres *Gemewes*, Gules, three *Escutcheons*, Verrey, by the name of *Gamolle*. This was the *Coat-armour* of *Alanus de Gamoll Knight*, that liued about the time of *Edward the third King of England*. By occasion of which name I am put in mind of a Gentleman of the same name, but of diuerse Family, as may appeare by his *Coat-armour*, the same being, Or, three mallets, Sable; whom I find mention in an Inquisition taken in the County of *Chester*, An. 13. *Edward 3. in hac verba*; Com

pertum est, quod *Henricus Filipham de Gamull* tenet dimidium unius feodi, militis in *Storton*, &c. From whom is descended *Edmund Gamull Esquire*, one of the Aldermen of the City of *Chester*: whose endeouours and furtherance to the common wealth there deserueth a memorable recordation, as well in respect of his particular actions, as the good example he shall leaue to after commers of like merit.

He





He beareth, Or, three *Escucheons Barrey* of six, Verrey and Gules, by the name of *Mouchensey*. A *Lacedemonian Dame*, hauing a sonne entring into *Military* profession, at his departure gaue him a *Shield*, and therewithall vsed these words, *Fili, aut hunc, aut super hunc*. Thereby admonishing him briefly, so to beare himselfe in battell, that either he should returne with victory bringing his *Shield* with him, or should valiantly die, and so be brought home dead vpon the same.

Three Escucheons Barrey

Touching signes in ancient times depicted vpon *Shields*, *Vegetius* hath these words: *Ne Milites aliquando in tumultu pralii a contubernaliis aberrarent, diuersis Cohortibus diuersa in scutis signa pingebant, quae ipsi nominabant digmata, sicut etiam nunc moris est Praterea in aduerso scuto cuiuscuq; Militis litera erat nomen adscriptum, addito ex qua esset Cohorte, quae Centuria*. These *Shields* are meere for defence.

Touching the variety of *Shields* or defensible weapons and their vses, we read that the *Romane* Captaines or Leaders, had their light harnessed Souldiers on foot, armed onely with *Sword* and *Target*, and were called *Rorarij*, whose office was with a light skirmish to giue the first onset on the enemy, to see if they could force them to remoue their first Station, and so make way for the *Horsemen*, sicut *Ros ante gelu*, as the *Dewe* or moist goeth before the frost. *Alex. gen. diurnum. lib. 6. pag. 369.*

This sort of Souldiers were highly rewarded of *Kings*, in regard of their bold aduenture in bearing the first brunt of the battell. Of these some were called *Peltati*, because they were Armed with a kind of *Shield* or *Target* like to a halfe moone; some *Cetrati*, for that they were armed with light *Targets* or *Bucklers* after the *Spanish* or *Africke* fashion.

*Caius Marius* did prohibite his Souldiers the bearing of sleight and small *Targets*, in regard of their vnseruiceable vse.

After that *Romulus* had made a league with *Tatius* King of the *Sabines*, the *Romanes* laying aside the *Grecian Shield* (which formerly they vsed) assumed the *Sabine Shield*; and *Romulus* did interchange Armours with the *Sabines*, and continued the vse of them. It is a thing that hath beene of some men holden for an infallible obseruation, that all Nations doe change (if not the forme of *Martiall discipline*) their military weapons at the least, once in the space of an hundred yeares vpon some one occasion or other.

Among the *Germanes* it was holden a thing so ignominious for a man to lose his *Shield* in fight, as nothing could be more reproachfull; Insomuch as he that was found culpable therein, was excluded from all sacred rites, and common Councils; yea, so odious was it holden amongst them, as that many (hauing escaped the battell) were branded with this publike infamy, and being vnable to sustaine so great reproach haue hanged themselves.

Amongst the *Romanes* it was in vse oftentimes to lay their children new borne in *Shields* instead of *Cradles*; because they held it a presage of future fortitude and valour in the *Childe*: So we read that *Hercules*, who exceeded all other of that Age in fortitude was rocked in a *Shield*.

A certaine *Lacedemonian* skirmishing with his Enemy and hauing his *Sword* drawne, and espying some aduantage thereto, was minded to haue run him through therewith instantly, the signe of retreat was giuen whereupon he forbore; and being demanded why he slew not his enemy when it was in his power: he answered, *melius est parcere Imperatori, quam hostem occidere.*

Moreouer as touching the *Shield*, we read that it was vsuall to hang them vp in Churches in stead of *Epitaphs*, as is the vse here amongst vs at this day though not to that end, as is gathered by the words of *Trebellius Pollio* in the history of *Claudius Caesar*, where he saith, *Claudium principem loquor, cuius vita, probitas & omnia quæ in Repub. gessit tantam posteris famam dedere, ut Senatus populusque Romanus, nouis eum honoribus post mortem affecerit. Illi Clipeus aureus, vel ut Grammatici loquuntur, Clipeum aureum Senatus totius Indicio in Romana Curia collatum est, ut etiam nunc videtur expressa thorace vultus Imago. Lazius lib. 9. 936.*

Like as the *Shield* serued in the battell for a defence and safegard of the Body of Souldiers against blowes and wounds; euen so in time of peace, the same being hanged vp, it did shield and defend the owner against the malevolent detractions of the enuious sort, who doe labour to depraue mens best actions, they themselues neuer endeaouering any that were laudable; whereby they doe verifie in themselues that most true, and no lesse approved saying of *Lipsius*, *liuor & inuidia bonorum operum sunt impedimenta, aut venena*; for if they cannot hinder them from passing, they wil labour to corrode them with their venomous teeth of detraction after they be passed. Besides these *Shields* which we call *Armes* suspense, doe (withall) not only possesse, but also beautifie the roome with a military Ornament: wherein each mans particular *Armes* are exprest at this day, and the helmets and crests, consisting of Crownes, hornes, and wings of fowles affixed vpon them, are placed about the *Shields*. *Lazius lib. 9. 934.*

Now will wee exemplifie such as are for defence and habit also.

A close Helmet.



He bareeth, Argent, a Close Helmet, Gules, by the name of *Kingley*. It was the manner of the *Romans* in their warfare to couer the *Habergions* and head peeces of those that were called, *Leuis armatura milites*, or Light harnesssed souldiers (whether they were horse or foot) with the skins of *Beares*: like as it was of the ancient *Grecians* to couer their heads with *Otters* skins in stead of *Helmets*; and both of them to one end, namely that thereby they should seeme to bee more terrible and gasty in the sight of their enemies, and their enemies eye being occupied in admiration of the strangenesse of such habits, they might be the lesse able to attend their fight, and so (with more facility and lesse danger to themselues) be the more easily overcome.

He





He beareth, Argent, three *Helmets* with their *Beuers* open, Sable, by the name of *Miniet*. The bearing of the *Helmets* after these severall manners (to wit) sometimes close *Beuered*, and other whiles with their *Beuers* open, have their severall intendments; those of *Action*, and these of *cession*. So much briefly of their diuerse bearing as for the present may suffice. Of the reasons of such their bearings, I shall have occasion to speake hereafter more fitly, when I shall treat of the Archievements of the particular

Three *Helmets* with their *beuers* open.

state of dignities.



He beareth, Argent, on a bend, Gules, a *Helmet* in the dexter point, Or, by the name of *Trayton*. The *Helmet* thus placed, and being a chiefe part of military habit; may rather seeme to bee a reward for seruice than an ordinary charge, and of it selfe may betoken wisdom as well as valour, as we may gather by the statue or image of *Minerva*, whom the *Poets* doe faine to be the goddesse of wisdom, and all good arts and sciences; which statue is evermore found to be adorned with an *Helmet* on her head, which doth repre-

sent to our vnderstanding, not so much the safeguard and defence of the head from violence, as also that the same is inwardly fraught with wisdom, policy and reason, and is impenetrable by force, or guilefull practise. The head so armed is securely fortified against inuasions, and prepared for answering of all questions: It well fitteth martiall men to discourse and sing of battels and victories, of armour, horses, and military exercises, as the *Romans* were accustomed to relate, and sing of victories, and the memorable exploits of worthy warriours; according to that saying,

*Navita de ventis, de tauris narrat Arator*

*Enumerat miles vulnera, pastor Oves.*

The true ornaments of *Martiall men*, are a shattered *Shield*, a dented *Helmet*, a blunted *Sword*, and a wounded face; all received in battell.



The *Field* is Pearle, a *Cheueron*, Ruby, betwene 3 *Morions* or *Steele Caps*, Saphire. This is the paternall *Coate-Armour* of the Right Honourable *Thomas Lord Brudenell* of *Stouton*. This *Morion*, *steele Cap* or *Scul* was the ancient armour for the head of a foot-man that served in the warres, it is called a *Morion*, quia *Mauri huiusmodi utebantur caside*. I confesse this *Morion* here demonstrated differs in forme from that which is now in vse: and because no bearing in *Coat-Armour* of a moderne fashioned *Morion* at this present occurs

vnto my memory I have caused one of them to be cut, as in this next figure you may see.

Y y

The



The Morion  
now in vse.



Three left  
Gauntlets  
Panormitan.

Baron le  
Despencer add  
Burghurst.



The *Field* is Saphire, three *left hand Gauntlets*, To-  
paz. This is the paternall *Coate-Armour* of the right  
Honourable *Mildmay Fane*, Earle of *Westmerland*, *Bar-  
on Le de Spencer* and *Burghurst*, Knight of the *Bath*.  
*Panormitanus* maketh intention of one *Duke Reynard*,  
who by a *Herald* sent a *Gauntlet* vnto *Alphonfus* King  
of *Aragon*, and withall denounced him battell; who  
willingly accepted the same, demanded of the *Herald*  
whether he challenged him to fight with his *Army*,  
or in single combat: who answered, *Not with his Ar-*

*my*. Whereupon *Alphonfus* assigned a day and place for the purpose, and  
came at the prefixed time, but the *Duke* failed. Such is the Law of *Armes*,  
in case of single combat, that the party defendant shall appoint the time and  
place, for the performance thereof, as witnesseth *Spigellius* in these words:  
*Iure belli licet pronocato diem & locum Prælij dicere.*

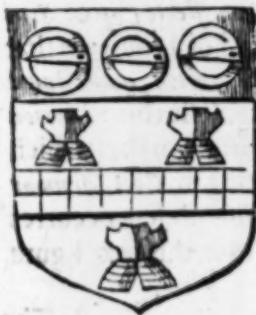
Honour and  
Armes, pag. 73  
M S.  
*Lordie & for-  
me de la Ba-  
taille deuant le  
Conneſtable &  
mareſchall.*  
*Gloſſ. Dom. Hen  
Spelman.*

This is to be vnderstood in priuate challenges; for otherwise it is where  
the Combatants are sentenced by the publike magistrate to fight, in which  
case with vs in England the *time*, *place* and *weapons* are to be appointed by  
the Iudges of that Court, before whom the matter depends.



He beareth, Gules, three *Dexter Armes vambraced*  
and *Proper*, by the name of *Armesstrong*. Well doe these  
*Armes* thus fenced agree with the name of the bearer,  
for then are the *Armes* best fitted for the performance  
of high enterprises, when they are thus fortified and  
made strong against all violent encounters: for by  
meanes thereof, the Souldiers are so emboldned as  
that nothing can daunt them: in which respect men of  
former ages reckoned *Armor* the members of *Souldi-  
ers*, for that the vse thereof is no lesse behouefull for

military persons, than are their naturall members.



He beareth, Vert, a fesse compony, *Argent* and *A-  
zure*, between three *Curasses* of the second; on a *Chiefe*,  
*Argent*, as many *fermailes* or *buckels*, as the third,  
by the name of *Balaberny* of Scotland. The *Curasse*  
is that part of *Armor*, that serueth to secure the breasts  
bowel and intrailee of man, against all force and vio-  
lence whatsoeuer, from the gullet of the throat to  
his loines whereupon they doe chiefly rest. *Dama-  
ratus* a noble Captaine of the *Lacedemonians*, being de-  
manded why it was lawfull for the *Spartanes* in coa-  
ping

ping with their enemy to forsake their *Helmets* and *Curasses*, but in no case to forgoe their *Swords*: he made answer that these were to guard their private persons; but their swords serued to secure the weale publike: a man may expose himselfe to danger or to death, but may not in any case leaue his Religion, Prince, and Country void of succour.

Concerning the defensiuē furniture of mans body, we reade that anciently they were made of linnen cloth, of exceeding high prooffe: Such was that much famous linnen *Brigandine* of *Amasis King of Egypt*, whereof every thread consisted of 360. other threads, wherein were portrayed and set forth the formes and shapes of manifold sorts of Animals, (that he vsed to prosecute in his accustomed exercise of hunting) in gold and diuers coloured yafne. And not onely the furniture ordained for the safety of mans body, were made of linnen in those daies, but also the furniture of the *Horses* (of such as were called *Cataphracti Equites*) as their bardings and *Caparisons*, were also made of linnen artificially wrought with barres of Iron after the manner of feathers, and both of them so curiously intermixt, and platted together, as that (in fine) it becommeth a defence of impeneirable resistance against any sort of weapons: which kinde of furniture was in vse with the Romans, not onely for the safegard of the Horses, but also for the safety and preservation of the *Cataphracti*, or such as we terme men of *Armes* compleatly furnished a *Cape a pee* (as the French phrase is) to withstand and sustaine the shooke or brunt of the enemy, by whom also the discomfired forces haue bene often repaired.



The *Field* is *Ruby*, three *Legs*, *Armed*, *Proper*, conjoined in *Fesse* at the vpper part of the *Thigh*, flexed in *Triangle*, garnished and spurred, *Topaz*. This *Coate* is quartered by the Right honourable the now Earle of *Derby*. In ancient time *Souldiers* that either had sold or otherwise lost their *Armour* by negligence were (by a *Military Law*) punished with death, as he, that runneth from his *Captaine*. Thus farre of *Military* furniture of defence, pertaining to men. Now shall bee touched such things as belong to *Horses* of

seruice for the field; though some of them are in common for other *Horses*.

Of the first sort, are the *Shafron*, the *Cranet*, and the *Bard*, whereof I finde no particular examples of *Bearing* single and apart, but as they are borne coniuinct in the totall furniture of *Horses* for the *Field*, as shall hereafter in their due place be shewed. I will here therefore set forth such as are of Ordinary and common vse, as they are feuerally borne in *Escacheons* as followeth.



Three Saddles.



He beareth, Argent, three Saddles stirroped, Sable. The Saddle is of great vse for all sorts of horsemen, aswell for ease in iourning, as for sure sitting, but most behouefull is the same for *Martiall* men, that serue on horseback in the *Field*; for that by the meanes thereof and of the Stirrops thereto affixed, they may be able to sustaine the shooke of their aduersary, as also the more forcible to incounter him.



Hee beareth, Argent, on a Cheueron, Sable, five Horse-shoes, Or. This is the Coate-Armour of *Nicolas Crispe*, one of the Captaines of the Citie of London. The Bearing of Horse-shoes in Armory is very ancient as the Armes of *Robert Ferrars*, Earle Ferrars testifieth, who liued in the time of King *Stephen*, and bore for his Armes, Argent, six Horse-shoes, Sable.

Three horse-shoes on a Bend.



He beareth, Or, a bend, Sable, charged with three Horse-shoes, Argent, by the name of *Shoyfwell* of *Sussex*.

To these may be added whatsoever other parts of the furniture of Horses fitting for the warres: As *Snaffles*, *Bits*, *Bridles*, and such other like tokens, whereby is signified restraint of liberty, or seruile subiection, as appeareth where it is said, *After this now Dauid smote the Philistims and subdued them, and heooke the bridle of bondage out of the hand of the Philistims.*

A barbed horse.



The Field is Gules, a barbed Horse, passant, furnished at all points for the Field, Argent.

A Horse thus furnished is fitted and prepared for the vse of a Souldier of that sort which we call *Cataphratti milites*, or men at Armes, of whom I shall make mention in the next *Escocheon*. Not much vnlike this is the Caparison wherewith we vse to set out our horses prepared for the Tilt, in our ioyfull Triumphs of peace. I read that it was a custome amongst the *Romans* (aswell in their lesser as greater Triumphs, that no man (but such as by prerogative, either in respect of some honourable or eminent place, or speciall merit, were thereto priuiledged) might meet or accompany him that triumphed on horsebacke, but altogether on foot, which custome was of long time obserued amongst them.

The





The Field is Gules, a Cheualier armed at all points, a cape a pee, brandishing his sword aloft, Argent, garnished, Or, mounted on a barbed Courser furnished throughout of, and as the second. This Coat-Armour (according to Bara) pertaineth to the Dutchie of Lithuania.

A Cheualier  
Armed at all  
points.

These were those Souldiers strongly armed in Steele called *Cataphracts Equites*, which I lately spoke of, they were habited with Habergions, which were either Coats of Maile or of Plate, and differed much from those that we call *Leuis Armatura Milites*, in respect of the ponderous weight of their furniture, whereby both themselves and their Horses were the better inabled to receive the shooke and strong encounter of their enemy. Whose Armor were a Sallad or head peece, their Shield, Graues and Brigantines, all of Brasse, their Bassenets or Sculles, speares and swords, like those in vse with footmen. Such was the force of these *Cataphracts milites* (or as we call them, men mounted vpon *Barded Horses*) as that they were able to endure the brunt of the enemies, and did oftentimes repaire the forces of the trembling and distrustfull Armies.

#### SECT. IV. CHAP. XVI.



Having in the two former Chapters handled *Artificiall Military*, both inuasive and defensive; I thinke it not much amisse now a little to treat of *Trophees* and tokens of *Martiall victory*, and to shew you some emblemes of rewards for victory obtained, borne in *Coat-Armour*, since victory and the hope thereof sweetneth all those dangerous Trauels and intolerable labours, which the braue *Martiall man* ioyfully runneth through, yea euen to the hazard of his life. *Trophees* (saith *Lazius*) are spoiles forced from the conquered Enemy, all embrewed with blood, and hanged vp as they were vpon the next tree that could be found to fit that purpose; or else the *Conquering Souldiers* brought them home to their houses where they hanged them vp vpon some *Pole* or *Tree* called *Gentilitia arbor*, for a monument of the encrease of *Glory* that they had archieued to the family by their valour. The like custome (saith *Wolf. Laz.*) doe we not onely read of in *Thucydides*: but my selfe haue scene and obserued represented in *Ancient Coines*, an *Oake* hauing the limmes cut off, and vpon the snagges thereof were hanged a *Germane cloake* made of *Badgers skinn*es (or such other like) called *Lacerna Germanica*, two *Shields*, a *Barbaria pipe* and a *Germane Ensigne*.

There was also another sort of *Trophee* when a man had subdued his enemies, the manner was to expresse the memory of the victory archieued (as it was acted) in letters engraue and cut in stone, together with the names

of the people and Kings that were vanquished; and this was vsually set vp in some publike place for the perpetuating of the memory of such their famous conquest to all posterities. To this purpose is that which *Cicero* mentioneth *ad Heren. Hic in Macedonia Trophæa posuit, eaque que bellica laudis victoriaque omnes gentes Insignia & monumenta esse voluerunt.* And so is that place of *Pliny*, lib. 37. cap. 2. where he writeth that *Pompey the great* caused an Inscription of a *Trophee* to be erected in the *Pyrenean mountaines*. *Wolf. Lazi- us lib. 9. 898.*

The Ancient rewards for victory obtained in the field, borne in *Armes*, are *Garlands*, which the *Armorists* call *Chaplets*, and in Latine they were anciently called *Corona militum*: and of these there then were diuerse sorts, which were conferred on the victours, and were significant demonstrations of the manner of the victory obtained; for the *Ancientbearers*, *horsemen*, *Captaines* and *Lieutenants* of Cities, Townes and Ports, which had valourously sustained and indured the siege of their enemies, and were deliuered from them, were guerdoned in Ancient times with a *Garland of Grasse*, called in Latine *Corona Graminea siue obsidionaria*; which although it were made of *grasse*, (being the only hearbe that can be supposed to be found in a place long besieged) yet is the same *Garland Gramine* as (*Plinie* witnesseth) most honorable and noble, and to be esteemed aboue all others; *Gold*, *Pearle*, *Oliue*, *Lawrell*, *Palme*, *Oke* and *Iuie*, giuing place to common *Grasse*, that royall hearbe of dignity.

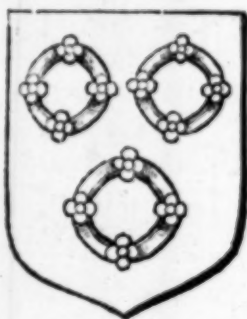
He also that could prudently delay his enemy and preserue the *Army* committed to his charge from losse without giuing battell, was wont to be rewarded with this kind of *Gramine Garland*: such an one was *Fabius Maximus*; *Qui corona Graminea donatus fuit ab vniuersa Italia; quandoquidem non pugnando sed cauendo rem Romanam restituisse & exercitum sibi creditum conseruasset.*

There was another sort of *Chaplet* called *Corona Cinica*, which among the *Romanes* was in esteeme next to the *Corona Graminea*. And it was made of *Oken leaues* and branches, with the fruit of *Acornes* hanging on it. This *Garland* or *Chaplet* was giuen to him that had saued a Citizen when his life was in extreame perill, killing his enemy, and making good the place where the danger happened: and *Plinie* maketh mention that this sort of *Chaplet* was to be giuen to one who slew the first enemy, that mounted on the walls of a Citie or Fortresse, being defended by, or for the *Romanes*: and I read, that *Hostius* the Grandfather of the *Romane King Hostilius*, for his prowesse was the first that was remunerated by *Romulus* with a *Chaplet*, called *Corona frondea*, and this was *quod Fidenam irrupisset*: it was *Anno Mundi, 3295.*

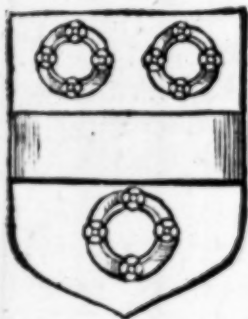
The *Triumphall Chaplet*, was first made of *Laurell*, and such an one did *Tiberius Caesar* vse. The *Athenian victors* had their *Chaplets* or *Garlands* of *Oliue-leaues*; and these *Chaplets* were rewards also aswell for *Mercuriall* or *Martiall* deeds, some of which at first made of *leaues*, were afterward altered and composed of *Gold*; *Plinie* writeth that the *Rose*, the *Lily* and the *Violet*, be the flowers wherewith the *Chaplets* or *Garlands* of Noblemen ought to be adorned; I confesse he there vseth the latine word *corona*, but I think vnder fauour there that word *corona* cannot be taken for a crown, I meane such an one as is in vse with vs at this day made of *gold*, but rather for a *chaplet* or *garland*

I finde also that *chaplets* are sometimes made of other hearbes, as of *Rue* as that which is borne bend-wise vpon the *barres* of the *coat-armour* of the *Dukedome of Saxony*: which as learned *Master Selden* out of *Krantzius* hath noted, was at the time of the Creation of *Bernard* (sonne of *Albert Vrs*, *Marquesse of Brandenburg*, and Brother to *Otho* the then *Marquesse*, and to *Sifride* Archbishop of *Breme*) *Duke of Saxonie*, granted to the said *Bernard* by the *Emperor Frederike Barbarossa*, vpon the request of the said *Bernard* to diff rence his *Armes* from his brothers; *Tunc Imperator* (are the words as *Master Selden* citeth them) *ut erat coronatus per aſtum Ruteam Coronam iniecit ex obliquo ſupplicantis clypeo*: which was afterward borne ſo on their *Coate*, being before *Barrey*, *Sable* and *Or*.

And thus much may ſuffice to haue ſpoken of *chaplets*; now come wee to ſhew ſome examples of bearing of them in *coate Armours*.



He beareth, *Argent*, three *chaplets*, *Vert*, by the name of *Richardson of Shropshire*. As theſe are here borne as the ſole charge of the *Field*, ſo may you alſo finde ſome *Ordinary* interpoſed betweene them as in this next example.



He beareth, *Or*, a *Feſſe*, *Sable*, betweene three *chaplets*, *Vert*. I reade that *Hercules* firſt made himſelfe *Garlands* of the hearbe called in *Latine Apium*, which is ſo called *quia ex eo apex*, id eſt, *Caput antiquorum triumphantium coronabatur*: this herbe is alwaies greene as *Theophraste* obſerued, it is called in *Engliſh Merche*.



The *Field* is, *Or*, on a *chiefe*, *Gules*, three *chaplets* of the firſt. This was the *coat armour* of *Sir Charles Morison of Caſhio-bury*, in the County of *Hartford*, de-ceaſed, diuers others there be that beare theſe *chaplets* in their *coat-armours*, but theſe here ſhewed may ſuffice to make knowne vnto *Students in Armory* how to *blazon* ſuch a charge when they meet with it.



## SECT. IIII. CHAP. XVII.



Nto these before mentioned remunerations of ioyfull victory, I will adde such artificiall things wherewith the *Victorious Martiall man* doth commonly deprive of liberty those whom the fortune of the warres haue giuen him as *Captives* and *Prisoners*; such be *Prisoners Givens*, *Festers* and *Shackles*, or *Prison Boulds*, which are all notes of subiection and captiuitie, of the bearing of some of these in *Coate-Armour*, I will shew you some examples.



Hee beareth, Argent, a *Shackebolt*, Sable, by the name of *Nutball* in the County of *Chester*. Some call this a *Prisoners Bould*: he that by his valour shall in the warres take his enemy and retaine him as his prisoner, may well for such his good seruice be rewarded with such a kind of bearing as is here demonstrated, which is an honourable bearing in *Armory*, in regard it doth sufficiently to an Artist declare the first occasion thereof.



He beareth, Sable, two single *Shackebolts*, and one double, Argent, by the name of *Anderson*. These kind of *Armes* may also well be giuen to such a braue spirit, who by his prowesse can fetch off with strength, or by his charity redeme any of his fellow Souldiers in captiuitie.

## SECT. IIII. CHAP. XVIII.



O these *Martiall Armors* we may adde as an appendix of necessary vse in warlike busineses, the *Water-bowgets*, which in ancient times were vsed to carry and conserue in the Campe that vsefull element of *Water*. In such vessels some suppose that *Dauid*s three worthies, which brake into the Host of the *Philistims*, and drew water out of the well of *Bethlehem*, brought to their King that water he so much longed for. These three mighty men deserued to haue bene remunerated with such *Armoriall markes* in their *Coat-Armours* for their valour.

The

The vsuall depicting of these *Water-bowgets* in *Escocheons* of our present age, if we shall compare them with those of former times, we shall find these and them much differing in forme, as by these three next *Escocheons*, the first being according to our moderne forme, and the other two agreeing with the ancient, euidently appeareth.



The *Field* is Ruby, three *water-bowgets*, Pearle. This was the *Coate-Armour* of Sir William Roos, a *Baron* of this kingdome, who liued in the time of our two first *Edwards* after the *Conquest*.



These *water-bowgets* were anciently depicted and portraied in *Coate-Armour* according to the forme in this present *Escoccheon* demonstrated, witnesse old *Rolls* of *Armes* and monuments of stone. The *Ancients* themselves did somewhat differ in the portraiture of this *Waterbowget*, for I finde in a very ancient *Roll* in the custody of the before mentioned Sir Richard St George, *Clarenceux* (who I must with a thankfull acknowledgement confesse hath beene very free in communicating such his collections to the furtherance of this present second Edition,) that Robert de Roos, sonne of the late mentioned William de Roos, did beare these *Water-bowgets* depicted, as in this next *Escoccheon*, with a *File* of *sue lambeaux* or *points*.



This is the true figure both of the *Escoccheon* and charge as they be in the said *Roll*, which is written in a hand of that time or very neere; and these examples may suffice for *Water-bowgets* of the ancient forme, now I will shew you an other *Escoccheon* with a *Crosse Engrailed* betweene foure of these *Water-bowgets* of the moderne forme, yet are the *Armes* very ancient.



Charge a Gorge.

The *Field* is Pearle, a *Crosse Engrailed*, Ruby, betweene foure *Water-bowgets*, Diamond. This was the *Paternal* *Coate-Armour* of that *Honourable* family of the *Bourchiers*, sometimes *Earles* of *Ew* in *Normandy*, from whom are descended the *Bourchiers* *Earles* of *Bathe*. And that truly *Noble Knight* Sir Henry *Bourchier* a carefull and diligent searcher out of the hidden *Antiquities* not only of this *Kingdom* but of *Ireland* also. Leigh in his *Accidens* of *Armory*, p.127. calleth these *Water-bowgets*, and p.176. he tearmeth his kinde of

## SECT. IV. CHAP. XIX.

SIthence there bee some things borne in *Armes*, which have a neere resemblance among themselves, yet doe really differ each from other in name, of which we have not hetherto given any rule: I hope with the Readers courteous leaue, I may gather such here together, which otherwise according to strict Method, should have beene ranked farre asunder, by which meanes the *Student* in *Armory* (for whose benefit only this worke is compiled) may with more facilitie obserue the nice differences of such *charges*, which are differenced and consequently change their names, only from their

Distinction of their  $\left\{ \begin{array}{l} \text{Colours} \\ \text{or} \\ \text{Formes.} \end{array} \right.$

Of the first sort are *Roundles*, of which *Leigh* giueth examples of nine sundry, each differing from other in name and *Blazon*, according to their different *Colours*, as for example.

If they be	1 Or	Then we call them	1 Besants.
	2 Argent		2 Plates.
	3 Vert		3 Pomeis.
	4 Light-blewe		4 Hurtes.
	5 Sable		5 Pellets or Ogresses.
	6 Purpure		6 Golpes.
	7 Tenne		7 Orenge.
	8 Sanguine		8 Guzes.
	9 Gules		9 Torteauxes.

Of some of these, viz. *Besants*, *Plates*, *Hurtes* and *Pellets*, I have given examples formerly in this booke; examples of *Besants* and *Plates* you may see pag. 297, 298. of *Hurtes*, pag. 148. of *Pellets*, pag. 333.

It is not requisite in *Blazon* to name the Colours of any of these nine *Roundles*, except they be the counterchanged charge of a field transmuted, as in *Abbots Coate*, of which you shall finde the *Blazon* in the fifth Section and second Chapter; and in such a case they are called *Roundels*, and by no other name. But otherwise it is sufficient to say he beareth Argent, on a chiefe, Gules, 3 *Besants*, as I have done in the *blazon* of *Russels Coat-Armour*, p. 297. without telling of the colour of the *Besants*; the like you may obserue in *Captaine Lees Armes*, pa. 333. which I have blazoned without telling the colour of the *Pellets*: as for the word *Proper* vsed in the *blazon* of the *Hurtes*, pag. 148. and of the *Pellets* in *Langleyes Coate*, pag. 333. they are faults I must confesse escaped me in the correcting of this second Edition, therefore I doe intreate the courteous Reader with his pen in those two places to put out the word *proper*; yet I cannot deny but that in ancient *blazon* I have seene the Colours of some



Some of these *Roundels* named, yea, and some are of opinion that one or two sorts of these differ their names in the quantity of their figure and not in colour: but of latter times among our *English Blazoners*, it is accounted a great fault to tell their colours, except where they are found counterchanged in a *Field Transmuted* as I have formerly said.

If you finde above the number of eight *Besants* borne in one single *Coat*, according to some Authors you are not then to tell their Number, but to say *Besantee*, for they giue concerning this point this Rule, both for *Besants* and *Torteauxes*, *Besane numerantur usque ad octo, quem numerum si excedant, dicuntur Besantee*, and *Tortella numerantur sicut Besane*, and *Chassaneus* is of the same opinion, *Chass. Cato. 1 Glor. mundi pars conclus. 75.*

*Leigh* saith that the *Roundle* called a *Guze*, is resembled to the Ball of the eye, and *Golpes* are in signification wounds, *Accidens of Armes, pag. 151.* *Pomeis* are taken for apples without their stalkes: what *Besants*, *Plates*, *Pellets* and *Huris* be, I have formerly in their due places shewed.

Now I will shew some examples of the *Bearing* of some of these *Roundles*, viz. *Torteauxes* in *Coat-Armour*.



He beareth, *Topaz*, three *Torteauxes*. This was the *Coat-Armour* of the *Courtneys* sometimes *Earles of Devonshire*. Anciently *Blazoners* did vse to tell the manner of the position of a charge, consisting of three things of one sort or kind placed in triangle, as you see these here are, by saying *three Torteauxes*, *Plates*, *Mullets*, *Cressants*, or the like, in triangle, or two and one; but it is now obserued as a generall rule, that when the number *three* is rehearsed in *Armes*, without further declaration of the location or po-

sition of the charge demonstrated by that number, then are they alwaies placed in the fashion that is shewed in this present *Escutcheon*; but if they have their location in any other forme, then you must alwaies tell how and in what manner; as in this next *Escutcheon*.



He beareth, *Argent*, three *Torteauxes* in bend, betweene two *Cotizes*, *Sable*, by the name of *Inc of Lancashire*, and *Iuys* beareth, *Argent*, three *Torteauxes*, betweene two *Bends*, some lay *Cotizes*, *Gules*. These saith *Leigh pag. 156.* have beene by old *Blazoners* called *Wastels*, which are Cakes of bread, but must bee named by none other name than *Torteauxes*.

And thus much may suffice to haue spoken of such *Charges*, as are differenced only from their distinction of their *Colours*, and consequently change their names; all which you may obserue to be composed of a *Circular* figure, now it remaineth, that I treat of those other, which haue a neere resemblance among themselves, yet vary their names onely from their distinction of forme.

Of this sort are  $\left\{ \begin{array}{l} \text{Fusils.} \\ \text{Losenges.} \\ \text{Masles.} \end{array} \right.$

Keckerm. Element. Geome.  
p. 123.

The *Geometrician* calleth the kinde of figure whereof euery of these is composed, *Rhombus*, which *Keckerman* saith, is *Parallelogrammum obliquangulum & equilaterum*; for in truth euery one of these consist of foure *Geometricall* lines of equall length, yet these are differenced by *Armorists*, as I shall presently shew you. But I thinke it first necessary to demonstrate vnto you the figure of euery of these, as in Example.

The Fusill.



The Losenge.



The Masle.



The *Fusill* is longer than the *Losenge*, hauing 'its vpper and lower part more acute and sharpe than the other two collaterall or middle parts, which acutenesse is occasioned by the short distance of the space betweene the two collaterall or middle parts in the figure demonstrated vnto you by the letters B B, which space if the *Fusill* be rightly made is alwaies shorter than any of the foure *Geometricall* lines whereof it is composed, as you may obserue in the figure thereof: in which you finde that the distance betweene the two *Angles* demonstrated by the letters A and B, is longer than that which is betweene the two collaterall or middle *Angles* marked with B and B, but all this is to be vnderstood of *Fusils* of the *moderne* figure or forme, for anciently they were depicted in another shape; and *Chassancius* sheweth a *Fusill* somewhat neere to the ancient in proportion thus,

A Fusill according to Chassa.  
part. 1. concluy  
fig 75.



In this figure you may obserue, the sides bee not *Anguled*, but rather *round*. He there thus describeth *Fusils*, *Fusae sunt acutae in superiori & inferiori partibus, & rotunda ex utroque latere.*

A *Losenge* differeth from a *Fusill* in that the space betweene 'its two collaterall or middle *Angles*, equals the length of any of the fower *Geometricall* lines whereof it is composed, as 'its figure before more plainly manifesteth, where the space betweene the *Angles* demonstrated by the figures 3 and 3, and 1 and 3. are of equall length. I confesse sometimes you may find in things made for *losenges*, the distance here demonstrated by the figures 3 and 3 to be a little longer than that from 1 to 3, but it can neuer be shorter, for then it is a *Fusill*.

A *Losenge*  
how it differs  
from a *Fusill*.

A *Masle* differeth from both the *Fusill* and *Losenge*; first, because the *Masle* is alwaies *voyded*, that is, part of the *Field* is transparent through it: I confesse in this I dissent from *Leighs* opinion, who in his *accidents of Armory*, page 157. b. seemeth to grant that a *Masle* may be whole, but of this I haue formerly shewed my opinion and my reason for the same, p. 317. next, a *Masle* differeth from a *Fusill* and a *Losenge* in the proportion of space, which is evidently demonstrated in the *Masles* figure by the letters C and D, which sheweth a *Masle* to be as long as it is broad.

Now proceed wee to giue you some examples, of bearing these *Fusils* and *Losenges* in *Coat-Armour*, as for *Masles* I haue already shewed some, page 317.



The *Field* is *Pearle*, three *Fusils* in *Fesse*, *Ruby*. This was the paternall *Coat-Armour* of *William Montagu Earle of Salisbury*. I know well that *M. Brook Yorke-Herald* in his *Catalogue of the Earles of Salisbury*, hath blazoned this *Losenge*, but old *Rolls of Armes* with their *blazon* in *French* doe testifie, that these be *Fusils* for it is thus written in one of them, *Mons. de Montagu Count de Sarum port D'argent atois Fusilles, &c.* This *Roll* now at this present remaineth in the custody of *Sir Henry St. George, Knight*,

*Richmond-Herald*, whose industrious collections of such *Antiquities*, and his willingnes in affording the view of them for the forwarding of this present *Edition*, cannot without a manifest note of ingratitude be here overpassed in silence. These *Fusils* may also be borne in *Bend* or *Triangle*, as *Leigh* writeth page 157. b.



Hee beareth, *Gules*, three *Fusils*, *Ermayne*. This is the *Coat-Armour* of *Sir Iohn Denham, Knight*, one of the *Barons* of his *Maiesties Exchequer*, a good and able *Iusticer*. The *Fusill* is neuer pierced, or *voyded* as *Leigh* noteth; what a *Fusill* representeth in *armory*, and how the *English, French* and *Dutch* varie in their opinions about it, I haue formerly shewed vnto you out of the *Accidents of Armory*, in the 294. pa. of this booke. Now I will shew an example of bearing of *Losenges* in *Armes*.

The



Azure three  
Lozenges, Or.  
This is Free-  
mauns Coat.



The *Field* is Azure, three *Lozenges*, Or. *Lozenges* are thus described by *Chassaneus*, *Lozangia facta sunt ad modum Lozangiarum qua ponuntur in vitrinis sub forma quadranguli, sed superior & inferior partes plus tendunt in acutum quam alie dua collaterales seu media, & sic plus longa sunt quam larga, Chassaneus pars, 1. a conclusio 75.*

To these *charges* that thus resemble each other, yet change their names from their nice differing formes, may be referred the *Quarter* and the *Canton*, the *Delfe* and the *Billet*, and such other like: examples of the bearing of eue-ry of which I haue formerly giuen, leauing the student in this way to learne their differences by his carefull obseruation, to which *Leigh* in his *Accidents of Armory* hath giuen great light.

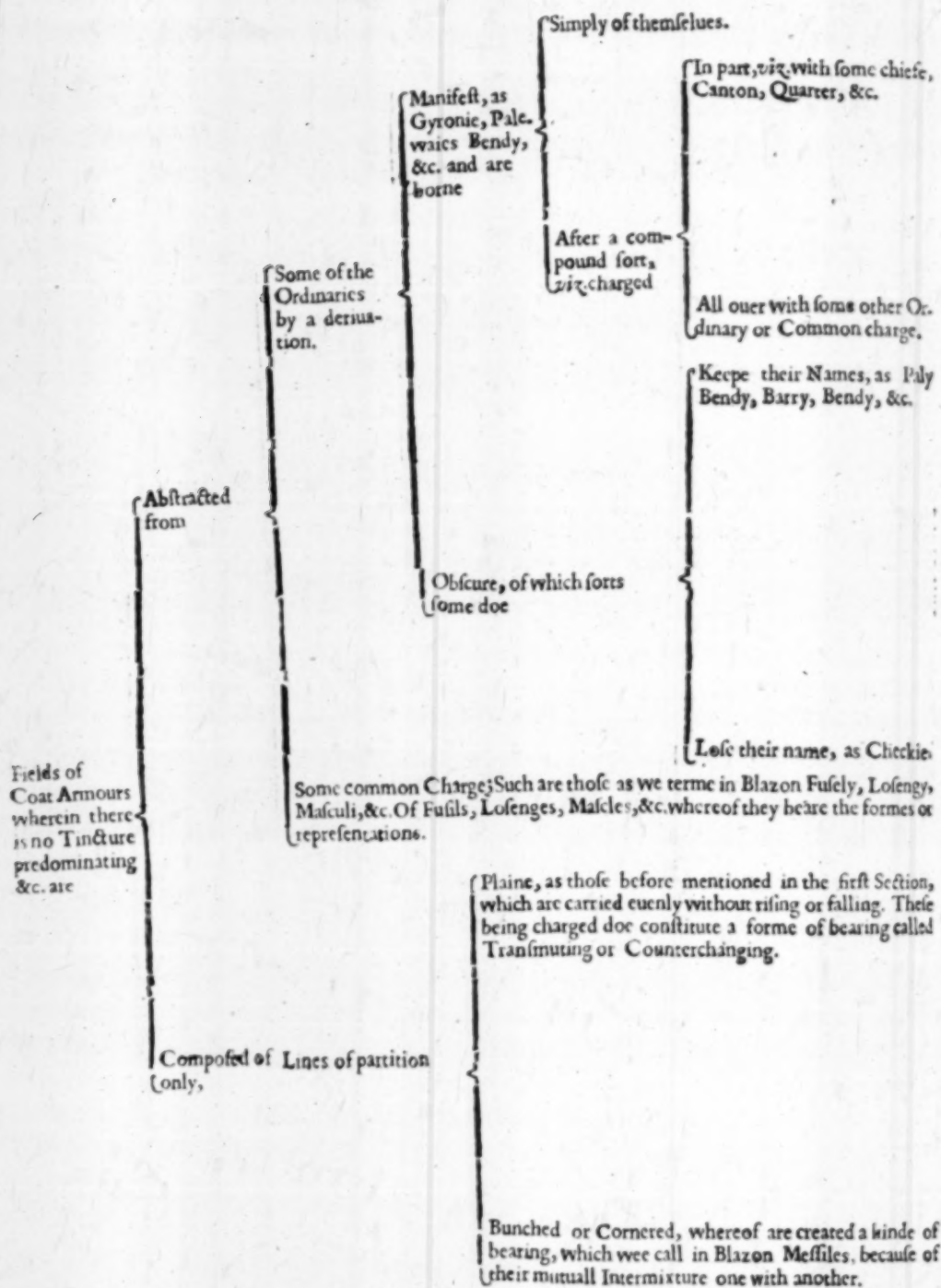
Thus haue I in this one Section runne ouer this whole Chaos of things *Artificiall*; which I haue so compendiously set downe, considering the infinit variety of things incident vnto Arts of al sorts, as that any iudicious Reader will rather approue my breuirty therein, than concurre in iudgement with that rash and vnaduised Censurer of this book, who (before it was in Presse) sought to lay this aspersion on it, that it was wholly stuffed with *Superficials of things Mechanical, &c.* Which calumny weeds no other refutation, than the view of that which here presents it selfe to all mens scanning.

The end of the fourth Section.



*Simplicitas formæ Antiquitatis  
nota.*

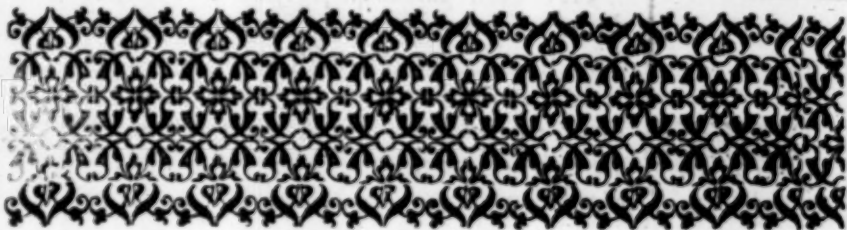
**T**He Fifth *Section* comprehendeth  
*Examples of Coate-Armours,*  
hauing no *Tincture* predominating  
in them, shewing withall their  
fundrie formes of *Partition*, as also  
of the *Transmutations* or *Counter-*  
*changings*, that are occasioned by rea-  
son of those *Lines* of *Partition*.



Those of manifest derivation haue their denomination from some of the ordinaries whose formes they doe represent; whose names also they doe still retaine as a Memoriall of their particular derivations. As *Party per Pale*, *per Bend*, *per Fesse*, *per Cheueron*, *per Saltire*, &c. Others though abstracted from Ordinaries doe lose their names.

And both these sorts last mentioned are no lesse subiect to be charged in part or all ouer with charges both Ordinary and Common, than any other before mentioned, wherein Tincture is said to predominate.





## SECTION V.

### CHAP. I.



Aving finished the former Section treating of *Coat-Armours* formed of things Artificiall, in which there is *tin-cture* (that is to say, *Metall*, *Colowr* or *Furre*) predominating: I will now (*secundis velis*) proceed to give Examples of *Coat-Armours* having no *Tincture* predominating in them; these are formed of sundry sorts of lines of *partition*, occasioning oftentimes *Transmutation* and *Counterchanging*.

*Coate-Armours* having no *Tincture* predominating in them, are such as <sup>What they be.</sup> are so composed and commixt of two colours, as that neither of them doe surmount other. Such are these that follow and the like, which are formed of lines of *Partition* only.

In giving Examples of these formes of *Bearing*, it is requisite that I begin <sup>Order of their examples.</sup> with those which consist of *single lines* of *Partition*. And then proceed to such sorts as are formed of *manifold lines*, as in example.



Hec beareth *Parted per pale*, *Argent* and *Gules*, by <sup>Parted per pale.</sup> the name of *Walgrane Suff.*

Such *Coate-Armours* as are formed onely of lines of *Partition* doe (generally) yeeld testimonie of an <sup>Parted Coats Ancient.</sup> ancient family, as *Hieronymus Hennings* in his *Genealogies* noteth (vpon the *Coat-Armour* of the noble race of the *Ranzouij*, which is borne parted after this manner, though of *different colours*) in this Distichon:

*Forma quid hac simplex? simplex fuit ipsa vetustas:* <sup>Hiero. Hennings.</sup>  
*Simplicitas forma stemmata prisca notat.*

*What meanes so plaine a Coat? times Ancient plaine did goe:*  
*Such Ancient plainnesse, Ancient race doth plainely show,*

After this manner may two *Coat-Armours* of distinct families be con- <sup>Nota.</sup> ioined into one *Escucheon* as shall be shewed hereafter in place convenient.

Parted per  
Fesse.



He beareth parted *per fesse*, Or and Azure. These Armes doe pertain to the family of *Zusto* of *Venice*. After this manner also (saith *Leigh*) may severall Coats of distinct families be borne jointly in one *Escutcheon*. The consideration whereof shall appeare hereafter in the last Section of this Booke, where I shall treat of *Marshalling* diuers Coat-Armours together.

Parted per  
Bend.



He beareth, parted *per Bend*, Or and Vert, by the name of *Hawley*. In this and the former I giue the preheminence in *Blazon* to the *metall*, not in respect of the dignity thereof, but for that it occupieth the more eminent and honourable part of the *Escutcheon* which is the *Chiefe*; for otherwile the *Right side* hauing precedence of the *Left* might haue challenged the first place in *Blazon*, as in Coat-Armours parted *per pale* it doth.

A Gentleman of blood, being a yonger brother, before apt differences of Coat-Armour were deuised, vsed to take two of his nearest Coats, and to marshall them together in one shield parted *per Cheueron*, after the manner expresse in this next *Escutcheon*.

Parted per  
Cheueron.



He beareth parted *per Cheueron*, Sable and Argent, by the name of *Aston*. These foresaid Coates thus halfe in *Tincture*, are of much better esteeme, than the apparell worne by those brethren in *Flanders*, who hauing a peasant to their Father, and a noble Lady to their Mother, did weare their vpper garment one halfe of countrie *Russet*, the other of cloth of gold, for a monument of their mothers matchlesse match. So much of Armes consisting of single lines of Partition, both perpendicular and transuerse. Now follow Examples of such as are formed of a mixt kind.



He beareth, Gules and Argent. This Coat-Armour pertaineth to Sir *Henry Cock* of *Broxborne* in the County of *Hertford*, Knight, late *Cofferer* to his Majesty.

*Leigh* holdeth that this sort of bearing is not otherwile blazoned than *quarterly*. But (some *Blazoners* are of opinion that) when this composition consisteth meere of metals and colour, or of any the before mentioned furs and colour, without any charge occupying the quarters of the *Escutcheon*, such bearing is more aptly blazoned parted *per Crosse*, but if they be charged, then they hold it best blazoned *quarterly*.

He



He beareth *parted per pyle* in *Point*, Or and Sable. *Parted per Cheuegon.* Only the *Pyle* part of this *Coat* may be charged (saith *Leigh*) and no other part thereof, and that (saith he) may be vsed as one onely *Coat*. And if it be charged, you shall leaue the *field* vtold. In this *Coat* the *Pyle* hath the preheminence: for if the *Escoccheon* were made after the antique fashion, you should see very little of the *Field*.

Two other sorts of *parted per pyle* I finde, which for their rare vse I haue thought fit to insert into this place, whereof the first is, as in this next *Escoccheon*.



Hee beareth *parted per pyle*, *trauerse*, Argent and Gules. Were it not that these lines had their beginnings from the exact points of the *Chiefe* and *Base sinister*, and so extend to the extreme line in the *fesse point* on the *dexter side*, I should then hold it to be a charge and no partition; and then should it be said to be a *Pile* and not a *partition per pyle*. This *Coate* pertaineth to the Family of *Rathlowe* in *Holsatia*: As touching the plainenesse of this *Coate*, *Jonas ab Eluet* hath these verses;

*Forma quid hac simplex? fuit ipsa vetustas*  
*Simplex; est etiam simplicitatis honor.*

The other sort of *partition per pyle*, taketh beginning from the two *base points Dexter* and *Sinister*, and doe meet in the exact *middle chiefe point* of the *Escoccheon*, as in this next example.



He beareth *parted per pyle transposed*, Or, Gules and Sable. This kinde of bearing of bearing is rare, aswell in regard of the *transposition* thereof, for that the naturall and accustomed bearing of *Piles* is with the *points downewards*; as also in respect that thereby the *Field* is diuided into three distinct *colours* or *Tinctures*. This *Coate* is proper to the Family of *Meinstorpe* or *Menidorpe* in *Holsatia*, *Jonas ab Eluet*.



Parted per  
Saltire.

He beareth parted *per Saltire*, Ermyne and Gules, by the name of *Restwold*. This (according to *Leigh*) may be good *Armory*, if all the foure peeces be charged with some thing quicke or dead; but it is better (saith he) if it be charged but with two things of one kind, and that especially vpon the *Gules*: but best of all it is to haue but one only *quick thing* all ouer the *field*. An example of which last bearing, shall be giuen hereafter in his due place.

Gyronny.



He beareth, *Gyronny of six peeces*, Ermyne & Azure. The most vsuall manner of *Blazon* is to begin at the *dexter corner* of the *Escutcheon*; but in this *Coate* I begin with the *middle part*, not for that *medium est locus honoris*, but in respect that the *Ermyne* doth occupie the most part of the *Chiefe*; and the *Azure* but the *Cantels* thereof; some *Blazon* this *Coate*, *Parted per Gyron of six peeces*. *Gyrons* may be borne to the number of *twelve*, as hereafter shall be shewed.



He beareth *parted per pale and base*, Gules, Argent, Sable. This bearing is no lesse strange than vnaccustomed with vs, whose rare vse hath occasioned mee to insert the same here: This *Coat-Armour* pertai- neth to *Io. a Panowitz* that was (amongst infinite others) present at the royall exercises on horsebacke, and on foot performed without the *Citie of Vienna*, *Anno Dom. 1560*. Proceed we now to *Coats* of this kind charged in *part*, as in these next.

Parted per fesse



He beareth, *parted per Fesse*, Gules, and Ermyne, a *File of five points*, Argent, by the name of *Betfield*. Of these formes of bearing I will not produce many examples, because their vse is common: only I purpose by a few to make knowne my meaning touching the different manner of Charging of *Coat-Armours* in part and all ouer, that so they may be manifestly discerned to be of different kinds, and likewise auoid their confused mixture.

He

fundry  
kind.



He beareth quarterly, Gules and Or, a Crosse flory Quarterly. on the Dexter quarter, Argent. This Coate-Armour pertaineth to Middleton of Middleton hall in Lancashire, who married Anne sister to Thomas Greene Esquire for the body to King Henry the seventh, by whom he had a daughter married to John Harewell of Wotten Esquire, whose daughter Anne was wife to James Clifford of Frampton vpon Seuerne Esquire, Grandfather to James Clifford Esquire living, 1612.



The Bearer hereof hath for his Armoriall Ensignes Gyronny of eight peeces, Azure and Or, a Canton, Ermyne. This Coat-Armour pertaineth to the Family of Okton. Besides these examples of Gyrons formerly giuen, you shall finde others that doe beare Gyronny of ten peeces as in the Coat of Croll, who beareth Gyronny of ten peeces, Argent and Sable. And that of Basingborne which beareth Gyronny of twelue peeces Verrey and Gules. A Gyronny of six peeces.



Hee beareth Gyronny of six peeces, Or and Sable, three Negroes heads coupéd Proper, by the name of Calarde. Otherwise may you blazon it thus: Gyronny of six, Or and Sable, three Nigroes heads coupéd of the second. Coats consisting of Gyronnes are of old Blazoners termed counter-coined, for that the Coines or corners of their contrary or different colours, doe all meete in the center of the Shield. Therefore Coat-Armours of this forme of bearing were anciently thus blazoned, *Pori at Arma contra contraconata*. A Gyronny of six peeces. with three Nigroes heads.

As touching such Coat-Armour of partition as are charged all ouer, these few examples may suffice.



The Field is parted per pale, Ruby and Saphire, three Eagles, Pearle. This Coate-Armour pertaineth to Sir Edward Cooke Knight, sometime Lord Chiefe Iustice of his Maiesties Court of the Kings Bench. Three Eagles.

I doe Blazon this Coat-Armour by precious stones, in respect the Bearer hereof is enoblished by his rare vertues and approued loyall seruices done to Queene Elizabeth of blessed memorie, and to the Kings Maiesty late deceased; as also in regard of his so many learned and iudicious workes publicly manifested in

fundry volumes extant, and approued by men of best iudgement in that kind.



He beareth *parted per bend Sinister, Ermyne and Ermynes*, ouer all a *Lion Rampand* within a *Bordure Engrailed*, Or. This *Coat-Armour* pertaineth to *Edward Jones* of *Gorthkenan* in the parish of *Llanuaire Diffri* in the County of *Denbigh*, as the *Paternal Coat* of that family.

Quarterly.



The *Field* is *quarterly*, *Topaz and Ruby*, ouer all a *Bend, Verrey*. This *Coat-Armour* pertaineth to the Right Honorable Family of the *Sackvile Earles* of *Dorset*, and *Barons Buckhersts* of *Buckherst*.



He beareth *quarterly*, *Gules and Verrey*, ouer all a *Bend, Or*. This is the *Coat-Armour* of the Ancient and *Knightly Family* of *Constable* of *Flamborough* in the County of *Yorks*.

Parted per Saltire.



He beareth *party per Saltire*, *Sable and Ermyne*, a *Lion Rampand*, Or, *Armed and Langued*, *Gules*, by the name of *Grafton*. In the *Blazon* of *Coat-Armours* of this kinde, hauing no *Tincture* predominating, I think it fit to giue preheminence to that *Metall, Furre*, or *Colour*, which occupieth the *Chiefe*, or the greatest part thereof; as you may obserue I haue done in the *Blazon* of *Hawleys* and *Restwolds Coats* and the like, in this present *Chapter*: *Master Beswell* giueth *Graftons* *Coate* the same *Blazon* that I doe here, beginning with the colour *Sable*. *Iohannes Peronus, Naclerus, Paradine, Vlpian, Gerrad Leigh*, and others, both ancient and moderne writers, altogether allow the *Blazon* of this *Coate-Armour* to be *party per Saltire*, as afore. Some others (whose conceit herein I vterly dislike) whether nicely or ignorantly, haue endeauoured to *Blazon* this *Coat Gyronny* of foure, or of foure peeces. But mine opinion is confirmed with that of the said former writers, alleaged to bee the

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cestors  
Worcester  
as other  
haue seen  
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seventh partition, *per saltire*, without any terme of *Gyronny* at all. The ancestors of this Gentleman enioyed a large reuene in Lands in the City of *Worcester*, and in *Grafton*, *Fliford*, and *Pendoeke* in the County of *Worcester*, as other Lands in the County of *Stafford*, as appeareth by a Deede (which I haue scene) dated in *Iune Anno 29. Henrici 8.* but at this day dispersed into strange hands. Neuerthelesse I wish vertue her due reward; then shall not this *Bearer*, (a true louer of *Armes*) depart empty handed.

As these last mentioned *Coats* are framed of strait lines of partition, so shall you finde others composed of sundry lines before spoken of, in the beginning of the second *Section* of this booke, aswell of those sorts that I call *Cornered lines*, as of those that are *Bunched*. And as these last handled doe vterly exclude all mixture of the *Tinctures* whereof they are formed, by reason of the *straitnesse* of the *lines* wherewith they be diuided: so contrariwise those *Armes* that doe consist of those other sorts of *lines*, doe admit participation and intermixture, of one colour with another, for which cause they are of *Leigh* termed *Miscils*, à *miscendo* of mingling; to whom I will referre you touching *Coats* of that kinde, for that he hath exemplified them at large in his *Accidence of Armory*.

## SECT.V. CHAP.II.

**I**N the former Chapter are comprehended such *Coate-Armours* as consist of single and manifold lines, aswell *Charged* as *Simple*. Now shall be handled such other kinds of *Bearing*, which albeit they consist of *lines of Partition* as the last spoken of doe, yet (by reason of the variable apposition of some one or more lines of partition) they doe constitute another forme of bearing, and receiue also a diuerse denomination, being called *coats counter-changed* or *Transmuted*. All which shall briefly, yet plainly appeare by the few examples following.

*Counter-changing* or *Transmutation* is an intermixture of severall *Metals* or *Colours*, both in *Field* and *charge*, occasioned by the apposition of some one or more lines of partition. Such *Coat-Armours* may be fitly resembled to the party coloured garments, so much esteemed in ancient time, as they were held meet for the daughters of *Kings* during the time of their virginity. So we reade of *Thamar* the daughter of *King David*: *Erat induta tunica versicolore, sic enim vestiebantur filia Regis virgines pallis*: and so we reade that *Joseph*, the speciall beloued sonne of *Israel*, was by his father clad in a *Coat of diuers colours*. Touching the high estimation of which kinde of garments, we finde, where the mother of *Sisera*, discoursing with her Ladies touching her sonnes ouerlong stay after his battell against the *Israelites*, said, *Partiuntur pradam, puellam vnā, imo duas, in personam quamcunque: prada versicolorium est Sisera, prada versicolorium Phrygionicum opus, &c.* *Bends* (saith *Sir Iohn Ferne*) or any other principall charges, *Ordinary*, may be parted of two colours or more.

Other kinds  
of bearing of  
partition.

Counterchan-  
ged what  
Resemblance.

2 Sam. 13. 48.

Gen. 7. 3.

Iudg. 5. 30.

And

And such bearing is no novelty in *Armes*, but are as ancient as the *Norman conquest*, and before, so as they are both honourable and Ancient. Of which sort of bearing you shall in part see in these next ensuing *Escocheons*.

Three Roundels counter-changed.

F. ruc pag. 203.



*præferre voluisse.*

The Field is parted per pale, Topaz and Ruby, three Roundels Counterchanged. This was the Coate-Armour of Abbot Earle of Worcester, that lived in the time of King William Rufus. Such Bearing doth signifie a stout resolution of the Bearer to vndergoe with patience and manly courage the bitternesse of all times, and the sharpenesse of all darts, be they neuer so pungitive, or full of change: as hee saith; *Diversorum in Scuto colorum transmutatio, designat latorem omnium temporum ac temporum amaritudinem cum magnanimitate*

12 Gutes counter-changed.



The Field is parted per pale, Or and Vert, 12 Gutes or Drops in Pale, counter-changed, by the name of Grindoure. Whose Family hath beene of ancient continuance within the Forrest of Deane, and County of Gloucester, and were men of great possessions in the same Forrest. Their Patrimony is now transferred into the generous Family of Baynam of Clorewall, who now quartereth this coate by the match of the heire generall. As touching the Blazon of this Coat-Armour it is in your election, whether you will giue it

Note.

the Blazon above mentioned, or attribute vnto them their proper termes (according to that which hath beene formerly deliuered touching this sort of charge) saying, The Field is parted per pale, Or and Vert, six Gutes de Olive, and as many de Or, Palewaies.

A Bend counter-changed.



Hee beareth parted per pale, Argent and Gules, a Bend counter-changed. This Coate pertaineth to the famous and learned Poet Geoffrey Chancer Esquire, whom Leiland and others suppose to have beene borne at Woodstocke, in Oxefordshire: but some gather by his words in the Testament of Ioue, that he was borne in the City of London, though his education and abroad were in Oxeford and Woodstocke, in the eighth yeere of King Richard the second. This prince of English Poets was Comptroler of the Custome house in London, as Thomas Speght in his Additions to the works of Chaucer, noteth: and to this most learned of Poets, the most learned of Antiquaries applyeth those verses:

Hic

---*Hic ille est, cuius de gurgite Sacro, &c.*  
*To this is he, from whose abundant streame diuine,*  
*Our Poets drinke their fits, and draw their fancies fine.*  
*And being now to high Parnassus top aspired,*  
*He laughs to see the Rout below with clyming tired.*

Sometimes you shall finde Coate-Armours parted per pale, Indented and counterchanged as in this next Escoccheon.

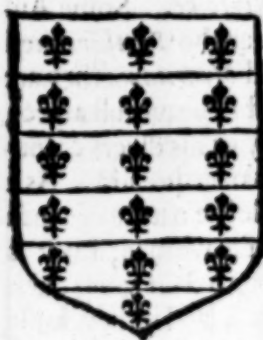


He beareth Barry of six, Parted per pale, indented, Argent and Gules, counter-changed, by the name of *Peyto* of Warwickshire. And as these are borne parted per pale plaine and indented as in these Examples, so shall you by obseruation see this partition per pale of sundry other formes of lines before mentioned, *Se. 2. Chapter 3.* As in part may bee scene in this next example.



He beareth parted per pale, Nebule, Azure and Or, Six Martlets counter-changed. This Coate is borne by *Sir Miles Fleet-wood Knight*, Receiver of his late Maiesties Court of Wards and Lineries.

As there is counterchanging, as in these precedent Examples, so also may you obserue the like bearing Barrewaies, as in this next Escoccheon.

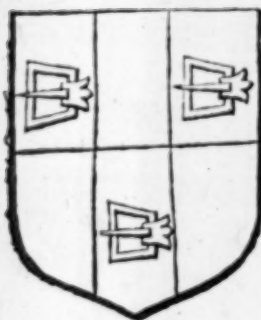


He beareth Barry of six, Argent and Gules, on each three flowers de lis (saue one in the last) all counter-changed, by the name of *Swetington*.

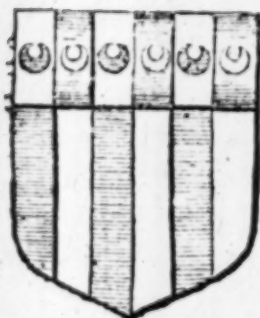




He beareth parted per fesse, Gules and Argent, a pale counterchanged by the name of *Lauider*. Sometime this kinde of bearing hath another Charge added vnto it, as in this next *Escocheon*.



He beareth parted per fesse, Azure and Or, a pale Counterchanged, three buckles of the second, by the name of *Spalding*. Some Blazon this thus, He beareth Azure and Or, countercoloured in six quarters, three buckles of the second, in the first: others thus, Azure and Or, party per fesse, a pale counterchanged in every peece, of the first, a Buckle of the second.



He beareth Paly of six, Argent and Gules, on a chiefe, as the Field, as many cressants all counterchanged. This is an *Italian* Coate of rare vse, which I thought fit to adde to these former, it is borne by the name of *Sileto*.

Three pan-  
thers heads  
counterchan-  
ged.



He beareth parted per chevron unde, Sable and Or, three Panthers heads erased counterchanged, by the name of *Smith*, of old *Buckenham* in *Norfolke*. Some Authors are of opinion that there are no Panthers bred in *Europe*, but in *Africa*, *Libya* and *Mauritania* they are plentiful. The Panther is a beast of beautifull aspect, by reason of the manifold variety of his diuers coloured spots wherewith his body is ouerspread. As a *Lion* doth in most things resemble the nature of a man so after a sort doth the Panther of a woman, for it is

a beautifull beast, and fierce, yet very naturall and louing to their yong ones, and will defend them with the hazard of their owne liues, and if they misse them, they bewaile their losse with loud and miserable howling.

## SECT. V. CHAP. III.



Here are certaine other kinds of *Bearing of Armes*, hauing no colour predominating, and are named of the feuerall things from whence they are *deriued*; for such are abstracted either from *charges ordinary* or *common*. Of the first sort are such, as being deriued from some of the *Ordinaries* intreated of formerly, haue their deriuation either manifest, and doe keepe their name, or else *Obscure*, and doe lose their name.

Those are said to haue a manifest deriuation, whose *Originall* is apparently discerned to be abstracted from some of the said *Ordinaries*, as from *Pale*, *Bend*, *Fesse*, *Barre*, &c. Such are these that follow and their like.



He beareth *Paly of six peeces*, Or and Azure, by the name of *Gurnay*. Were it that some of the lines of *Partition* before mentioned were added vnto *Coate-Armours* of these kindes, you shall see a strange *Metamorphosis* ensue thereupon, if withall you doe varie the colours counterly. For so much will they differ from themselves, as that they may be thought fitter to bee ranged with those last handled, than with these. Hereof I will giue you one example for all, viz. *paly of six parted per fesse*, all counterchanged

by the name of *Symbarbe*: but this *Escoccheon* is not cut.



He beareth *Barry of six peeces*, Or and Azure, by the name of *Constable*. These were anciently the *Armes* of one *Fulco de Ory* a noble *Baron* of this realme, whose daughter and heire, the Ancestor of these *Constables* had married, and bore the *Armes* of the said *Fulk*, according to the visuall custome of that age.

Sometimes you shall finde a *Coate-Armour* composed of more than of six of these peeces as in this next example.



He beareth *Barry of twelve peeces*, Argent and Gules. This is the *Coate-Armour* of *Sir Randolph Manwaring* of *Puer* in the County of *Chester* Knight: In the *Blazon* of an *Escoccheon* of this kinde of *Bearing* the peeces of which it is composed are alwaies of an euen number, for if they consist of an odde number then such a *Coate* must be *Blazoned* otherwise; as where the *field* is *Argent*, three *barres*, *Gules*, which consist of seven peeces, and the like is to be obserued in *Coates* of the like composition, alwaies well remembering the true

B b b a

quantity

Armes abstracted from Ordinaries.

Paly of six peeces.

Barry of six peeces.

quantity of every such *Ordinary* or its deriuative wherewith the *Field* is charged: concerning which quantities you may receiue sufficient satisfaction by the reading of the 3, 4, 5 and 6. chapters of the second *Section*.

Bendy of six  
pieces.



He beareth *Bendy of six*, Azure and Argent, by the of *John de Saint Philibert*; hee was a noble Knight, and liued in the time of *King Edward the third*. This is an ancient family in the county of *Norfolke*, and haue matched with diuers houses of good note, as well in the same county as elsewhere.



He beareth *Bendy Wauey of six*, Argent and Azure. This is the Ancient *Coate-Armour* of *Playters* of *Sotterley* in the county of *Suffolke*, as appeareth by diuers seales of old Deeds, and many Ancient monuments of that Family yet to bee seene in the Parish Church of *Sotterley* aforesaid. The Chiefe of which Family is *Sir Thomas Playters*, Knight and Baronet, now Lord proprietary of the said Towne.

Note, that these and such others are no lesse subiect to charging both in part and all ouer, than those last-exemplified, as by the ensuing examples is apparant.

Paly on a Canton.



He beareth *Paly of six*, Or and Azure, a *Canton*, Ermyne, by the name of *Shirley*, a very ancient Gentleman of this kingdome, and descended from *Henry sonne of Sewallis*, that liued in the time of *King Henry the first*, and held of him five Knights fees in the County of *Darby*.

Barrey on a bend.



Hee beareth *Barrey of six peeces*, Or and Azure, a *Bend*, Gules, by the name of *Gaunt*. These were the *Armes* of *Gilbert de Gaunt* Earle of *Lincolne*, a very noble and worthy Family which came in with *William the Conqueror* to aide him being his wiues kinsman, and descended from the ancient Earles of *Flanders*.

He





He beareth *Paly* of six peeces, *Argent* and *Azure*, on a *Bend*, *Sable*, a *Sword* of the first, by the name of *Sanderson*, of *Biddick* within the *Bishopricke* of *Durham*, which is as much to say as *filius Alexandri*. A like *Coate-Armour* I doe finde borne by the same name, which is thus blazoned, *Palewaies* of six, *Argent* and *Azure*, a *Bend*, *Gules*, charged with three *Mullets*, of the first.

## SECT.V. CHAP. IIII.



Having giuen examples of *Coats* abstracted from *Ordinaries* by a manifest deriuation: Now followeth in order to speake of such as haue their deriuation from them after a more obscure manner, as in example.

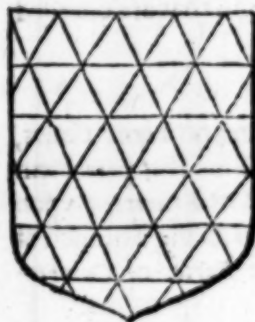
Of such as are deriued after an obscure manner.



The *Field* is *Paly-bendy*, *Topaz* and *Diamond*. Here you see that this *Coat-Armour* is composed of a kinde of mixture of two *Ordinaries* of severall kinds, to wit, of *Pales* and of *Bends* borne one ouerthwart the other, for which cause the same is termed *Paly-Bendy*, a name not vnfitly appropriated to such bearing, in respect that the participation thereof is no lesse significantly expressed thereby, than by the selfe demonstration of the *Coat*.

*Paly Bendy.*

Now I will shew you a *Coate-Armour* which although it be of this kind, yet doth it much differ from the former.



The *Field* is *Barrey* of six, *Argent* and *Sable*, indented the one in the other. This *Coate-Armour* is borne by the name of *Gise*. Some others blazon this barrey bendy losengy, *Argent* and *Sable*, Counter-changed; Sir *Iohn Ferne* giues this same *Coate* the same blazon that I doe: but there is no doubt but that one and the selfesame *Coate-Armour* may receiue two manner of blazons, yet both good.



He beareth *Barry bendy*, Argent and Sable. This *Coate-Armour* as you may obserue, consists of a mixture of *Barres* and *Bends*, euen as the first *Escoccheon* in this fourth *Chapter* doth of *Pales* and *Bends*; and theretore I giue it this *blazon*, for *similium similibus est ratio*. I confesse *Leigh* in his *Accidens of Armour*, page 156. demonstrateth this next *Escoccheon*, and *Blazons* it *Barry Bendy*: and saith, it consisteth continually of *Eight peeces*, and is properly so called without any other name, but it is by other *Blazoners* thought to be better blazoned *Barry Pily* of so many peeces. And so I shall vnder correction of *Master Leigh* now blazon it.



He beareth *Barry pily* of eight peeces, Gules and Or. I doubt not if the courteous Reader well consider the forme of the *Pyle* vsed in *Armorie*, and the manner of the position of the *Charge* of this *Escoccheon*, that hee will not much condemne this new *Blazon* giuen to this *Coate-Armour*. As for the *Blazon* of *Hoyland* or *Hollands* coate of *Lincolnshire*, I take it to be parted *per pale indented*, Gules and Or.

This shall suffice for *coat-armours*, hauing an obscure deriuation from some of the *Ordinaries*, and doe keepe their name. Of such as doe lose the name of their *Ordinaries* whereof they are composed, I finde onely one sort, which is *checky*. And this forme of bearing is also chargeable both in part and all ouer, as shall appeare by these next examples, wherein I doe omit to exemplifie the single sort of *Bearing*, because the same is manifestly and vniuersally knowne, but will explaine the compound only as followeth.

Acciden. Arm.  
156.

Checkie with  
a Chiefe.



Hee beareth *Checkie*, Argent and Azure, a *chiefe*, Gules, by the name of *Palmer*. This sort of composition (if you doe well obserue it) is abstracted from *Pallets* and *Barrulets* commixt, yet doth it not participate either of the one name or the other, but is termed in *Blazon* *checkie*. As this *Coat* is charged in part, so are there others also of the same kind that are charged all ouer, as in this next example.

Checkie charged  
all ouer.



He beareth *checkie*, Or and Azure, on a *bend*, Gules, 3 *Lioncels Rampant* of the first. This coat pertaineth to the worthy Family of *Clifford* of *Frampton* vpon *Seuerne* in the Countrey of *Gloucester*, being a branch of the right Noble Stemme of the *Earles* of *Cumberland*.

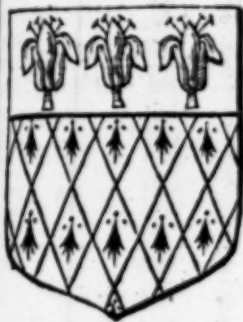
Concerning *coat-armours* hauing no colour predominating, and are deriued from *Ordinaries*, that which hath beene spoken is sufficient: I will now conclude with

with one e  
Fusils, Ma  
med in blaz  
Masle waie  
example.



A parentibus  
vtrique pro e  
isque insigni  
And th  
ples of coat-  
showing the  
gings. I will

with one example of such as are abstracted for *common charges*, viz. from *Fusils*, *Masles* and *Losenges*, which being borne all ouer the *Field*, are termed in blazony, *Fusely*, *Losengy*, *Masculy*, that is *Fusil-waies*, *Losenge-waies*, *Masle-waies*. These also are found *charged*, and that *all ouer*, as in this next example.



The *Field* is *Fusill*, *Ermyne* and *Sable*, on a *chiefe* of the second, three *Lilies*, *Argent*. These *Armes* are belonging to *Magdalene Colledge* in *Oxford*, which was founded by *William Waineflete*, *Anno 1456*. sometimes *Bishop of Winchester*.

*Io. Buddenus* (in *Wainflets* life) affirmeth his name to bee *Patten*, of which *Family* this is the *paternall coate*. And that he honoured the same with this *chiefe* to acknowledge his education in the *Colledge of Eaton*, to which the *Lilies* doe belong. His words are these,

*A parentibus* (saith he) *accepit huius visa usuram, a collegio decus & dignitatem, utrique pro eo ac debuit respondendum fuit. Gressit idcirco in eodem clypeo utriusque insignia, Rombos cum Lilijs.*

And thus briefly concluding this fifth *Section*, comprehending examples of *coat-armours* hauing no *Tincture* predominating in them, and withall shewing their sundry formes of *Partition*, *Transmutation*, and *counter-changings*. I will addresse my selfe to the sixth and last *Section*.

The end of the fifth Section.



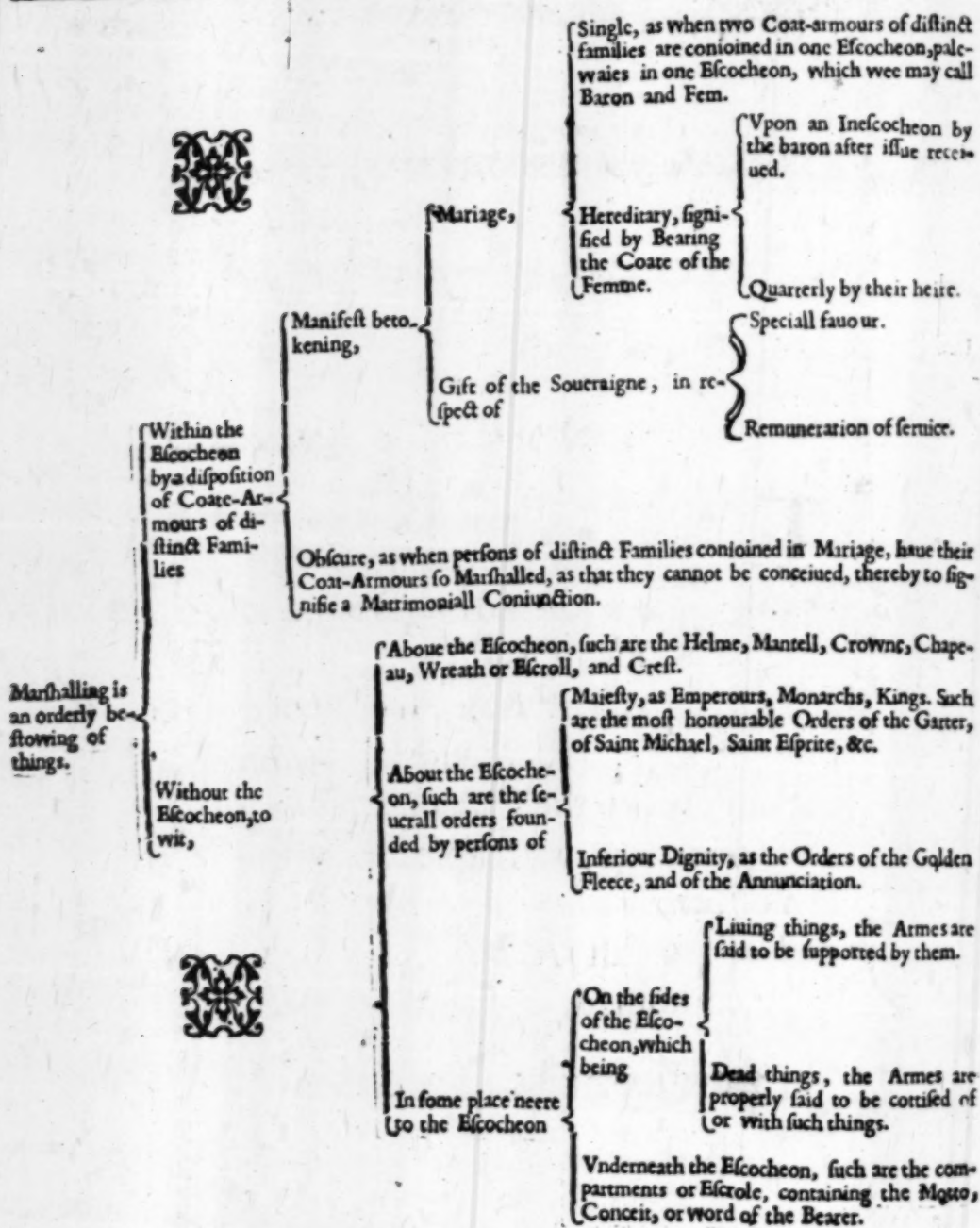




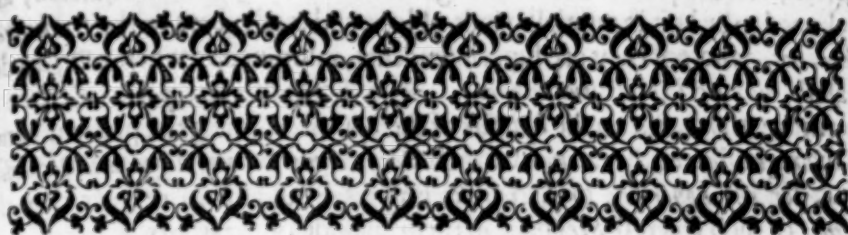
*Artis progressio Velocius clauditur  
quam inchoatur.*

**T**His Sixth and last Section doth demonstrate the manner of *Marshalling* diuers *Coate-Armours* (pertaining to distinct *Families*) in one *Escutcheon*, as well of those that by occasion of some aduentitious *Accident*, are annexed to the *Paternall Coate* of any *Gentleman*, as of those that by reason of *entermariage* of persons descended of seuerall *Families*, are therein to be conioined.

Ccc







## SECTION VI.

### CHAP. I.



From our first ingresse in this booke, hitherto hath beene handled at large the *first part of the Division of this whole worke*, vnder the generall Head of *Blazoning*; wherein haue beene confined and illustrated *Examples of the diuerse and variable kinds of bearing of all manner of Coate-Armours*, of whatsoeuer substance, forme or quality consisting, together with the generall and particular rules in their proper places, for the better instruction of the regardfull Reader. It now succeedeth in order to explaine that other generall Head (being the second part of the first diuision) termed *Marshalling*. Which terme I am not ignorant of how far extent it is, not only in ordering the parts of an *Armie*, but also for disposing of all persons and things in all solemnities and celebrations, as *Coronations, Interuiues, Mariages, Funerals, Triumphs*, and the like, in which the office of an *Herald* is of principall vse for direction of others, and therefore his learning, iudgement and experience ought to be able to direct himselfe in so weighty affaires. But that noble part of *Marshalling* is so absolutely already performed by the industrious pen of the iudicious *Sir William Segar, Knight*, now *Garter* and principall King at *Armes*, in his booke of *Honor Military and Ciuill*, as that it were but *arrogancy* ioynd with *ignorance* for me to intermeddle in an argument so exactly handled: neither is here my purpose other, than to confine my selfe to *Armory* only, and so far only to speake of *Marshalling*, as it concernes *Coate-Armours*. This *marshalling* therefore is an orderly disposing of sundry *Coate-Armours* pertaining to distinct families; and of their contingent ornaments, with their parts and appurtenances in their proper places. Of these things, some haue their place within the *Escutcheon*, some without: and of those within the *Escutcheon*, some haue their occasions obscure; other some manifest, as are those whose *Marshalling* (according to ancient and prescript formes) do apparently either betoken *mariage*, or some gift of the *Soueraigne*. Such as betoken *Mariage* doe represent either a *match single* or *Hereditary*: By a single match I meane the conioining of the *Coate Armours* of a man and a Woman, descended of distinct families, in one *Escutcheon Pale-waies*, as by examples following shall appeare. And this forme of *impaling* is diuers according to the seuerall functions of persons, whether *Ecclesiasticall* or *Temporall*. Such as haue a function *Ecclesiasticall*

What hath  
beene hitherto  
handled.

What now to  
be handled.

The large sig-  
nification of  
the word Mar-  
shalling.

Honour Mil-  
itary and Ciuill

The scope of  
the Author.

Marshalling  
what.

Impaling di-  
uers.

siasticall, and are preferred to the high honour of *Pastorall Iurisdiction*, are reckoned to be knit in nuptiall bands of loue and tender care to the *Cathedrall Churches*, whereof they are superintendents, insomuch as when a *Bishop* deceaseth, *eius Ecclesia dicitur viduata*. And therefore their *paternall Coate* is euermore *Marshallled* on the left side of the *Escoccheon*, giuing the preheminence of the right side to the *Armes* of their *See*, ob reuerentiam dignitatis Ecclesiasticae, for the honor due to Ecclesiastick dignity: as also in respect that the *Armes* of such seuerall *Sees* haue in them a kinde of perpetuity, for that they belong to a *Politick* body, which never dieth. An example of such *impaling* is this which followeth, and this manner of *Bearing* wee may aptly call *Baron and Femme*.

Paternall Coate  
on the left side

Baron and  
Femme ecclesi-  
asticall.



Rule.

The reuerend father in God *James Mountague*, deceased, when he was *Lord Bishop* of *Bath and Wells*, and *Deane* of his *Maiesties Chapell* royall bore two *Coates impaled*, viz. *Azure*, a *Saltire* quarterly quartered, *Or* and *Argent*, for the *Armes* appropriated to his then *Episcopall See*, conioined with his *Paternall Coate*, viz. *Argent*, three *fusils* in *Fesse*, *Gules*, within a *bordure*, *Sable*. Which worthy and learned *Prelate*, was afterwards translated to the *See* of *Winchester*, and consequently made *Prelate* of the most noble order of the *Garret*. This forme of bearing with some others before expressed, doth serue fitly to exemplifie the rule formerly deliuered touching *bordures*, viz. that a *bordure* must giue place to *impaled Coates*, *Quarters*, *Cantons*, *Chiefs*, &c. I will to this former adde one other example of this kinde of *impaling*.

*Rule.*

The right Reuerend Father in God *William Laud*, *Lord Bishop* of *London*, *Chancellor* of the *Vniuersitie* of *Oxford*, *Deane* of the *Chapell Royall*, and one of his *maiesties* most *Honorable Priuie Councell*,



Beareth these two *Coates impaled*, viz. *Gules*, two *swords* in *Saltire*, *Argent*, their *Hilts* and *pommels* extending towards the *Base* of the *Escoccheon*, *Or*, being the *Armes* of his *Episcopall See*, conioined with his *Lordships owne Armes*, viz. *Sable*, on a *Cheueron*, *Or*, betweene three *Starres*, as many *crosses patee fitchee*, *Gules*. Here by the way you may obserue that in this *blazon*, I neither tell the number of the points of the *Starres*, they being six, nor their colour, it being *Proper*, which is, *Or*, lest I should breake the two *Rules* giuen, pag. 115, 116.

To



To these with the Readers patience shall be added one other example, which in regard it is inuironed with the *Garter* of the *Order* merits Observation.



The right Reuerend father in God *Lancelot Andrews* deceased, when he was Lord Bishop of *Winchester*, and *Prelate* of the most Noble Order of the *Garter* (which office alwaies pertaineth to the said See) bore two Coats impaled, viz. Gules, two *Keyes* endorsed, the bowes interlaced in Bend, the uppermost, Argent, the other Or, a sword interposed betweene them in Bend Sinister of the second, *Pomell* and *Hilts* of the third, being the *Armes* belonging to the said See, conioyned with his paternall Coat, viz. Argent, on a Bend engrailed between two cotizes, Sable, three mullets, Or: both Coats within the *Garter* (for so doth the *Prelate* of the said Order alwaies beare his *Armes*.) The workes of this right Reuerend Bishop lately published doe giue sufficient testimonie of his worth and learning.

Now because the *Kings* of *Armes* doe sometimes in like manner (as *Bishops* vse) impale the *Armes* peculiar to their seuerall offices together with their owne paternall Coats, as *Baron* and *Femme*, but alwaies in such case marshalling the paternall on the left side, I will insert one of their impalements, as in example.



That worthy Knight, *Sir William Segar*, *Garter* principall King of *Armes*, thus impaleth the *Armes* pertaining to his office of *Garter* with his owne: the Coate that is peculiar to his Office is thus blazoned, Argent, a *Crosse*, Gules, on a Chiefe, Azure, a crowne environed with a *Garter*, buckled and nowed betweene a *Lion passant* gardant, crowned, and a *flower de Lis* all Or; conioined in pale with his owne proper Coats which are two quarterly; the first is Azure, a *crosse moline*, Argent, by the name of *Segar*, the second, Or, a *Cheueron* betweene 3 *Mullets*, Azure, by the name of *Cakenthorpe*: the third as the second, the fourth as the first. In like manner doe *Master Clarenceaux* and *Mr. Norrey* the other two *Kings* of *Armes* marshall their *Coat-Armours* belonging to their seuerall offices with their owne paternall *Armoriall ensignes*, which for breuiury sake I here omit.

To the end it may be the better conceived what is meant by the right and left sides of an *Escoccheon* or *Coat-Armour* borne impaled after this manner, you may imagine a man to be standing before you, inuested in a Coat depicted with the *Armes* of two seuerall families thus conioined in pale: and then that part that doth couer his right side will answer to your left: So when accounting the Coat to be his that weareth it, you cannot erre in your



iudgement touching the true distinction of the *dexter side* of the *Escoccheon*, that is due to the *Man* as to the more worthy, from the *sinister part* that is allotted to the *woman*, or the *inferior*.

The manner of such *impaling* of *Coat-Armours* of distinct families (as *Baron* and *Femme*) by persons *Temporall*, is diuerse from this before mentioned, for they doe euermore giue the preheminance (of the *dexter side*) to the *man* leauing the *sinister* to the *woman*, as in example.

Baron and  
Femme secular



Prerogative of  
hereditary  
Coats.

Escoccheon of  
pretence why  
is called.

This *Shield* is parted *per pale* *Baron* and *Femme*, the first, *Argent*, a *Lion Rampant*. *Ermynes*, gorged with a collar, *Or*, *Langued* and *Armed*, *Gules*, and is borne by the name of *Guillim*. The second is *Palewaies* of six, *Argent* and *Sable*, on a *Bend*, *Or*, three *Pheons* heads of the second, by the name of *Hatheway*. If these were not *hereditary Coate-Armours*, yet should they haue this forme of *Marshalling* and none other, because the same is common aswell to *single marriages* hauing no *hereditary* possessions, as to those that be *hereditary*. Onely in this these haue a *prerogative*, which the other haue not, that the *Baron* hauing receiued issue by his *Femme*, it is in his choice whether he will still beare her *Coate* in this sort, or else in an *in-escoccheon* vpon his owne, because he pretendeth (God giueth life to such his issue) to beare the same coat of his *Wife* to him and to his *heires*: for which cause this *Escoccheon* thus borne is called an *Escoccheon of pretence*. Moreover, the *heire* of these two *inheritors*, shall beare these two *hereditary* coats of his *Father* and *Mother*, to himselfe and his *heires* quarterly; to shew, that the *inheritance* aswell of the *possessions*, as of the *Coate-Armours*, are inuested in them and their *posterity*; whereas, if the *Wife* be no *heire*, neither her *husband* nor *childe* shall haue further to doe with her *coat*, than to set vp the same in their house, *Palewaies*, after the foresaid manner, so to continue the memoriall of the *fathers* match with such a *Family*. Example whereof behold in this *Escoccheon* following.

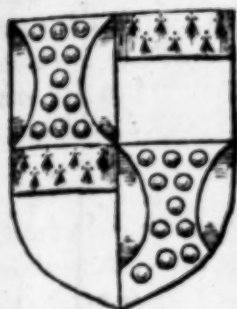
Example of  
hereditary  
Coat-Armour.



Heere you see the bearing of *hereditary Coate-Armours* (both of the *Father* and *Mother*) by the son; and this *Coate-Armour* must bee *blazoned* after this manner.

He beareth two *Coats* quarterly as followeth. The first is *Argent*, a *Lion Rampant*, *Ermynes*, gorged with a collar, *Or*, *langued* and *armed*, *Gules*, by the name of *Guillim*. The second is *Palewaies* of six, *Argent* and *Sable*, on a *Bend*, *Or*, three *Pheons* of the second, the third as the second, the fourth as the first, by the name of *Hatheway*. And in this manner shall you *blazon* all *Coats* of like bearing, as in example.

He



He beareth two *Coats* quarterly; whereof the first is *Sable*, *Platee*, two *Flaunches*, *Argent*, the second is, *Gules*, a *chiefe*, *Ermyne*, the third as the second, the fourth as the first. These *Coat-Armours* thus marshalled are borne by Sir Henry Spelman Knight, a man very studious, a fauourer of learning, and a carefull preseruer of antiquities. And sometimes you shall finde fower seuerall *Coats* borne quarterly, for the reason aforesaid, as in example.

Another example of like bearing.



He beareth foure *Coats* quarterly; whereof the first is, *Sable*, a *Fesse*, *Or*, betweene three *Asses* passant, *Argent*, by the name of *Ascough*. The second is, *Or*, a *Bend*, *Azure*, by the name of *Cathrope*: The third is *Argent*, a *Saltire*, *Gules*, on a *Chiefe* of the second, three *escalops* of the first, a *Cressant* for a difference by the name of *Talboys*: The fourth is, *Gules*, three *Mullets*, *Argent*, by the name of *Hansard*. These *Coat-Armours* thus marshalled belong vnto Sir Edward *Ascough* of the Countie of *Lincolne*, Knight.

This forme of bearing of diuers *Coats* marshalled together in one *escoccheon* impaled, as aforesaid, was in vse neere hand within a thousand yeeres sithence within the realme of *France*, as appeareth by *Frances de Rosiers*, lib. *Stemma-tum Lotharingia*: where amongst many transcripts of Kings Charters made to religious houses, vnder their Seales of Armes, he mentioneth one made by *Dagobert* King of *France*, to *Modoaldus* Archbishop of *Treners* for the Cell of *Saint Maurice* of *Toledo* in *Spaine*; which Charter was sealed with three Seales. His words are these; *Hoc diploma tribus sigillis firmatum est primo aureo Dagoberti*, which was (as he had formerly described it) *habens in sculptum scutum lilijs plenum, secundo cereo Cuniberti, tertio etiam cereo Clodulphi; in quo est scutum partitum impressum, prior pars decorata cruce, ac Escarbotle, seu Carbunculo; altera fascia: Dat. Kal. May, Anno dominice Incarnationis, 622.*

*Fran. Rosiers in Exmpl. diplomat. diuers. Caesar. Reg. & Princ. fo. 3.*

Anno Dom. 622.

Bearing of many Coat-Armours.

Concerning the orderly bearing of such *Coat-Armours* *Palemaies* in one *escoccheon*; note that *Gerard Leigh*, making mention of the marshalling of diuers *femmes* with one *Baron*, saith, if a man doe marrie two *wiues*, they shall be both placed on the left side in the same *escoccheon* with him, as parted per pale. The first *wiues* Coat shall stand on the *Chiefe* part, and the second on the *Base*. Or, he may set them both in pale with his owne, the first *wiues*, Coat next to himselfe, and his second vtermost. And if he haue three *wiues* then the two first *matches* shall stand on the *chiefe* part, and the third shall haue the whole *Base*. And if he haue a fourth *wife*, she must participate the one halfe of the *Base* with the third *wife*; and so will they seeme to be so many *Coats* quartered. But here you must obserue, that those formes of *impalings* are meant of *hereditary* coats, whereby the husband stood in expectancy of aduancing his Family, through the possibility of receiuing issue, that so those *hereditary* possessions of his wife might be vnited to his owne *patrimony*.

It

It was an ancient way of *Impaling* to take halfe the husbands *Coate* and with that to ioine as much of the *wines*, as appeareth in an old *Roll*, whercin the *three Lions* being the *Armes* of *England* are dimidiated and impaled with halfe the *Pales* of *Arragon*. The like hath also beene practised with quartered *Coates* by leauing out halfe of them, as in example.



*Dering* hauing married the *Daughter* and heire of *Haut* their *Grandchild*, leauing out the left halfe of his *Shield*, did in that place impale his *Wines Armes* whereof are many examples. This being of the age of *Henry* the *Seuenths* time is both carued on *Monuments* and coloured in glasse; and is in this manner *blazoned*. He beareth *per pale*, *Baron* and *Femme*: The first of two *Coates per fesse*, Or, a *Saltire*, Sable, by the name of *Dering*: The second, Or, a *Crosse engrailed*, Gules, differenced with a *Cressant*, Argent, by the name of *Haute*, matched with Azure a *Lion Rampant*, Or, crowned, Argent, by the name of *Darell*. This was thus borne by *Iohn Dering* of *Surenden Dering* in the County of *Kent Esquire*, whose *Grandmother* was the coheire of *Haute*, and his wife the *Sister* of *Sir Iohn Darell* of *Calehill* in the said County Knight, from the other coheire of the said *Haute* is descended by *Goldwell Sir Thomas Roe* Knight, mentioned before pag. 297. whose deserts in publike seruice haue made him famous: of the same nature is this next ensuing *impalement*; as it hath beene obserued out of an old *Roll* which receiueth the like *Blazon*.



He beareth *per pale*, *Baron* and *Femme*; the first of the two *Coats*, Luna, a *Lion Rampant*, Saturne, as King of *Leons*: The second, Mars, a *Castle*, Sol, as King of *Castile*, impaled with Luna, three *Barres*, Iupiter, a *Bordure*, Mars, being the *Armes* of the *Earle* of *Pontife*, whose *Daughter* the king of *Leons* and *Castile* married.



Thus also the *Armes* of *France* and *England* are impaled for the *French King Lewis* the 12 and *Mary* his Wife sister to our *King Henry* the eight; as is apparent by *Escocheons* in Colours of the same age whilst they liued.

He



And for the antiquity of bearing diuers Coats quartered in one Escutcheon, the same Author reciteth a Charter of Renate King of Angiers, Sicilie, and Ierusalem, &c. Concerning his receiuing of the brethren of the Monastery named Belprey, into his protection, *Actum Nanceij, Anno 1435.* adding in the end thereof these words, *Arma Arragonia, Sicilia, Hierusalem, Andes.* Whereby (if I mistake him not) he giueth vs to vnderstand that his seale of Armes did comprehend all these Coats borne together quarterly in one Escutcheon: because he holdeth the same forme of description of seales of that kinde throughout all his collection of Charters.

Antiquity of  
quartering.

As touching this quarterly bearing of many coats pertaining to sundry families together in one escutcheon, William Wicley doth vterly mislike it, holding the same to be better fitting a pedigree to be locked vp in a chest, as an euidence seruing for approbation of the alliances of families or inducements to title of lands; rather than multitudes of them should be heaped together in or vpon any thing ordained for military vse. For Banners, Standards, and other like martiall ensignes were ordained to no other vse, but for a commander to lead or be known by in the field: to which purpose these marks should bee made apparant and easie to be discerned, which cannot be where many coats are thronged together, and so become vnfit to the field, and therefore to be abolished of commanders.

Quarterly bearing  
misliked.

Only he holdeth it expedient, that a Prince, or noble man, hauing title to some country, for the obtaining whereof he is inforced to make warre, should shew forth his Standard of the Armes of that Country quartered with his owne, amongst those people, which in right and conscience doe owe him obedience; that they may be thereby induced the sooner to submit themselves to him as to their true and lawfull Soueraigne, or Lord. So did Edward the third, King of England, when he set on foot his title to the kingdome of France, shewing forth the Armes of France quartered in his royall banner with the Armes of England. But for such persons as are but commanders vnder them, it is very absurd, sith thereof ensue oftentimes many dangerous errors: *Et irrecuperabilis est error qui violentiâ Martis committitur.* Having before made mention of an Inescutcheon, and of the bearing of the Armes of the Femme by the Baron after issue receiued by her, she being an inheritor; I will now here giue you an example, as well to shew the occasion of such bearing, as also the manner and situation thereof.

In what case  
the same is admitted.

An Inescutcheon.

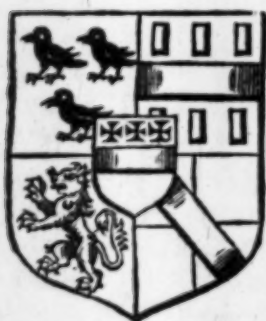


The Field is Pearle, a crosse raguled and trunked, Diamond, the paternall Coat of the Lord Sands, thereon an Inescutcheon of two Coats borne quarterly; the first is Pearle, a cheueron betweene three eagles legs erased a la-quisse, Diamond. The second, Verrey, three Bendlets, Ruby, both which are borne by the name of Bray. This coate-armour thus marshalled was borne by William Lord Sands that was Lord Chamberlaine to King Hen. the eight, (by whom he was advanced to that dignity) and tooke to Wife Margaret Bray, daughter and heire of Io. Bray, and also neece and heire to Reginald Bray a famous banneret.

Ddd

This

This *William Lord Sands*, was father to *Thomas Lord Sands*, and Grandfather to *William Baron Sands*: and hauing issue by the said *Margaret*, did thereupon assume the bearing of her *Armes* vpon his owne in an *Inesccheon* on this manner, which he could not haue done vnlesse she had beene an heire, for otherwise hee must haue borne the same still impaled, and not otherwise, notwithstanding the issue receiued by her. One other example of which kinde of bearing is demonstrated vnto you in this next *Esccheon*.



He beareth *four* coats quarterly with an *Inesccheon* of pretence, viz. The first is *Argent*, *three Cornish Choughs*, Proper, by the name of *Penneston*: The second is, *Gules*, *a fesse betweene six Billets*, Or, by the name of *Beauchampe of Holt*: The third is *Gules*, *a Lion Rampant*, *Argent*, differenced with a *Cressant*, by the name of *Mowbray*: The fourth is quarterly, Or and *Gules*, *a Bend of the second*, by the name of *Beauchampe Baron of Bedford*. The *Inesccheon* is *Argent*, *a Fesse*, *Gules*, in Chiefe *three Crosses botoney*

of the second, by the name of *Watson*, all which amongst many other quarterings doe appertaine to Sir *Thomas Penneston* of *Halstead* in *Kent*, Knight and Baronet, whose wife *Elizabeth* was Daughter and soleheire of *Sir Thomas Watson* Knight (relict of *Sir William Pope* Knight, eldest sonne to the Earle of *Downe*, by whom he the said *Sr. Thomas Penneston* hath issue, by reason whereof he beareth her *Coat-Armour* in the *Inesccheon*: I haue omitted to blazon his *Baronets* marke because it is not cut in the *Esccheon*.

Antiquity of  
*Inesccheons*.

As for the antiquity of bearing of *Inesccheons*; I find them very anciently vsed a long time by the Emperours of *Germany*; for they alwaies placed an *Inesccheon* of their paternall Coat on the breast of the *Imperiall Eagle*. And also diuers noble and worthy families of this Land, vsed the like bearing in the seuerall raignes of sundry of our Kings, viz. In the time of *Richard the second*, *Simon Burley* bare in an *Inesccheon* the *Armes* of *Husly*. In the time of *Henry the fifth* *Richard Beauchamp* the great Earle of *Warwicke*, bare the *Armes* of *Spenser* and *Clare* quarterly in an *Inesccheon* ouer his owne paternall *Coate-Armour*, and many other in like sort.

Of the wiues  
Coat-Armour  
borne by the  
husband.

Toleration  
through cus-  
tome.

Concerning the bearing of the wiues *Coat-Armour* by the husband Impaled, or otherwise; there are some that doe boldly affirme, that it is not permitted by *Law*, but onely tolerated through *custome*: and doe (with *Chassaneus*) alleage for prooffe thereof, *Quod Arma non transeunt ad cognatos & affines, quia cognati descendentes ex femina non sunt de familia*: because by reason of her marriage she renounceth the name of the *Family*, whereof she is descended, and assumeth the name of her *Husbands Family*, as we formerly shewed, where we intreated of differences which are not permitted to the *Females*. And an especiall reason thereof may be this, *Quia Agnationis dignitas semper debet esse salua*: the *Agnation* (which is of the *Fathers* side) must be preserued entire, and therefore the *Honour* or *Armes* of it, not to be caried into an other *Family*.

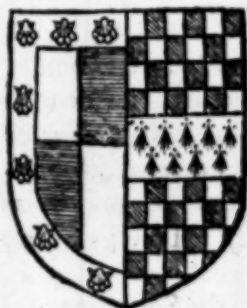
Now

Now because some misunderstanding the Rule giuen in the sixth Chap. of the first Section, where it is said, *that to Daughters neuer were any differences allowed*, doe hold, that the husband in the *impaling* of his Wives Coat-Armour with his owne, may omit such difference as her father (admitting him to be a younger brother, or descended of a younger Brother) bore to distinguish him from the elder brother; I thinke it not amisse here to obserue vnto the yong Student in *Armory*, that euery Gentleman of *coat-armour* which *marrieth* a Gentlewoman, whose Father did beare any difference in his *Coate*, ought in the *Impalement* of his Wives *Armes* to retaine the same difference which her father bore, as in example.



This *Escoccheon* is parted *per pale* *Baron* and *Femme*. The first is *Or*, on a *fesse* betwene three *croffe-crosslets*, *Sable*, as many *Escallop shels* of the first, by the name of *Huggen*: The second is *Argent*, on a *Bend*, *Gules*, betwene two *cotizes*, *Sable*, three *paire of wings ioyned in leuer* as the first, in *chiefe* a *flower de lis*, for a difference, by the name of *Wingfield*. The *Husbands* name whose *Armes* are here demonstrated was *Alexander Huggen* who tooke to wife *Elizabeth* Daughter of *Humphry Wingfield* of *Brantham* in *Suffolke* Esquire, and of *Elizabeth* his Wife, Daughter and coheire of *Sir Thomas Neuill* Knight, yonger sonne of *Richard Neuill* Lord *Latimer*; which *Humphry Wingfield* being descended of *Sir Humphrey Wingfield* Knight, a younger brother of the ancient Family of the *Wingfields* of *Letheringham* in the said County, bore his *Coat-Armour* so differenced with the *flower de lis*.

But now to returne to *Marshalling*: If a *coat-armour* that is *bordured* be borne sole of it selfe, then shall the *Bordure* inuiron the *coate* round; but if such a *coat* be *Marshallled Palewaies*, with another, as a *Mariage*, then must that part of the *Bordure*, which respecteth the *coat annexed*, giue place thereunto, whether the *coat* be *bordured* be *Marshallled* on the dexter part of the *Escoccheon*, or the *Sinister*, as in Example.



This *escoccheon* is parted *per pale*, *Baron* and *Femme*. The first is quarterly, *Or and Gules*, a *bordure*, *Sable*, charged with *Escallop shels*, *Argent*, by the name of *Henningham*. The second, *Checkie*, *Or and Azure*, a *Fesse Ermyne*, by the name of *Calthrop*. Here you see that part of the *Bordure* exempted, that is next to the *Impaled coat*: so should it also haue beene if the same had beene *Marshallled* on the *sinister* side. By occasion of this *Bordure*, I will shew you in like manner, how if a *coatarmour bordured* be honoured with a *chief*

*canton*, *quarter*, &c. the *Bordure* must in like manner giue place vnto them; as in these next examples may be seene.

Parted per  
Pale, Baron  
and Femme.





He beareth Gules, a cheueron betweene three Lions paws, erected and erased within a bordure, Argent, on a chiefe of the second, an Eagle displaied, Sable, by the name of Browne. Here you see the Bordure giueth place vnto the Chiefe. Though this coate may seeme to be ouermuch charged (to be good) yet the occasion of the addition of the chiefe and eagle thereupon being duely weighed, it is both good and commendable Bearing, for that it was given for some speciall seruice performed by the first bearer hereof in Ambassage to the Emperour.

Gilt spurs fit for Knights



He beareth Argent, on a canton, Gules, a Spur with the Rowel downwards, Leathered, Or, a Bordure, Sable, by the name of Knight. As the Bordure doth here giue place to the canton, so must it also to a Quarter, &c. Tilliet, making mention of a Spurre, saith, that gilt Spurres were fit for the dignity of a Knight, and white Spurres, for an Esquire; both Spurres and Bridles are necessary for men of command; yet with that caution wherewith Phæbus admonished young Phaeton in guiding the Horses of the Sunne.

*Parce puer stimulis, & fortius utere loris.*

*Be sparing of thy spurres, but bridle strongly use.*

Note, that if a Bordured coat be to be Marshallled amongst other coats quarterly, then shall no part of the Bordure be omitted, but the Bordure shall enuiron the same round (except it be honoured with a chiefe, canton, quarter, &c. as aforesaid) euen as it were borne alone of it selfe.

## SECT. VI. CHAP. II.

Of marshallings betokening the gift of the Soueraigne



From such Marshallings as doe betoken Marriage, I come to such as betoken a gift of the Soueraigne by way of augmentation. These are bestowed, either for fauour or merit; though the very winning of Faouour with Soueraigne Princes must be also reputed merit; because, *Principibus placuisse viris non ultima laus est*: To winne great Princes loue great praise it merits.

Of the first sort are all those Armoriall signes which the Soueraigne (to honour the bearer, and to dignifie his coate-armour) doth annexe to the paternall coat of some especiall fauourites, imparting vnto them some parcell of his Royall ensignes or Badges, that so he may transferre to posterities some monument of his gracious fauour; and of those some are Marshallled palewaies, and others otherwaies.

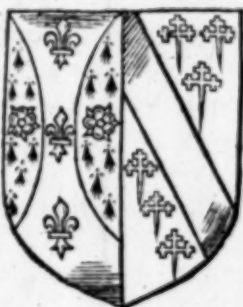
Of

Of the first sort are the next *Escocheons*, and their like, wherein the priority of place is due to those of free gift; which must be *Marshaled* on the *Dexter side* of the *escoccheon*, before the *Paternall coat*, *Ob reuerentiam munificentia Regalis*. As in Example.



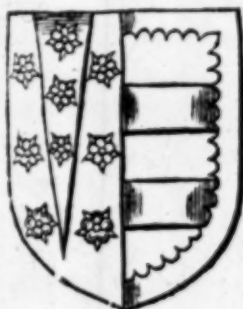
The Lady *Iane Seymour*, afterward wife to King *Henry* the eighth, and Mother to the most noble Prince, King *Edward* the sixth; receiued as an augmentation of honour to her family by the gift of the said King her husband, these *Armes* borne on the *dexter side* of the *Escoccheon*, viz. Sol, on a Pile, Mars, betweene sixe *Flowres de lis*, Iupiter, three *Lions Passant* gardant of the first: impaled with her paternall Coat, viz. Mars, two *Angels wings*, palewaies inuerterd, Sol.

Lady Iane Seymour.



Vpon like consideration the said King *Henry* the eighth gaue vnto the Lady *Katharine Howard* his fourth Wife, in token of speciall fauour, and as an augmentation of honour, these *Armes* on the *Dexter part* of this *Escoccheon*, which for like respect were preferred before her *Paternall Coate*, viz. Iupiter, three *Flowers de lis* in pale, Sol, betweene two *Flanches*, *Ermyn*e, each charged with a *Rose*, Mars, conioined with her *Paternall Coat*, viz. Mars, a *Bend* betweene six *Crosse Crosslets Fitchée*, *Luna*.

Lady Katharine Howard.



Moreouer, the said King *Henry* the eighth for the respect aforefaid, gaue vnto his sixth and last Wife the Lady *Katharine Parre*, as an increase of honour to her and to her Family, these *Armes* on the *dexter side* of the *escoccheon*, viz. Sol, on a pile betweene six roses, Mars, three others, *Luna*; annexed to her paternall Coat, scil. *Luna*, two *Bars*, Iupiter, a *Bordure Ingraile*d, *Saturne*.

Lady Katharine Parre.

These may serue sufficiently to exemplifie the bearing of augmentations or additions of honour annexed to paternall Coat-Armours Palewaies. Now shall follow such as are *Marshaled* with them after some other manner: for in some of them there is annexed, a part in a part; in other some, the whole in a part. By a part in a part, I meane the annexing of a parcell of the *Roiall ensignes* or *badges* of the *Soueraigne*, in or vpon some one portion of the *escoccheon*, as in or vpon a *Canton*, *Chiefe*, *Quarter*, &c. As followeth in these next examples.

Other sorts of bearing.

A part in a part, what.

Nicolas de  
Moline.



He beareth, Azure, the *Wheele* of a *Watermill*, Or. This was the *Coat-Armour* of that worthy Gentleman *Nicolas de Moline*, a noble *Senator* of the *Magnificent State of Venice*, who being employed by the most noble *Duke* and the *State* in *Ambassage* to the sacred *Maieftie* of our late dread *Soueraigne*, *King James*, vpon acceptable seruice by him performed both to his then *Maieftie* and to the said *State*, it pleased his *Highnes* not onely graciously to remunerate him with the dignity of *Knighthood* in an honourable assembly of many noble *Peeres, Ladies, Knights* and *Gentlemen*, but also for a further honour by his *Highnesse* Letters patents vnder his great *Seale of England*, to ennoblifh the *Coat-Armour* of the said *Nicolas de Moline*, by way of augmentation, with a *Canton, Argent*, the charge whereof doth participate of the *Royall badges* of the feuerall Kingdomes of *England* and *Scotland*, viz. of the *Rea rose of England*, and *Thistle of Scotland*, conioined palewaies; as by the said Letters Patents appeareth in these words: *Eundem Dominum Nicholaum de Moline in frequenti Procerum nostrorum presentia, Equitem auratum meritò creauimus. Et insuper equestri huic dignitati in honoris acceptionem adiecimus, ut in anito Clypeo gentilitio Cantonem gestet argenteum, cum Anglia Rosa rubente partita, & Scotia Carduo virente coniunctum: Quæ ex Insignibus nostris Regijs speciali nostra gratia discerpimus, ut virtuti benè merenti suus constaret honor: Et nostra in tantum virum beneuolentia testimonium in perpetuum extaret.*

An.R. Jacob. 3.



He beareth, *Argent*, a *Chiefe*, *Azure*, ouer all a *Lion rampant*, *Gules*, *Crowned*, Or. This is the *Coat-Armour* of *Sir Henry St. George*, *Knight, Richmond Herald*, who being employed by the *Sacred Maiefty* of our dread *Soueraigne King Charles*, to *Gustavus Adolphus King of Swethland*, *Anno Dom. 1627*. When the order of the *Garter* was sent to that King, was not onely remunerated by the said King of *Swethland* with the dignity of *Knighthood*, but also by Letters Patents vnder the said Kings great *Seale* had his *coat-armour* by way of augmentation, adorned with a *Canton, Or*, charged with the *Armes* of the Kingdom of *Swethland*, viz. In an *escoccheon Azure*, three *Crownes*, as by the said Letters Patents bearing date the 26 day of *September* in the yeere of our Lord God 1627. appeareth. This kinde of *Augmentation* agreeing in nature with the former, I thought not amisse to insert here. These *Armes* thus marshalled, as in the *escoccheon* is demonstrated may receiue this blazon, He beareth, *Argent*, a *chiefe*, *Azure*, ouer all a *Lion Rampant*, *Gules*, crowned, Or, On a *canton* of the fourth, an *escoccheon* as the second, charged with three *crownes*. Here in this *Blazon* I tell not the colour of the *crownes*, it being Or, for the reason given pag. 274. And here I thinke it not impertinent to the matter here handled, to treat of such augmentations as our late *Soueraigne King James* of happy memory granted to *Baronets* of this



this kingdome, who for certaine disbursments towards the plantation in *Ylster* in the kingdome of Ireland created diuers into this dignity and madeit hereditary. To which *Baronets* his said Maiefty by decree granted, that they & their descendants shal and may beare either in a *canton* in their coat of armes or in an *Escoccheon* at their election, in a *Field*, *Argent*, a *hand*, *Gueules*, examples of which bearing by *Baronets*, you may finde in diuers places of this present booke. But here I cannot but giue a *Caueat* to those worthy personages who haue beene created into this dignitie, that they should bee more carefull than many of them haue formerly beene, in bearing of this worthy *augmentation*, for there are some of these who being misinstructed by some pretenders to the knowledge of *Armorie*, haue very incongruously and contrary to the Rules of *Heraldry*, without consultation had with any *Officer of Armes* marshalled this *augmentation* with their owne *Armes* in places improper.

Sometimes these *Augmentations* are found to be borne vpon the *Chiefe* of the *Escoccheon*, about the *Paternall Coat*, as in this next example.



The *Field* is *Topaze*, *two barres*, *Saphire*, a *Chiefe* The Earle of Rutland.  
quarterly, *Iupiter* and *Mars*, on the first two *flowers de lis*, *Sol*; the second charged with one *Lion passant guardant* of the last, the third as the second, the fourth as the first. This *Coat* belongeth to the right Honorable the Earle of Rutland, Lord *Rose* of *Hamlake*, *Trusbut* and *Beluoire*, which was giuen in *augmentation* to this family, they being descended of the blood Royall from King *Edward* the fourth. This also is a forme of bearing of a part in a part: for here is abated one

*Flower de lis* of the *Armes* of *France* and two *Lions* of the *Armes* of *England*, and borne on the *chiese* part of the *escoccheon*.

Now in the next place, by the *Whole in a part*, I meane the bearing of Whole in a the Roiall ensignes of the *Soueraigne* wholly in some part of the *escoccheon*, as part what. in example.



The *field* is *Topaze*, a *fesse* of the *Soueraigne ensignes* The Earle of Worcester.  
within a *Bordure Gobonated*, *Pearle* and *Saphire*. This *Coat-Armour* appertained to the most Noble and truly honorable *Edward Somerset* late Earle of *Worcester*, &c. deceased, a noble *Peere*, whose great vertue were euery way correspondent to the greatnesse of his place and honour.

Thus much for tokens of the *Soueraignes* fauour: which kinde of gifts though they proceed also from high *merit* (for the most part) in the receiuers, yet we rather entitle them *faueurs* than *merits*, because their gratitude is the greater, by whom such Princely regards are rather imputed to their *Soueraignes* meere bounty, than to their owne desert.

## SECT.VI. CHAP. III.

Of augmentations of merit.

**I**N the precedent Chapter, enough hath beene said of augmentations or additions of honour, bestowed by the *Soueraigne* in token of Princely fauour: Now of such as he giueth in *remuneration of merit*, either *immediately* by himselfe, or *mediately* by his *Generall* or *vicegerent*, either in requitall of acceptable seruice performed, or for incouragement to future honourable attempts, which is then chiefly effected when vertue is duely rewarded. Such *remunerations* are conferred vpon men imploied either in *warfare* (be it *secular* or *spirituall*) or in *affaires ciuill*.

Spirituell Knighthoods.

Of the first sort were those that were professed in the seuerall orders of *spirituall knighthood* of late vse in this land, but now abolished, *viz.* the *Knights of Saint Iohn at Ierusalem*, and *Knights Templers*; of which the first is the chiefest, whose beginning, saith Sir *Iohn Ferne*, was in the time of *Godfrey first Christian King of Ierusalem*.

Knights Templers.

Their ensigne.

The profession of this order was to fight for Gods honour against the Infidels, and (as they were taught by the *Romish synagogue*) for holy *S. Iohn*. This order was begun in the yeere of grace 1120. Their habit was a long gowne or robe of *blacke*, with a white crosse vpon the breast. The *ensigne* armoriall of their order was on an *Escoccheon*, *Gules*, a *plaine crosse*, *Argent*. And this is now known for the *Armes of Sauoy*, by reason that the first *Amadeus*, or *Amy*, Earle of *Sauoy*, being in *Armes* with the brethren of this *spirituall knighthood* at the siege of *Acres*, after that their *Grand-master* was slaine by the *Saracens*, lest the *Infidels* should thereupon take a greater confidence of victory by knowledge of his death, at their request he did put on the Armour of their slaine Generall, and the long robe of *blacke cloth*, with the *Armes* of the said order, and then demeaned himselfe with such valour in battell, that after he had slaine the Admirall of the *Saracens* with his owne hand, hee sunke and put to flight the most part of their *Foists*, *Ships* and *Gallies*, and in fine redeemed the Citie of *Acres* from a perillous Nauall siege.

The occasion of assumption of this Coat.

For which benefit done to *Religion*, the *Knights* of the said Order requested the said Earle of *Sauoy* to aduance for his *Coate-Armour* this *ensigne* here mentioned. Sithence which time all those that entred the said Order, haue also had their *paternall Coate-Armour* insigned with this *Crosse* on the *Chiefe* of their *paternall Coat*, as followeth.

He



He beareth two coats quarterly, the first is parted *per fesse undee*, Sable and Azure, a Castle with four Towers, Argent. The second is Or, on a *Chevron Vert*, three Ravens heads crested, Argent, the third as the second, the fourth as the first, ensigned all over with a *Chiefe*, Gules, and thereon a *Crosse* of the third. This Coat-Armour thus marshalled was borne by the name of Rawson Knight of this Order, and sometime Lord Prior of the late dissolved Priory of *Kylmancham*, situated neere to the Citie of *Dublin* within the Realme

The Earle of Sainsbury's Coat.

of Ireland. Such remunerations as are bestowed vpon military persons secular, are these that follow and their like.

Of secular remunerations.



He beareth, Argent, on a bend, Gules, betweene three Pellets, as many Swans, Proper, rewarded with a Canton sinister, Azure, thereupon a Demy ramme mounting, Argent, armed, Or, betweene two flowers de lis of the last, over all a Batune dexterwaies, as the second in the Canton. Here you may note by the way that it is no fault to repeat any word in the blazon of this Canton which was used in the blazon of the paternall Coate, this Canton being vpon the occasion here declared added to the paternall Coate. This Coate-Armour

Sir William Clarke's Coat.

thus marshalled pertained to Sir William Clarke, Knight, deceased, by hereditary descent from Sir John Clarke his Grandfather, who tooke in lawfull warres Lewis de Orleans Duke of Longueville and Marquesse of Rotueline prisoner, at the journey of Bomy by Terouane, the sixteenth day of August, Anno Henr. 8. 5. In memory of which service the Coat-Armour of the Duke was given him, marshalled on a Canton sinister in this manner, by speciall commandement from the King, who sent his warrant to the Heralds, willing and requiring them to publish the same authentically vnder their hands and scales, for continuance of the memory thereof to posterity ensuing; which was performed accordingly: the substance and effect whereof, together with this Coate, is expressed vpon the monument of the said Sir John Clarke in the Church of Tame in the County of Oxford. In this Coat is confirmed my Assertion formerly set downe, touching aswell the vse, as the dignity, of the Canton sinister, which in worth is equall to the dexter canton, though not so visually borne.

Canton sinister.

To these donative augmentations of Armes I will adde certaine Armes Assumptive, which are such as a man of his proper right may assume as the guerdon of his valorous service, with the approbation of his Soueraigne, and of the Herald. As if a man being no Gentleman of blood or Coat-Armour, or else being a Gentleman of blood and Coate-Armour, shall captivate or take prisoner in any lawfull wars any Gentleman, great Lord or Prince (as saith Sir John Ferne) he may beare the shield of that prisoner and enjoy it to him and his heires for euer. If the same be not by like infortune regained, he be Christian or Pagan, for that is but a vaine and triuolous distinction.

Of Armes Assumptive.

Sir John Ferne

Ecc

These



Forced from  
the enemy.

Cessa. Catot.  
conclus. 28.  
part.

Arist. Metaph.  
12.

These are such as the bearers or some of their Ancestors haue forced from the enemy, either in compelling him to flight, and so to forsake his *Armes* or *ensignes*, or by strong hand surprise him prisoner, *in iusto bello*, or hauing slaine him, so gained to himselfe (*iure gentium*) an absolute interest in the *ensignes* of his conquered foe. And in this sense may that assertion of *Bertolus* be verified, where he saith, *Et iam populares propria auctoritate, arma sibi assumere possunt*, but not otherwise, because the base sort of men hauing no generous blood in them, are not capable of *Armoriall ensignes*, which are the badges of noble disposition or generous birth, and therefore they ought not to be bestowed vpon such persons, *Quia entia nolunt male disponi: Arist. Met.* But in this sense it may be vnderstood that he that is not descended of gentle blood, is holden worthy to beare the *Coate-Armour* that he hath gained, for the apparant tokens of vertue and valour that are found in him. That the vanquisher may beare the *Armes* of the vanquished, I shall make apparant by this next example.

pet. Balhazar.



Ayala de iure  
belli lib. 1.

Law-makers.

W

Balhazar A-  
yala de iure  
belli.

The field is Topaz, a Lion Rampant, Diamond, langued and armed, Rubie. Peter Balhazar in his booke of the descents of the Forresters and Earles of Flanders, saith, that the *Armes* now borne by the Earles of that Country were won by Philip of Alsace the sixth Earle thereof, about the yeere of redemption, 192. (what time he made his voiage into the holy land) from *Nobilion* King of Albania, a Turke, whom he had put to flight and slaine with his owne hands in a battle. And this is the iustice of the law *Military*; *Quia dominum rerum iusto bello captarum in victorem transfertur*, as Ayala obserueth. Yet this is of many men holden a thing very iniurious, for that oftentimes the more valourous man by meere casualty falleth into the hands of the lesse valiant, and the most worthy is often surprised by him that in comparison is of no worth at all. Neuerthelesse the law whereupon this Custome is grounded, is equall and iust, albeit the euent thereof falleth out oftentimes very hardly, as noteth *Cassius*, saying, *Meliores in bello victi quandoque deterioribus parere compelli videntur*. For the lawmakers did prouidently ordaine for encouragement of men of action, that the *victor* shall be rewarded on this manner: For albeit the faculties and inward indowments of the mind can by no meanes be discountred, whereby each man ought to receiue remuneration answerable to the true measure of his worth and valour, yet did they prudently prouide for the rewarding of them: *In quibus vestigia quadam & quasi expressa imagines vera fortitudinis & magnanimitatis apparent*. And Balhazar Ayala saith, *Quod dicunt iusto bello capta fieri capientium, non solum in rebus sed etiam personis liberis iure gentium & ciuili receptum fuit, ut mancipia fierent capientium*. If then the persons of the vanquished be subiect to this law, it were an absurd thing to thinke that the *possessarie* things of the vanquished should be more priuiledged than their owners that are interested in them.

SECT.

## SECT. VI. CHAP. IV.



Concerning Coat-Armours marshalled within the *Escutcheon*, whereof the occasions are manifest, we have hitherto intreated: now of such as haue their occasions lesse manifest. Those are such as being hereditary Coat-Armours are so obscurely marshalled in one *Escutcheon*, as that thereby the beholder can yeeld no reason or yet coniecturall probability of such their vnion, nor may well discern them to be distinct Coats: So as it often falleth out that they are mistaken for some new coined Coat, rather than two Coats of distinct families; and so reckoned to be a Coat too bad to be borne. And such marshalling is either one aboue another, or one vpon another. Of the first sort may we reckon the Coate-Armour of Browne before exemplified, as also this next following and their like.

Marshalling  
lesse manifest.



He beareth, Sable, an Eagle displayed, Or, on a chiefe, Azure, bordured, Argent, a Cheueron betweene two Cressants aboue and a Rose below, Or, by the name of Mynors. This forme of marshalling of diuers Coats doth vpon approue, in case where a man hath large possessions by his mother and small patrimony from his father, then he may beare his mothers armes wholly on the nether part of the shield, and his fathers on a chiefe, in this manner: And for the better approbation hereof he setteth downe an exemplary Coat, which he bla-

Mynors of  
Triago.

Approbation  
by vpon.

zoneth after this manner: *Portat vnum signum capitale de nigro, & tres Rosas rubreas in campo aureo, cum vno capite rubeo, & tribus talentis in eodem.* Vpon some such like consideration it may seeme that these, being formerly the Coate-Armours of two distinct families, were conioined as in this *Escutcheon* appeareth, but now being both thus vnited, and withall inuested in the bloud of the bearer, through custome and tract of time concurring, reckoned but one Coat and borne by one name.

Another forme of bearing of diuers Coats (vpon like occasion) much different from this, doth the same Author commend, that is to say, the bearing of the mothers armes vpon the fathers (by the heire) in a bend: And this doth he reckon to be the best manner of bearing such Armes, saying, *Optimus certe modus portandi diuersa arma in vno scuto habetur in istis Bendis, quia habens patrimonium a suo patre dimissum, & alias certas terras per matrem sibi prouenientes, quibus quidem terris maternis certa appropriantur Arma ab antiquo, ut forte quia ipsa arma materna sortiuntur nomen progeniei suae; Tunc ipse heres, si voluerit, potest portare Arma integra sui patris in scuto plano & in tali Benda potest portare Arma materna.* Of this forme of bearing you may see a demonstration in this next *Escutcheon*.

The mothers  
Coat vpon the  
fathers.

Ecc 2

He

Distinct Coat-  
Armour Mar-  
shalled in one  
Escutcheon.



He beareth, Gules, a *croffe flurie*, Or, on a *Bend*, Azure, *three flowers de lis*, of the second, by the name of *Latimer*. The first and vndermost of these was of it selte a perfect *Coat*, and borne by the name of *Latimer*, before the *bend* thus charged was annexed. And that this *Coat* borne on the *bend* is also a perfect *Coat*, you shall perceiue, if by *Vptions* direction you reduce the *Bend* into the forme of an *Escutcheon*, and place the three *flowers de lis* in the corners of the same. I see not, but a man may as well say, that the *bearing*

Conceited  
formes of mar-  
shalling.

of *Armes* of the Husband and of the wife one vpon another on a *Fesse*, were as good and lawfull, as vpon a *Bend*, *Quia similium similis est ratio*. But these may seeme rather to be conceited formes, than receiued grounds of *Marshalling*; otherwise their vse would haue beene more frequent. But the most approued sorts of *Marshalling* with vs are those before mentioned, viz. *Impaling*, *Quartering* and *bearing* in an *Inescutcheon*.

Obscurely  
marshalled.

Not vnaptly may these *Coats* be said to be obscurely *Marshalled* when the occasion thereof cannot bee either certainly discerned, or yet probably coniectured, neither can it be with reason conceiued, whether the *Superior* be borne for the *Fathers Coat* or for the *Mothers*. And thus much shall suffice concerning *Coat-Armours Marshalled* within the *Escutcheon*.

## SECT. VI. CHAP. V.

Marshalling  
without the  
Escutcheon.

Externall Or-  
naments.



IN the former Chapters hath bene treated of such *Coat-Armours* as are marshalled within the *Escutcheon*; In order it now succeedeth to speake of *Marshallings* without the *Escutcheon*.

These are certaine *Ornaments* externally annexed to the *Coat-Armour* of any *Gentlemen*, by reason of his aduancement to some *honour* or place of eminency by the gracious fauour of the *Soueraigne*, as an *Honourable* addition to his generous birth. Of these there are diuers particulars, which being conioined and annexed to a *Coat-Armour* doe constitute an *Atchieuement*.

Atchieuement  
what.

Heaume and  
Timbre what.

An *Atchieuement*, according to *Leigh*, is the *Armes* of every *Gentleman* well *Marshalled* with the *Supporters*, *Helmet*, *Wreath* and *Crests* with *Mantles* and *Words*, which of *Heralds* is properly called in *Blazon*, *Heaume* and *Timbre*. The French word *Heaulme*, which we call in *English* an *Helmet*, seemeth to haue given deriuation to that word *Heaume*. And the word *Timmer*, to our *Timbre*; for that in the *Almaine* tongue, is the same that we in *Latine* call *Apex*, or *Summitas acuminata*, and betokeneth the *Crest*, that is vsually borne vpon the *Helmet*. For so doth *Kilianus Dufflene* expound it, calling it, *Timber ost Timber ban Den Helme*, which is as much to say, as *Crista galea*, *Conus galea*, *Summus Apex*.

Note



Note, that the generall words vsed by *Leigh*, in his said description of an *Achieuement*, must be restrained only to those particular persons to whom *Supporters* (either by *Law* or by *Custom*) are properly due: for that none vnder the degree of a Knight Banneret, may beare his *Armes* supported. And in some Countries (as by name in *Burgundie*, saith *Chassanens*) it is not permitted to persons inferior to the degree of a Knight, to Timber their *Armes*, *Chassa-concluse* 49 part 1. that is to say, to adorne them with *Helmet*, *Mantle*, *Crest*, &c. as *Chassan* noteth, saying, *Nulli licitum est, nec solet quis Timbrare Arma sua, nisi sit saltem Eques militaris, Vulgo Chenealier*. But with vs the custome is otherwise; for in bearing of *Armes* each particular Country hath something peculiar to it selfe, and hath her proper customes which haue the vigour of a *Law*, *Quia consuetudo, ubi Lex scripta non est, valet quantum Lex ubi scripta est*. *Iustin. Instit. Lib. 1.* Therefore herein the custome of each Country is to be respected: *Specialis enim consuetudo vincit legem in eo loco ubi est consuetudo, dummodo post legem fuerit inducta, alia vincitur a lege superueniente*. But it may seeme that such bearing is rather tolerated through custome, than allowed in the strict construction of the *Law of Armes*.

Now that the things so externally annexed to *Coat-Armour*, and also the *Order* of their placing may the better be conceiued, I will handle each part by it selfe, wherein I will ensue that course of *Natures Method*, which *Zanchius* saith, was by *Moses* obserued in the History of the Creation, which is, a *principijs componentibus ad res compositas*. The parts *Compounding* are those before mentioned, viz. the *Helmet*, *Mantle*, *Crest*, &c. Of which some haue place *aboue* the *Escutcheon*; some *vnder* it; some *round about* it; some on *each side* of it. *Order of external ornaments.*

Of the first sort, are the *Helmet*, *Mantle*, *Escroule*, *Wreath*, *Crowne*, *Cap*, &c. And forasmuch, as with vs the Nobles are diuided into *Nobiles maiores*, as *Dukes*, *Marquesses*, *Earles*, *Vicounts*, *Barons* and *Bannerets*: and into *Nobiles minores*, as *Knights*, *Esquires*, and *ordinary Gentlemen*: and that to these particular degrees, there are allotted sundry formes of *Helmets*, whereby their severall states are discerned: I will exemplifie their diuers fashions, beginning with the *Inferiour sort*, (for that is the progresse proper to degrees or steps) and so ascend to the highest; as in example.



This forme of *Helmet*, placed *sidelong* and *close*, doth *Ger. Leigh* attribute to the dignity of a Knight, but in mine vnderstanding, it fitteth better the calling of an *Esquire*, whom we doe call in Latine *Scutifer*, and *Homo ad arma*. Of these, each Knight (in time past) had two to attend him in the *Warres*, whithersoeuer he went, who bare his *Helmet* and *Shield* before him; forasmuch as they did hold certaine Lands of him in *Scutage*, as the Knight did hold of the King by *Military seruice*. And they were called, *Scutiferi* *Esquire or Gentlemans Helmet.*

(saith the learned *Clarencieux*) *a Scuto ferendó; ut olim scutarii Romanis dicti, qui vel a Clypeis gentilitijs, quos in nobilitatis Insignia gestabant, vel quia Principibus & Maioribus illis Nobilibus ab Armis erant, nomen traxerunt.* *Camden. in Brit.*

Iudge 9.

1 Sam. 17. 7.

Scutage anci-  
ent.Signification  
of the fidelong  
helmet.Helme due to  
a Knight.

This kinde of *service* is exceeding *ancient*, as we may see of *Abimelech*, of whom it is said, *Quare inclamans celeriter puerum Armigerum edixit ei; Stringe gladium tuum & morti trade me, ne dicant de me, mulier interfecit me.* Also 1 Sam. 17. it is said, *Et qui Scutum ferebat, antecedeat eum*: And a little after, *verse 41. Viro illo, qui ferebat scutum precedente eo.* Sithence then the office of these *Esquires* or *Pages*, as some doe name them, was to precede their Commander vpon whom they attended, bearing those his *Military* habiliments, it fitteth well the respectiue care that they ought to haue for the execution of his directions, oftentimes with a regardfull *Eie*, and attentiue *Eare*, to obserue and listen what he will prescribe them: and therefore the *Helmet*, borne thus *sidelong*, (if I erre not in my vnderstanding) doth denote vnto vs attention and obedience, and therefore is properly attributed to the dignity of a *Knight*, to whom (amongst those that we call *Nobiles minores*) it pertaineth in *Martiall* affaires, to giue and not attend directions.



1 Reg. 10. 11.

This forme of *Helmet* (in my conceit) doth best quadrate with the dignity of a *Knight*, though *Leigh* improperly vseth the same; *the same*, (I say) in regard of the *direct* standing thereof, but diuerse in this, that the *Beauer* of that is *close*, and this *open*. For he assigneth this to the degree of an *Esquire*: wherein I altogether dissent, aswell for that the full-faced *Helmet* doth signifie *direction* or *command*, like as the former presenteth *attention* and *obedience*, as also for that it is a greater honor to beare the *Beauer open* than *close*; the *close* bearing signifying a *buckling on* of it, as a preparation to the *Battell*, and the *open Beauer* betokeneth a returne from battell with glory of *Victorie*. So said *Abab* King of *Israel* to the messenger that he sent to *Benhadad*, King of *Syria*; *Tell him, Let not him that girdeth his harnesse boast himselfe, as hee that putteth it off*: which *Tremelius* thus interpreteth; *Qui induit arma pugnaturus, ne ita gloriator ac si victoriâ partâ illa deponeret*; that is, according to the vulgar saying, We must not triumph before the victory. And for a further prooff, that this forme is more agreeable to the dignity of a *Knight* than the former; you must obserue, that if among *Nobiles maiores*, or their *Superiors* (hauing *Soueraigne Iurisdiction*) it be reckoned a chiefe token of honour, to beare their peculiar *Helmets full-faced and open*; then doubtlesse, amongst *Nobiles minores*, it is no lesse honour for *Knights* (who amongst them haue a kinde of *superiority*) to beare their *Helmets* after the same maner: *Illud enim est melius, quod optimo est propinquius; & in eodem casu idem Ius statuendum est.*

This



This fashion of *sidelong Helmet* and *open faced* with *gardenesure* over the *sight*, is common to all persons of *Nobility* vnder the degree of a *Duke*, whereof a *Baron* (saith *Leigh*) is the lowest, that may beare the same on this manner. And of these each one is subordinate vnto other, aswell in *Iurisdiction*, as in ranke of *Nobility*; as *Chassancus* noteth, saying, *Sicut Rex debet habere sub se decem Duces, ita Dux debet habere decem Comites, seu Marchiones; & Comes seu Marchio decem Barones, & Baro decem Feudatores.* And, for

*Sidelong helmet.*

*Subordinate ranks of Nobility.*

these respects, if I be not deceiued, doe they all beare their *Helmets sidelong*, for that each one of them attendeth the *directions* of the other, to whose *Iurisdiction* they are subiected.

The word *Gardenesure*, corruptly imprinted *Gardeinsure*, is a *French* terme, deuised for the more apt expressing of the vse thereof, forasmuch as they doe serue for the safeguard and defence of the face; for so may wee lawfully inuent words in case we want apt termes to expresse the nature and vse of things, as *Lipsius* well noteth, saying, *Datur venia nouitati verborum rerum obscuritatibus inseruienti.*

Moreouer there are many more things in the world, than there are names for them; according to the saying of the Philosopher, *Nomina sunt finita, res autem infinitae, ideo vnum nomen plura significat*; which saying is by a certaine, (or rather vncertaine) Author approoued. *Multis speciebus non sunt nomina: Idcirco necessarium est nomina fingere, si nullum ante erit nomen impositum.*



This kinde of *Helmet* is *Proper* to persons exercising *Soueraigne* power over their *Subiects*, and *Inferiours*, as *Emperours*, *Monarchs*, *Kings*, *Princes* and *Dukes* and such as doe by an absolute *Iurisdiction*, manage the gouernement of *free states* or *Countries*. And a *Duke* (according to *Leigh*) is the lowest that may beare his *Helmet* on this fashion. As the first and third sort of *Helmets* before expressed doe signifie *attention* and *obseruance* (for the reasons formerly deliuered) in their severall degrees: so contrariwise the

*This Helmet is for Soueraignes and free States.*

*second* and this *fourth* sort in theirs, doe betoken *authority*, *direction* and *command*; for so doe all *Soueraignes*, as also all *Generals*, *Captaines* and *Commanders*, in *Martiall affaires*, and *Magistrates* and *Gouernours* in the managing of *Ciuill Gouernement*, in prescribing of *Orders* and *directions* to the *Multitude*, vse a *steady* and *set countenance*, fixing their *Eies* directly on those to whom they addresse their *Counsels* or *Commands*; and such a gesture becometh men of such place, for that it representeth a kinde of *Maiesty*. This property is obserued to bee naturally in the *Frogge*, whereof *Spenser* the Poet making mention, termeth it the *Lording of Frogs*, because in their fitting they hold their *heads steady*; looking directly in a kinde of *granity of state*, without any motion at all.

*Ed. Spenser in his Eglogues.*

Now



Atchieue-  
ments borne  
single.

Now, the bearing of the *Helmet* in *Atchieuement*, is sometimes *single*, sometimes *manifold*. It is said to be borne single, when the *Atchieuement* is adorned with one onely *Helmet*, as in those hereafter ensuing shall becene.

Atchieue-  
ments borne  
manifold.

I call that a *manifold Bearing*, when for the garnishing and setting forth of an *Atchieuement*, *two Helms* or more are placed vpon the *Shield* or *Escoccheon*, because sometimes for *beautifying* the *Atchieuement* of some great *Personage* of *Noble birth*, or *eminent place*, three *Helms* are placed *jointly* vpon the *Shield*.

Rules for pla-  
cing diuers  
Helms on  
one Shield.

Touching the manner of placing diuers *Helms* vpon one *Shield*, these Rules following are to be obserued; viz. If you will place *two* for the respects aforesaid, then must they be so set, as the *Beauer* of the one may be opposite to the other, as if they were worne by two persons aspecting or beholding each other. But if you place *three Helms*, for any of these respects aboue remembred, then must you place the *middle* standing directly *forwards*, and the other *two* vpon the *sides*, after a *sidelong* manner, with their *Beauers* turned toward the *midlemost*, in representation of *two* persons aspecting the *third*.

Rule.

Mantle.

The next in order of these *Exterieur* parts of an *Atchieuement*, is the *Mantle*, so named of the *French* word *Manteau*, which with vs is taken for a *long Robe*. This was a *Military Habit* vsed in ancient time of great *Commanders* in the *Field*, aswell to manifest their high place, as also (being cast ouer their *Armour*) to repell the extremity of wet, cold and heate, and withall to preserue their *Armour* from rust, so to continue thereby the glittering lustre thereof.

Sir Geoffrey  
Chaucer.

Of this kinde of *Habit* the famous *Sir Geoffrey Chaucer* maketh mention in the *Knights Tale*; wheretreating of the aduentures of *Palemon* and *Arcite* for the loue of *Emely* the *Dukes* daughter of *Athens*, he describeth the *habits* and *ornaments* of the *Kings* that accompanied them to the lists of the *Combat*: whercof *Demetrius* King of *India*, he saith, that he

Came riding like the god of Armes Mars,  
His Coat-Armour was of cloth of Thrace,  
Couched with Pearle white round and great,  
His Saddle was of burnisht gold newly beate.  
A mantle on his shoulders hanging,  
Beate full of Rubies red as fire sparkling.

Where I collect, that this *Mantle* here mentioned was worne for the purposes formerly spoken, and that in the hanging thereof from the shoulders of *Demetrius* it did cast it selfe into may plaies (as naturally all garments of large size doe) which forme of *plaiting* in the Art of *painting* is termed *Drapery*. *Wolfgang. Lazius* speaking of this kind of *habit* calleth the same *chlamys mantuelis*, laying, *Chlamys mantuelis recensetur itidem a Tribellio inter dona militaria a Galieno Claudio, qui post fuit Augustus, data. Zanchius ait, De nostris Parthicus paria tria singilones Dalmatenses decem, Chlamydem Dardani- am Mantuelem vnā. This sort of habit haue some Authors called Toga Militaris, and other Lacerna: Ego vero (saith Lazius) togam militarem ean-*

Wolfgang. Lazius  
lib. comet. Re-  
pub. Rom. 8.

idem

*dem cum Lacerna extitisse autumo.* As we shewed a difference of *Helmets* v-  
sed in the garnishing of *atchievements* of persons of different estate and digni-  
ty, so it may seeme there hath beene in ancient time a diuerse forme of *man-*  
*teling* vsed for the difference betwixt *Nobiles maiores* and *minores*. For *Franc.*  
*de Rosiers* mentioning the Charter of *Charles* the second Duke of *Lorraine* to  
the *Abby* of *Belprey*, Anno 1420. he saith concerning the *Seale* thereof, *Por-*  
*tat in Tymbre Aquilam cum paludamento Ducali*; whereby we may proba-  
bly gather that *Dukes* in those daies, and in that place, had a different forme  
of *manteling* from persons of inferior degrees: But in these things, each na-  
tion for the most part, hath some custome peculiar to it selfe.

*Franc. de Ros-*  
*er. lib. 8. c. 17.*  
*Lorraine. fab. 17.*

*Rodolph* Duke of *Lorraine*, sonne of *Fredericke* the third, was the first  
that bare his *Armes* *Tymbered*, as the same Author affirmeth, saying, *Hic*  
*Princeps fuit Primus qui portauit Arma cum Galea Tymbrata, ut patet in literis*  
*eius & aliorum ducum*: But I suppose the generality of these words must be  
restrained to that particular place. For *Wolf. Lazius* seemeth to affirme  
that such a forme of bearing hath beene anciently vsed amongst the *Romans*;  
where he saith, *Atque hactenus de Cristis quas in maiorum nostrorum insigni-*  
*bus magis ad Romanam similitudinem accedere arbitror, sic ea cum pictura nostra*  
*in frontispicio operis contuleris.*

*Wolf. Lazius*  
*lib. 9.*

Neither hath this habit escaped *Transformation*, but hath passed through  
the forge of *phanaticall* conceit, (aswell as those *Helmets* before handled) in-  
somuch as (besides the bare name) their remaineth neither shape nor shadow  
of a *Mantle*: For how can it be imagined that a peece of cloth or of what-  
focuer other stuffe, that is iagged and frwnced after the manner of our  
now common-receiued *Mantelings* vsed for the adorning of *atchievements*,  
being imposed vpon the shoulders of a man, should serue him to any of the  
purposes for which *Mantels* were ordained? So that these being compared  
with those, may be more fitly termed, *flourishings* than *Mantelings*.

But as they are vsed in *atchievements*, whether you call them *mantles* or  
*flourishings*, they are euermore said in *Blazon* to be *doubled*, that is, lined  
throughout with some one of the *Furres* before handled in the first *Section*  
of this worke, aswell of those *Furres* that doe consist of more colours than  
one, as of those that bee single and *unmixt*. For so the *Romans* vsed to  
weare their *Cloakes* or *mantles* lined throughout, sometimes with one colou-  
red *furre*, and otherwhiles with *furres* of variable colours, whereof they  
were called *Depicta penula*: of which later sort *Alex. ab Alex.* speaketh, say-  
ing, *Tametsi legamus Caligulam depictas penulas saepe induisse*; and *Lazius*, *Pe-*  
*nula picta lasciuioris vitæ imperatoribus in usu fuit*: whereof he giueth an in-  
stance out of *Tranquillus*, who saith of *Caligula*, that he was *sape depictas*  
*gemmatasque penulas indutus.*

Habits in bla-  
zon called  
doublings.

Robes furred  
with diuers  
colours.  
*Alex. ab Alex.*  
*lib. 5. Gen. dier.*  
*Wolf. Lazius*  
*lib. 8. in com-*  
*ment. Reip. Rom.*  
Why called  
*penula picta.*

These were called *depicta penula*, because of the variety of the coloured  
skins wherewith they were furred or lined, which made a shew as if those  
doublings or linings had beene painted. Some of those *doublings* are of  
rare vse at these daies, which haue beene more frequent in former times; as  
I finde in the Church of *Grauenest* in the County of *Bedford* in a window, a  
*mantle Sable doubled Varrey.*

Next to the *Mantle* the *Cognisance* doth arrogate the highest place, and  
is seated vpon the most eminent part of the *helmet*, but yet so as that it ad-

*Cognisance*  
how placed.

fff

mitterh



Whereof cal-  
led *crista*.

*Wolfgangus La-  
zius Comment.  
Reipub. Rom.  
lib. 9. pag. 35.*

Variety of  
crests.

The Galatians  
Troians, My-  
sians, Thraci-  
ans.

Crest vpon an  
Escroll.

mitteth an interposition of some *Escroll, Wreath, Chapeau, Crown, &c.* And it is called a *Cognisance à cognoscendo*, because by them such persons as doe weare them are manifestly knowne whose seruants they are. They are also called *crests* of the Latine word *Crista*, which signifieth a *Combe* or *Tuft*, such as many birds haue vpon their heads, as the *Peacock, Lapwing, Lark, Heathcock, Fesant, Rust-cock, &c.* And as those doe occupie the highest part of the heads of these fowles, so doe these *Cognisances* or *Crests* hold the most perspicuous place of the *helmet*, as by examples following shall appeare in their due place.

Concerning the vse of these *cognisances* or *crests* amongst the *Romans*, *Lazius* (hauing spoken of *shields* and the garnishing of them with portraictures of *liuing things*) hath these words: *Hactenus de clypeorum pictura, siue sculptura Romana Reipub. celebrata, unde nimirum & nostras calaturas in his clypeis, quas Wappas dicunt, profectas credendum est. Iam enim Galeas illa quoque atque coronas supra positas cum cristis atque animum alis representabat.*

But that the wearing of such *Crests*, was common to other Nations as well as the *Romans*, *Alex. ab Alex.* sheweth, affirming that the *Almaines* and the *Cymbrians* vsed *helmets* wrought about with the shapes of hideous gaping Animals. The *Carians* had *Rust-Cocks* for their *crests*. *Alexander Magnus* did inuiron his *helmet* with a gallant *plume* of purest white.

The *Galatians* bare sometimes *horns*, and otherwhiles the shapes of *liuing things*. The *Troians*, *Mysians* and *Thracians* bare vpon their brazen *helmets* the eares and *horns* of an *Oxe*. Amongst the rest (saith he) that of *Conidius* the *Centurion* which he vsed in the battell that he had against the *Mysians*, was holden to be admirable; that he bare vpon his *helmet* a *cup*, that one while did flash out flames of fire, and otherwhiles would suck them in. Many more examples could I giue to proue aswell the antiquity as the generall vse of *crests*; but holding this to be sufficient, I will now proceed to giue examples of things that are interposed betweene the *mantle* and the *crest*, beginning with those of inferior reckoning, and so to those of better worth and estimation.



It may seeme an inueterate and ouerworne fashion in this age to beare a *Crest* vpon an *Escroll* made of this or some other like manner; but how obsolete soeuer the same may be thought, *Ger. Leigh* doth confidently affirme, that both in the time of King *Henry* the fifth and long after, no man had his *Badge* set on a *Wreath* vnder the degree of a *Knight*: But howsoeuer *time* and *usurpation* concurring with *prescription*, hath so much preuailed, as that it will be a matter of great difficulty to reduce men to that forme of *bearing* so long neglected, yet may you obserue that our most noble Prince of *Wales* himselfe to this day thus beareth his *badge*.

This





This is an ancient ornament of the *head*, and much in vse with the *Turks* and *Saracens*. Amongst all the interpositions before mentioned that are placed between the *Mantle* and the *crest*, there is none of so frequent vse as this; which sometimes is called in *Blazon* a *Wreath*, because it is made of two coloured *Silks*, or moe wreathed together; sometimes also a *Torce*, for the same cause: *Nempe quia torquetur*, because it is woond or twisted. The mixture of the colours of this *Wreath*, is most vsually taken from the *Metall* or *Colours* contained in the paternall *coate* of the bearer. For the orderly making of this *Wreath*, *Leigh* ascribeth this *Rule*, viz. That you must euermore begin with the *Metall* and end with the *colour*.

Rule.



This kinde of *Head-tire* is called a *Cap of dignity*; which *cap* (saith *Chassaneus*) *Dukes* accustomed to weare in token of excellency, because they had a more worthy gouernement than other *Subiects*. Also they vsed to weare the same in token of *Freedom*: *Quia debent esse magis liberi apud Principem supremum quam alij*.

Cap of dignity.

This *cappe* must be of *Scarlet* colour, and the lining or doubling thereof *Ermyne*. Some doe boldly affirme (saith *Sir Iohn Ferne*) that aswell the *Earle* and *Marquesse* as a *Duke* may adorne his head with this *Chapeau* or *Cappe*, even by the same reason and custome that they doe challenge to weare their *Coronets*, because this *cappe* as also their *crownes* are allowed them, not onely for a declaration of their Princely dignities and degrees, but withall for tokens and testimonies of triumph and victory. For the wearing of the *cappe* had a beginning from the *Duke* or *Generall* of an *Army*, who hauing gotten victory caused the chieftest of the subdued enemies who he lead *Captiue* to follow him in his triumph, bearing his *Cappe* or *Hat* after him in token of subiection and captiuitie.



Albeit there are diuers others sorts of *crownes* more vsually borne interposed between the *Mantle* and the *crest*, yet because this is sometimes put to like vse, and that it is of all the rest the chieftest, I haue selected this as an example of *Crownes* put to such vse; the rather because I willingly comprehend all those of lesse esteeme vnder it. That the *Romans* did beare *crownes* vpon their *Helmets* after this manner, it is cleere by the testimony of *Wolfgang. Lazius*, aswell in that I haue formerly alleaged where I haue spoken of the vse of *crests*: as also by his confirmation thereof, where he saith, *Cetera Coronarum genera in vniuersum, qua vel Galeis in Armis suspensis ob virtutem donata militibus, vel capitibus hominum vel Sacerdotum aut Emeritorum imponebantur octodecim inuenio. Quarum, exceptis Aurea & Argentea, reliqua omnes ex plantis passim & herbis conficiebantur*. The prerogatiue or preheminence of wearing of *crownes*, belongeth not only to

Other sorts of Crownes.

such as haue receiued the same for a remuneration of vertue, but also to persons, to whom the exercise of *Soueraigne Iurisdiction* doth appertaine, as the same *Author* witnesseth, saying, *Prærogatiuam vero Coronas ferendi non hi solum habebant, quibus hoc erat minus ex virtute concessum, verumetiam quibus ex officio licebat, Imperatoribus, Regibus, Sacerdotibus, &c.* Touching sundry other formes of Crownes, I refer you to the iudicious writings of Sir *William Segar* now *Garter*, principall King of *Armes*.

## SECT. VI. CHAP. VI.

Peculiar Ornaments.



Hus farre haue I touched things placed about the *Escutcheon*: now will I proceed to such as are placed elsewhere; of which some are *Peculiar*, some more *Generall*.

By such as are peculiar, I meane those that are appropriate to persons hauing *Soueraigne Iurisdiction*, and to such as we called *Nobiles maiores*, of which *Ranke a Banneret*, or (as some call them) a *Baronet* is the lowest. These haue their name of a *Banner*: for vnto them it was granted in remuneration of their approued valour in *Military* seruices to beare a square *Banner*, after the custome of *Barons*; and therefore are called *Knights Bannerets*: As *Master Camden* hath noted, saying, *Baneretti, qui alijs Baronetti cum valuasorum nomen iam deserat, a Baronibus secundi erant, quibus inditum nomen a vexillo, concessum enim erat illis militaris virtutis ergo quadrato vexillo perinde ac Barones vii, unde & Equites vexillarij a nonnullis vocantur, &c.* This order of *Knighthood*, was much esteemed for the honour receiued in the *Field* for *Military* seruice, with great solemnity vnder the *Banner Royall* displaied in the presence of the *Soueraigne*: and this hath beene reputed a middle degree betwixt *Nobiles maiores & minores*: but of this dignity none hath beene knowne aliue in *England*, since Sir *Ralph Sadler, &c.* But amongst the particular *Ornaments* belonging to the *Coat-Armours* of persons hauing either *Supreme* or *Inferior* dignity, there are some that doe enuiron the *Coate-Armour* round about, and doe chiefly belong to persons exercising *Soueraigne Iurisdiction*, and to such others as they out of their speciall fauour shall communicate the same vnto, by associating them into the fellowship of their *Orders*. Such are the most honourable *Order* of the *Garter*, the *Orders* of the *Golden fleece*, of *Saint Michael*, of the *Annuntiation*: of all which Sir *William Segar* now *Garter*, King at *Armes*, hath written so learnedly, that to his works I must againe referre the *Reader* for satisfaction therein; the discourse thereof being altogether impertinent to my intended purpose in this present work.

Yet here you must obserue, that a man being admitted into the *Society* and *Fraternity* of any two of the *Honourable Orders* before mentioned, hee may in setting forth his *Atchieuement* adorne the same with the chiefe *Ornaments* or *Collars* of both these *Orders* whereof he is elected and admitted a fellow

fellow and companion, by placing one of the *Ornaments* next to his *Shield*, and the other without the same. In such manner did the most high and mighty Lord *Thomas Duke of Norfolk* and Earle *Marshall of England*, beare the chiefe *Ornaments* of the *Orders* of the *Garter* and of *Saint Michael*.

Thomas Duke  
of Norfolk.

But leauing those peculiar *Ornaments* of *Soueraignes* or others, I returne to those that are *communicable* (by a certaine right) aswell to those called *Nobiles maiores*, as to *Soueraignes*. Such are those which are said to be placed on the *sides* of the *Atchieuements* representing sometimes things *liuing* and sometimes *dead*.

But these of some *Blazoners* are termed *Supporters*, whose conceipt therein I can hardly approue, *Quia diuersorum diuersa est ratio*: and therefore the *Blazon* that I would giue vnto things so different in *Nature* is; that if the things be *liuing* and seaze vpon the *Shield*, then shal they be called properly *Supporters*; but if they are *Inanimate* and touch not the *Escutcheon*, then shall such *Armes*, be said to be (not *supported*, but) *Cotised* of such and such things: For, how can those be properly said to support that touch not the thing said to be supported by them? Therefore, *Nomina sunt aptanda rebus secundum rationis normam*.

Supporters.

Blazon of Sup-  
porters.

Cotised.

To persons vnder the degree of a *Knight Banneret*, it is not permitted to beare their *Armes supported*, that honour being peculiar to those that are called *Nobiles maiores*.

Who may  
beare their  
Armes suppor-  
ted.

And these *Cotises* haue their name agreeable to the thing whose *quality* they represent, and are so called (as we elſewhere shewed) of *Costa*, the *Rib*, either of *Man* or *Beast*: for it is proper to the *Rib* to inclose the *Entrailes* of things *Animall*, and to adde forme and fashio[n] to the body; in like manner doe these inclose the *Coat-Armour* whereunto they are annexed, and doe giue a comely grace and ornament to the same.

Cotises  
whence deri-  
ued.

An other ornament there is externally annexed to *Coat-Armour*, and that is the *Motto*, or *Word* which is the Inuention or Conceit of the *Bearer*, succinctly and significantly contriued (for the most part) in three or foure *Words*, which are set in some *Scrole* or *Compartement*, placed vsually at the foot of the *Escutcheon*: and as it holdeth the lowest place, so is it the last in *blazoning*. Of this word *Abra. Franc.* writeth in this manner, *Quod a recentioribus verba quaedam ipsis Armis subiiciantur, videtur id nuper inuentum ad imitationem eorum qua Symbola a nobis appellantur*. And indeed, the *Motto* should expresse something intended in the *Atchieuement*, though vs[e] hath now receiued whatſoeuer fancy of the deuifer: and this *Motto*, is of vniuersall vs[e] to all *Gentry* and *Nobility*, of what ranke ſoeuer.

Abra. Franc.  
lib. 2. pag. 57.

Now as touching the *Blazoning* of these *Ornaments* exteriorly annexed to any *Coate-Armour*, it is to be considered that we are not tied to that strict obseruation in them as in the *blazoning* of things borne within the *Escutcheon*; for these are the *Essentia*l parts of *Coats*, and those meerely *Accidentall*. For the *Crest* or *Timber*, *Wreath*, *Mantle*, *Helme*, &c. (saith *Ferne*) are no part of the *coate-armour*, but *Additions* to *Atchieuements* added not many hundred yeeres agoe to the *Coats* of *Gentry*. And therefore when you haue aptly set forth all the *Fields* and *Charges* and their colours contained within

Blazon of At-  
chieuements.



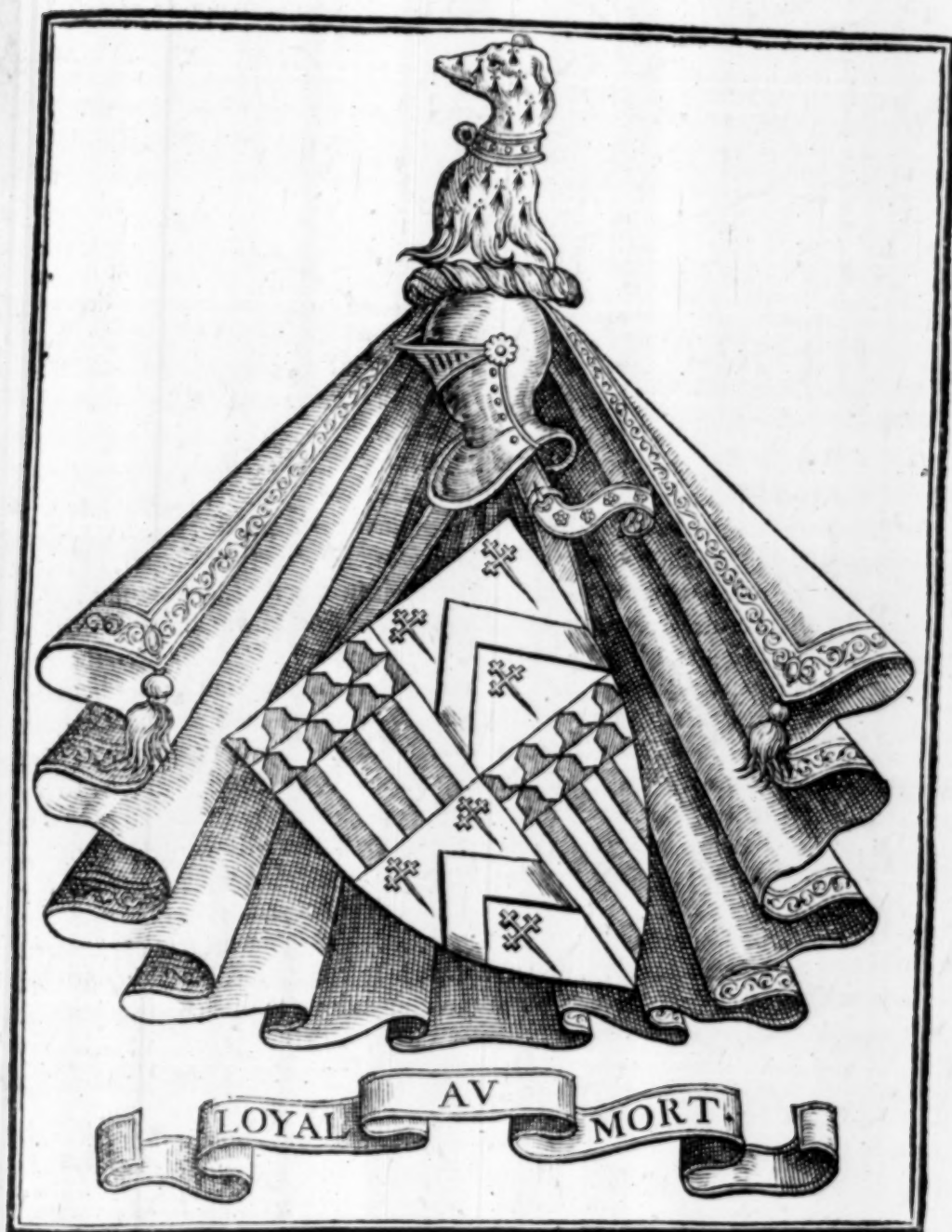
the *Eſcocheon*, your *Blazon* is done: ſo that when we ſhall deſcribe any of thoſe *exterieur Ornaments*, wee ſtand at liberty, for naming of our *colours*, and in thoſe it is held no fault to name one *colour* twice.

Order in ſet-  
ting forth *At-*  
*chievements*.

Having thus ſet downe all the parts of *Atchievements*, I will now repreſent them *coniomed* to your view: and for the order preſcribed to my ſelfe, in ſetting forth of the ſame according to the ſeueral ſorts before ſpoken of; I will beginne with thoſe that are accounted *Nobiles minores*, (of which a *Gentleman* is the loweſt) and ſo proceed in order to the higheſt: *Quaſi à riuis ad fontem*: As in examples following ſhall appeare.



T  
Ge  
ter  
Sh  
a ch  
chi



**T**His is the *Atchienement* of that industrious Gentleman *Belchier* late of *Gilsborough* in the County of *Northampton*, a man very compleat in all Gentlemanlike qualities; a lover of *Arts*, and a diligent searcher after matters pertaining to *Honour* and *Antiquity*: It is thus blazoned; He beareth in a *Shield* quarterly of foure, as followeth. The first is *Or*, three *Pallets*, *Gules*, a chiefe, *Varrey*, which he beareth as his *Paternal Coat*, by the name of *Belchier*. The second is *Sable*, a *Cheueron* between three *crosses crosetts fitch*, *Argent*

The temple of  
honour.

Four parts of  
Nobility.

Threefold no-  
bility accord-  
ing to Barbo.

Different  
phrase of Nati-  
ons.

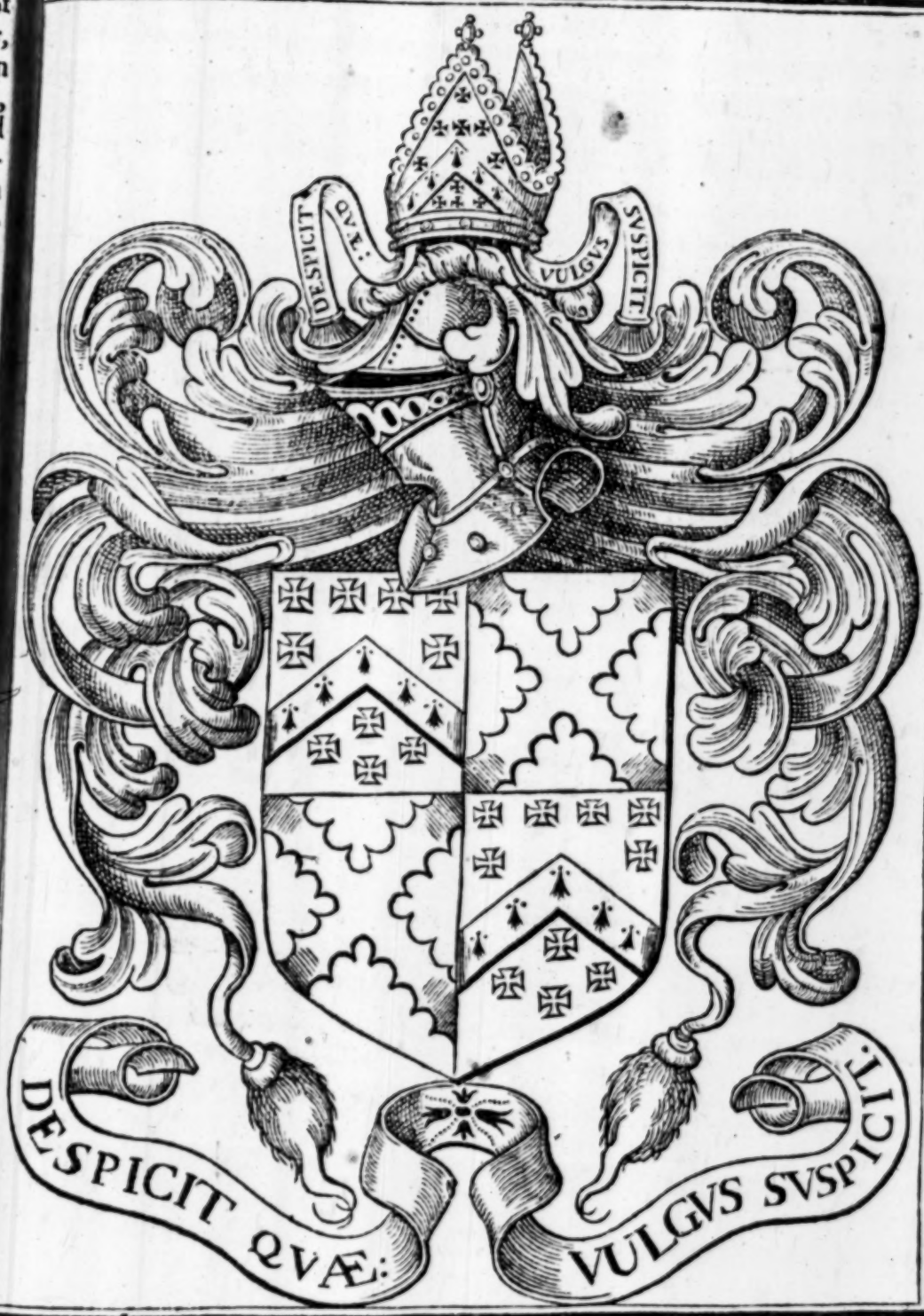
Distinct orders  
of Gentry.

gent, and is borne by the name of *Rand*. The *third* as the *second*, the *fourth* as the *first*, Insigned with an *helmet* fitting his degree, and thereupon a *Mantle* of *Antique* forme, *Gules*, doubled, *Argent*, about the same a *Torce*, *Or* and *Gules*, therein a *Greyhounds* head, collared, *Gules*, garnished, *Or*, his eares, *Azure*, in an *escrole* vnderneath his *Motto*, or *Deuice*, viz. *LOYALL AV MORT*, that is, *Faithfull to the death*. A word well fitting his honest minde and his assured constancy to thole whom he professed loue vnto, in regard of which his vertuous disposition, I haue thought good to honour him after his death with this poore remembrance, for many particular respects. In this you may obserue the forme of the *helmet*, befitting the degree of a *Gentleman*. The temple of honor (amongst the *Ancient Romans*) had before it a stately *Porch* dedicated to *vertue*: to notifie, that in that *common-wealth* there was no hope to attaine to place of *dignity*, but by treading the path of *desert*. Doubtlesse this was the best policy that could be to vphold a *State*: for so, places of importance were best discharged, and persons well affected were most encouraged to deserue well: and out of question, such was the reason of the aduancing of *noble families* in most *States*: whose first raisers were honored for their good seruices, with titles of *dignity*, as *badges* of their worth; and therefore if their offspring vaunt of their *Linage* or *titular dignity*, and want their *vertues*, they are but like base seruicingmen, who carry on their sleeves the *badge* of some *Noble Family*, yet are they themselves but *ignoble persons*. In which respect *Aristotle* discourfing of *nobility*, makes foure parts thereof; the 1 of *Riches*, the 2 of *Bloud*, the 3 of *Learning*, the 4 of *Vertue*: and to the two last he ascribeth the first place of true *Gentry*; because *Boores* may be rich, and *Rake-hels* may be of ancient bloud, but *vertue* and *knowledge* cannot harbour but where *God* and *nature* hath left their noble endowments. Which made *Bartholus* to say that *good men* and *wise men* were *nobles* in *Gods* sight, as *rich men* and *great men* were *nobles* in mens eyes. Yet the same *Bartholus* ascribeth the due honour vnto each kind of *Nobility*, which he maketh to be *threefold*, *Theologicall*, *Naturall*, *Politically*: the first and chiefe consisteth in *Piety* and *vertues* of *grace*, the second in the noble qualities of *Nature*, the third in the degrees of *estimation* in the *Common-wealth*. This last is it we here chiefly meddle with; not that we reiect the two former, but that we suppose we liue in such a *State* where the two first kindes of *Nobility* are rewarded with the last kinde, and thereby made more *illustrious*. The common phrase of *straine Nations* is different from ours, concerning the *Titles* of men of *reputation*: they esteeming euery man *Noble*, which hath any excellency remarkeable, about others; (so saith *Iodocus Clithonius*, *Nobilitas est generis, vel alterius rei excellentia ac dignitas*;) whereas we *English*, repute none noble vnder the degree of a *Baron*, and with them *Generosus* is a greater title than *Nobilis*, whereas with vs it is much inferior. The truth is, that the two titles of *Nobility* and *Gentry* are of equall esteeme in the vse of *Heraldry*, though custome hath equally diuided them, and applied the first to *Gentry* of the highest degree, and the latter to *Nobles* of the lowest ranke. And amongst these *Gentlemen* of low note there are also sundry *Orders*, as some by *bloud*, some by *office*, some by *possessions*, some by sacred *Academicall dignity*; all which come not within the verge of this our purpose, till the *State* hath honored them with the bearing of *Coate-Armours*, as the *Ensignes* of their worth.

This



## The Atchievement of an Esquire.



This Atchievement pertaineth to Richard Berkley of Rancombe in the County of Gloucester, Esquire, and is thus Blazoned. He beareth two Coats quarterly, whereof the first is Gules, a Chevron, Ermyne, betweene  
*tenne*

tenne crosses patee, Argent, foure, two, one, two and one, by the name of Berkley : The second is, Or, a Saltire engrailed, Sable, by the name of Botetourt : The third as the second, the fourth as the first ; Insigned with an Helmet answerable to his degree, Manteled, Gules, Doubled, Argent, on a Torse or Wreath, Argent and Gules, a Miter, Gules, charged with a Cheneuron, Ermyne, betweene tenne crosses patee placed, one, three, two, one, two and one : the pendant Labels of the Miter inscribed with these words *DESPICE QVÆ VVLGVS SVSPICIT*; which is also the *Motto* belonging to this *Atchieuement*.

Here you may obserue the before mentioned difference betwixt the Helmet of an *Ordinarie Gentleman*, and an *Esquire*, as this worthy bearer is, being the eldest sonne and heire of *Henry Berkley* of *Stoke Gifford*, in the County of *Gloucester* Esquire, which *Henry* was eldest sonne and heire of *Sir Richard Berkley*, Knight.

The dignity of an *Esquire* is the second degree of *Gentrie*, the reason of whose denomination we gaue elsewhere, and as in the first ranke of *Gentrie* so in this there are sundry kinds according to the custome of this kingdome, concerning which point you may reade learned *Master Camden*, in his *Britannia*, pag. 176. where he mentioneth five sorts of *Esquires*, one of which are *Knights*, eldest sonnes and their eldest sons likewise successiuelly. And such a one you see is this *Richard Berkley* whose *Atchieuement* is here demonstrated.





This *Atchievement* belongeth to the Right worshipfull *Sir Richard St. George*, Knight, now *Clarenceux*, *King of Armes*; of the South, East and West parts of *England*, from the river of *Trent* southward, and is thus blazoned,

Ggg 2

ned,

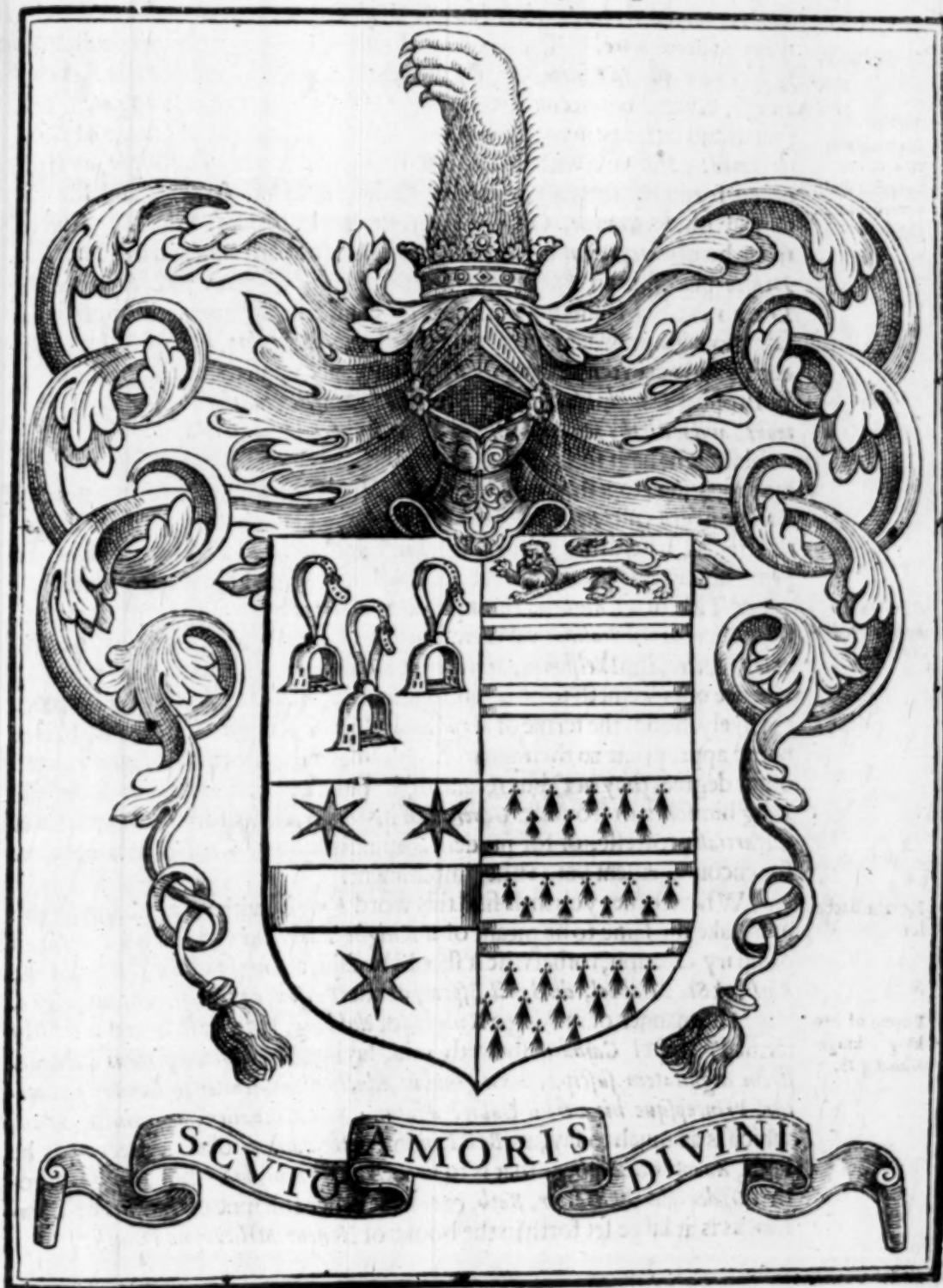


ned, He beareth quarterly six Coats, as followeth. The first is Argent, a Chiefe, Azure, ouer all a Lion Rampant, Gules, Crowned, Or, by the name of *St. George*: The second is Argent, a Crosse flory, Sable, and is also borne by the same name: The third is Gules, three Cups covered, Argent, by the name of *Argentine*: The fourth is Argent, a fesse betweene six Annulets, Gules, by the name of *Auenell*: The fifth is Azure, a fesse dauncette between six Escallops, Or, by the name of *Engaine*: The sixth Argent, a Star of sixteen points, Gules, by the name of *Delahay*, Insigned with an helmet answerable to his degree, Mantled, Gules, doubled, Argent, on a Torce, Argent and Azure, a Demy Lion rampant, Gules, Crowned, Or, Langued and Armed, Azure, his word, *Firmitas in Cælo*; shewing thereby that his confidence is reposed in heauen, where true ioyes are to be found.

Here you may obserue the forementioned difference betwixt the Helmet of an Esquire and a Knight, as this worthy bearer is, being so dubbed by our late Soueraigne King James, the 28. day of September in the 14. yeare of his Raigne, Annoque Dom. 1616.

As in this *Atchieuement* you may obserue a Wreath or Torce interposed betweene the mantle and the Crest, so in this next ensuing example you shall finde the like interposition of a Crowne.



*Another Atchievement of a Knight.*

This *Atchievement* belongeth to the right worshipfull *Sir Iohn Scudamore*, of *Honlacy* in the County of *Hereford* Knight, sometime *Standerd Bearer* to her late *Maiesties* honourable Band of *Gentlemen Pensioners*, and is thus bla-

Ggg 2

zoned

Sir He. Tregor,  
a Baron 27. Ed.  
6. Ed. 2. pag.  
130. Walter  
Humvercombe,  
was at the  
Siege of Cal-  
verock with E.  
the first.

Camden in  
Britia Ordin-  
Anglie.

Knight Bache-  
lor.

Forme of ma-  
king a knight  
Camden ib.

zoned. He beareth foure coats quarterly, as followeth, viz. The first is Gules, three Stirrups Leathered and Buckled, Or, for his paternall Coat, by the name of Scudamore. The second is Azure, two Barres Gemewes and a Lion passant gardant, in Chiefe, Or, by the name of Tregos. The third is Argent, a Fesse, Gules, betweene three Rowels, Sable, by the name of Ewyas. The fourth and last is Ermyne, two Barres Gemewes, Gules, by the name of Huntercombe. Insigned with an Helmet fitting the degree of a Knight, as hath beene formerly shewed, Manteled, Gules, Doubled, Argent, and for his Crest, within a Crowne, Or, a Beares foote, Sable, Armed, Gules. And to make his Atchieuement in all points complete, he hath annexed this Motto or Denice placed in an Escrole vnderneath his Shield, SEVTO AMORIS DIVINI. Manifesting thereby his confident affiance in the most puissant protection and neuer failing helpe of the Almighty, against all aduerse euens and occurrents: grounding his assurance vpon the saying of the king-ly Prophet David, Psal. 5. 13. For thou Lord wilt giue thy blessing to the righteous, and with thy fauourable kindnesse wilt defend him as with a shield. This noble knight hath so honourably deserued, both of his Country in generall by procuring (together with his worthy Lady) the Building of the goodly Bridge neere vnto Rosse, ouer the Riuer Wye; and likewise of my selfe in particular; as I held my selfe obliged in a double band of louing respect to yeeld him in this place, this due acknowledgement of his worthy vertues.

The Title of a Knight, is amongst most Nations borrowed from Horseman-ship, whereof the Italians cal them Cavalier, the Frenchmen Chenalier, the Germans, Reiter, the Welshmen, Marchog, of Riding, but the Saxon word Cnyght, whence ours seemeth to be taken, signifieth an Attendant or Seruitor; whence (in likely-hood) the terme of Seruitium Militare, Knights seruice, hath since beene appropriate to their tenures. No man is borne to this dignity (as to other degrees they are) but receiveth the same by Creation, either from the King himselte, or from the Generall of his Army, either for a Remuneration of Martiall prowesse, or for prudent administration of Ciuill gouernement, or for encouragement vnto either imploiment.

Wherefoeuer you shall find this word Knight, without any adiunct, you must take the same to be meant of a Knight Bachelour (which is a Knight of ordinary creation,) otherwise it should be said, a Knight of the Garter, of the Bath, of St. Michael, du Sanct Espret, of the Toyson, of the Annunciation, &c.

The manner of making a Knight, or dubbing, (as it hath beene anciently termed) Master Camden sheweth you, saying, *Nostris temporibus qui eque- stre dignitatem suscipit, flexis genibus educto gladio leniter in humero percutitur, Princepsque his verbis Gallice affatur: Sois Chenalier, au nom de Dieu,* which is as much to say, as Be a Knight, in the name of God: Afterwards he saith, *Avances Chenalier*, that is to say, Arise vp Knight. But Knights of other Orders; as the Garter, Bath, &c. haue other solemne Ceremonies of Creation, as is at large set forth in the booke of Honour Military and Ciuill.

This





**T**His was the *Atchievement* of the right Honourable Sir Robert Spenser Knight, *Baron Spenser of Wormeleiton* in the County of *Warwicke* deceased, father of *William* now *Baron Spenser*, which Robert Lord Spenser was most worthily advanced to that degree by our late *Soueraigne Lord King James, Anno regni sui primo*, in regard of his Lordships many Noble vertues befitting that Dignity, who bare eight coats marshalled in one *Shield*

as followeth, viz. First quarterly *Pearle* and *Ruby*, the second and third charged with a *Fret Topaz*, ouer all on a *Bend Diamond*, three *Escalops*, of the first, being the ancient coat belonging to this noble Family, as a branch descended from the *Spenfers*, Earles of *Gloucester* and *Winchester*. The second is *Saphire*, a *Fesse Ermyne*, betweene six *Seamewes heads erased*, *Pearle*, borne also by the name *Spenfer*. The third is *Ruby*, three *Stirrops leathered* in *Pale Topaz*, by the name of *Deuerell*. The fourth is *Topaz*, on a *Crosse Ruby*, five *Stars Pearle*, by the name of *Lincolne*. The fifth is *Pearle*, a *Cheueron* betweene three *Cinquetoiles pierced Ruby*, by the name of *Warsteede*. The sixth is *Ermyne*, on a *cheueron*, *Ruby*, five *Beisants*, a *Cressant* in chiefe of the second, by the name of *Graunt*. The seventh is *Pearle*, on a *bend betweene two Lions Rampant*, *Diamond*, a *Wiuerne* with the wings ouert of the first, by the name of *Rudings*. The eighth and last is *party per cheueron*, *Saphire* and *Topaz*, three *Lioncels passant gardant*, counterchanged, a chiefe, *Pearle*, by the name of *Catlyn*, all within the *Escutcheon*. And about the same, vpon a *Helmet* fitting the degree of a *Baron* a *Mantle Ruby*, doubled, *Pearle*, thereupon within a *crowne Topaz*, a *Griffons head* with wings displaid, *Pearle*, gorged with a *Gemew Ruby*. And for his *Supporters* on the *Dexter* side a *Griffon parted per fesse*, *Pearle* and *Topaz*, gorged with a *Collar Diamond*, charged with three *Escalops*, *Pearle*, whereunto is affixed a *Chaine reflexed* ouer his loines *Diamond*, armed, *Ruby*. And on the *Sinister* side a *Wiuerne*, *Pearle*, gorged also with a *Collar*, whereunto is affixed a *chaine reflexed* ouer the hinderparts *Diamond*. His *Motto*, *DIEV DEFENDE LE DROIT*, *God defend the right*; being a worthy testimony both of his owne honourable affection to right and equity, and also of his Lordships repose and confidence, not in the assistance of earthly honour and wealth, but in the only prouidence of the al-righteous and al-righting God. This noble Lord was a president and paterne of all honourable vertues, munificence, and affection to *Heroicke* profession and knowledge; I (out of the obligation of my deuoted minde) thought it best to produce his *Coat Armour*, as the paterne of all other *Atchieuements* of that degree.

Of Barons.

THE reason of the name of *Barons* is not so well known in *England*, as is their greatnes. Some deriue it from a Greeke word, *Baru*, signifying, *Gravity*, as being men whose presence should represent that which their Title doth imply. The *French* *Heralds* take *Barons* to be *Par-homines*, *Peeres*, or men of equall dignity; the *Germans*, *Banner-hires*, as being *Commanders*, displaying *Banners* of their owne in the *Field*. These the *Saxons* called *Laford*, (whence our word *Lord*) and the *Danes* call them *Thanes*.

In ancient times the name of *Barons* was very large, *Citizens* of chiefe *Cities*, and *Gentlemen* of certaine possessions enioying that Title; and about those times euery *Earle* had a certaine number of *Barons* vnder them, as euery *Baron* had *Capitaneos* vnder him. But times haue altered the limits of this Honour, *Barons* being now reputed no lesse absolute *Lords*, though lower than *Earles*: and as a *Gentleman* is the first and lowest degree of *Nobilitas minor*; so now with vs a *Baron* is reputed the first step of *Nobilitas Maior*.

In which respect some haue thought that in *Atchieuements*, none vnder a *Baron*, may vse *Supporters*; but by ancient examples, you shall finde that *Knights Bannerets* also had that Ornament allowed them, and therefore though a *Banneret* hath a middle place betwixt *Ordinary Knights* and *Barons*; yet I haue omitted his *Atchieuement*, the difference being so little betwixt it and the *Barons*. *Bannerets* (or *Baronets* as some will haue it) by some is deriued from *Banner-rent*, because in their *Creation*, after certaine *Ceremonies*, the top of their *Pennons* is rent or cut off, and so reduced into the forme of a little *Banner*, which they may display as *Barons* doe. But it is more probable that the *Germane* word, *Banner-hires*, was the originall both of *Barons* and *Bannerets*; which matter skilleth not much, sith this order (as before we touched) is now quite ceased in this land. This





This *Achieuement* belongeth to the Right Honorable Sir Adam Loftus Knight  
*Viscount* Loftus of *Ely* within the Kingdome of Ireland, Lord Chancellor of the said  
 Realme, and one of his Maiesties *Iustices* of that Kingdome: who beareth, Diamond,



A *Cheueron* engrailed, Ermyne, betweene three *Treefoiles* slipped, Pearle; and about the same vpon an *Helme* fitting the degree of a *Viscount*, a *Mantle*, Ruby, doubled, Ermyne: next about which is placed on a *Torce*, Pearle and Diamond, a *Boares head* erased and erected, Pearle, Armed, Topaz: supported with two *Raine Deere*, Ermyne, Attired, Or, and for his *Motto* in a *Scrole*, LOYALL AV MORT, expressing his Lordships *loyall obedience* to his *Soueraigne*.

This Noble Lord was for his many vertues befitting such a dignity worthily aduanced to this degree of *Viscount*, by our late *Soueraigne King James* in the Twentieth ycere of his Raigne.

#### Of a *Viscount*.

A *Viscount* is a degree of dignity betweene a *Baron* and an *Earle*; and began first to be *honorary* here in *England*, in the time of our King *Henry the sixth* who by *Patent* in *Parliament* made *John of Beaumont Viscount of Beaumont*.

Here in this *Atchieuement* you may obserue that the *Viscounts Coate-Armour* is adorned with a *Chaplet* of sleighter making than the *Coronet* which beautifieth the *Earles Escutcheon*.



*The Atchievement of an Earle.*



This *Atchievement* thus Marshall'd is here set forth for the peculiar *En-  
signes* of the Right Noble and truly Honorable *Thomas Howard*, Earle of  
*Strundell* and *Surrey*, *Primier* Earle of *England*, Earle *Marshall* of the same  
Kingdome,

*Place this sheet betweene folio 420 and 421.*

*A Cheucon engrailed, Ermyne, betweene three Treefoiles slipped, Pearle; and about the same vpon an Helme fitting the degree of a Viscount, a Mantle, Ruby, doubled, Ermyne: next about which is placed on a Torse, Pearle and Diamond, a Boares head erased and erected, Pearle, Armed, Topaz: supported with two Raine Deere, Ermyne, Attired, Or, and for his Motto in a Scrole, LOYALL AV MORT, expressing his Lordships loyall obedience to his Soueraigne.*

This Noble Lord was for his many vertues befitting such a dignity worthily aduanced to this degree of *Viscount*, by our late Soueraigne King James in the Twentieth yeere of his Raigne.

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*The Atchievement of an Earle.*



This *Atchievement* thus Marshall'd is here set forth for the peculiar *En-  
signes* of the Right Noble and truly Honorable *Thomas Howard*, Earle of  
*Strandell* and *Surrey*, *Primier* Earle of *England*, Earle *Marshall* of the same  
Kingdome,

*Place this sheet betweene folio 420 and 421.*

Kingdome, Lord Howard, Mowbray, Segraue, Brus of Gower, Fitz-Alan, Clun, Oswaldstre and Mauntrauers, Knight of the most Noble order of the Garter, and one of the Lords of his Maesties most honourable Priuy Councell, which noble Lord beareth *Quarterly eight Coats*: The first wherof is Ruby, on a Bend betweene six crosse crosetts fitchee, Pearle, an Escoccheon, Topaz, there on a Demy Lion peirced through the mouth with an Arrow within a double Tressure, counterflowred of the first, and is the paternall Coate of the noble flourishing Family of the Howards. The second is Ruby, Three Lions passant guardant, Topaz, in chiefe a File of three points, Pearle, which was the Coat-Armour of the Lord Thomas of Brotherton fifth sonne of King Edward the first and Earle of Norfolk and Suffolke. The third is Checkey, Topaz and Saphire, which was the peculiar Armoriall Ensignes of the Earles of Warren. The fourth is Ruby, a Lion Rampant, Pearle, Armed and Langued, Saphire, by the name of Mowbray. The fifth is Ruby, a Lion Rampant, Or, Armed and Langued of the first, by the name of Albaney. The sixth is Pearle, a Chiefe, Saphire, by the name of Clun. The seventh is Diamond, a Fret, Topaz, by the name of Mauntrauers. The eighth is Pearle, a Fesse and Canton, Ruby, by the name of Wooduile; all within the Garter: And aboue the same vpon an Helme a mantle, Ruby, doubled, Ermyne, next vpon which is placed on a mount Emerald, within a Torce, Topaz and Ruby, a Horse passant, Pearle holding in his mouth a slip of an Oake fruited, Proper, supported on the dexter side with a Lion, and on the sinister with an Horse, both Pearle, the last holding in his mouth an Oaken slip fruited, Proper. And for his Motto to make the same Atchieuement absolute, these words in a Scrole, VIRTUTI LAVS ACTIO.

This Atchieuement is here proposed as *Inslar Omnium*, for a paterne of the Coat-Armours of Earles, of which this Noble Lord is the Premier of England, and therefore is his Lordships Atchieuement the fittest to be here demonstrated: besides, whose coat-armour could more properly challenge a due place in a work of this nature than his who is not only by his office of Earle Marshall proper Iudge of Honour and Armes, but also in his affection the much Honored Macenas and Noble Patron as of all learning ingeneral, so more particularly of this of Armory.

## Of Earles.

The Title of an Earle is very ancient, the dignity very honorable, the calling being in signe of their greatnesse adorned with the lustre of a Coronet and themselves enobled with the stile of Princes. Comites among the Ancient Romans were Counsellors and neere Adherents to their highest commanders, which honour and Title being then but temporary and for life, is since by tract of time made perpetuall and hereditary. The Saxons called them *Ealdermen*; the Danes, Earles; they being (as may seeme) at first selected out of the rest of the Nobility for commendation of their Grauity, wisdom and experience.

The next degree aboue an Earle is a Marquesse whose Atchieuement I have omitted in respect that the same is chiefly differenced from that of an Earle in this, that the Marquesse his Coronet is *Meslée*, that is, part flowred and part pyramidall pearled, the flowers and points of equall hight: and the Earles is pyramidall, pointed and pearled, hauing flowers intermixt but much shorter than the pearled points.

The flowers and points of a Marquesse his Coronet are of euen height. The pearled points of the Earles Coronet are much longer than the intermixt flowers thereof.

The





**T**His *Atchienement* pertained to our *Soueraigne* Lord King Charles when he was Duke of Yorke and Albany, Marquesse of Ormonnt, Earle of Ros, and Lord of Ardanoch, his elder brother Prince Henry being then liuing. And is thus blazoned. Quarterly quar-  
tered



tered as followeth: The first, Iupiter, *there flowers de lis*, Sol, quartered with Mars, three *Lions passant gardant in Pale*, Sol. The second, Sol, within a double *Tressure Counterflowed a Lion Rampant*, Mars. The third, Iupiter, *an Irish harpe*, Sol, *Stringed*, Luna. The fourth and last quarter, in all points as the first. Ouer all on the chiefe part of the *Escutcheon*, a *File with three Lambeaux*, Luna, each charged with as many *Torteauxes*. Aboue the *Shield* a *Dukcale Crowne*, aboue the same an *Helmet* fitting his high *Estate*: and thereupon a *Mantle*, Mars, *doubled*, Ermyne. And for his *crest*, vpon a *Chapeau* or *Cap* of *Estate*, Mars, turned vp, Ermyne, a *Lion passant gardant*, Insigned with a *crowne*, Sol, *Armed*, Iupiter, and gorged with a *Lable*, charged as aforesaid: *Supported* by a *Lion gardant*, furnished in all respects as his *crest*, the *chapeau* excepted. As also by an *Vnicorne*, Luna, *Armed* and *Vnguled*, Sol, gorged with a *crowne*, whereunto is affixed a *chaine* passing betweene his forelegs and reflexed ouer his backe of the last. And vnderneath this last mentioned *crowne* a *File* in all respects as the former, the same being the speciall difference belonging to his *Graces Dukedome* of *Torke*. Both which *Supporters* doe stand vpon a *compartment*, placed vnderneath; in the middest whereof, to make his *Graces Atchieuement* perfect and compleat is placed his *Motto*.

Of a Duke.

That the Titles of Dignity, were primitiue (for the most part) taken from Military imploiments, may appeare from the lowest steppe of Gentry, to this which is neere vnto the highest amongst vs, and in some Countries is the highest of all; For as the *Esquire*, the *Knight*, the *Banneret*, haue their Denominations for some place, and seruice in the Campe, so hath the *Duke* also, which in his originall, signifieth nothing but a General or grand Chiefetaine; till the Dignity became Hereditary to their issue. At which times, when many enioyed the same Hereditarie honor, occasion was giuen, of erecting euen amongst *Dukes* also another supereminent Title, of *Arch-Duke*, a name well known in forraine parts, but neuer entertained in this *British* Island.

The high dignity of *Duke* of *Torke*, hath bene a long time borne by the second sons of the Kings of this Land, though of elder times *Torke* was but an *Earledome*, and yet then also it was an honour of so high esteeme, as that it was annexed to the *Crowne*; as appeareth by *K. Richard* the first, who hauing conferred the title of that County on his Nephew *Otho*, *Duke* of *Brunswike*, the *Torke*shire men much repined thereat, saying, *They would yeeld no homage to any but to the King, untill such time as they might speake with the King and see him face to face*. With which testimonie of their great zeale and affection their Soueraigne tooke so great contentment, that he bestowed on his Nephew the *Earledome* of *Poitou* in exchange, and reserued the title of the *Earledome* of *Torke* to himselfe. Since which time, it became a *Dukedome*, and hath bene reputed of long time the prime Title of this Kingdome, next to the Principalltie of *Wales*.

Here might be expected, that the *Atchieuement* of the most Noble and excellent Prince Henry, Prince of *Wales*, &c. should be inserted, to exemplifie in that most vertuous, religious and peerelesse Prince, the bearing and blazoning of such Princes as are in heighth of dignity next to Soueraigne Kings; but because the difference thereof, and this next ensuing *Atchieuement* of Soueraigne Ensignes is in effect so little (being only a *Labell* of three Points) I thought fittest to comprehend it vnder the Ensignes of his Majesty, in whom is comprized the happinesse and welfare of all true hearted and religious subiects.

The





tered as followeth: The first, Iupiter, *there flowers de lis*, Sol, quartered with Mars, three *Lions passant gardant in Pale*, Sol. The second, Sol, within a double *Tressure Counterflowed* a *Lion Rampant*, Mars. The third, Iupiter, *an Irish harpe*, Sol, *Stringed*, Luna. The fourth and last quarter, in all points as the first. Ouer all on the chiefe part of the *Escutcheon*, a *File with three Lambeaux*, Luna, each charged with as many *Torteauxes*. Aboue the *Shield* a *Dukale Crowne*, aboue the same an *Helmet* fitting his high *Estate*: and there-upon a *Mantle*, Mars, *doubled*, Ermyne. And for his *crest*, vpon a *Chapeau* or *Cap* of *Estate*, Mars, turned vp, Ermyne, a *Lion passant gardant*, Insigned with a *crowne*, Sol, *Armed*, Iupiter, and gorged with a *Lable*, charged as afore said: *Supported* by a *Lion* gardant, furnished in all respects as his *crest*, the *chapeau* excepted. As alio by an *Vnicorne*, Luna, *Armed* and *Vnguled*, Sol, gorged with a *crowne*, whereunto is affixed a *chaine* passing betweene his forelegs and reflexed ouer his backe of the last. And vnderneath this last mentioned *crowne* a *File* in all respects as the former, the same being the speciall difference belonging to his *Graces Dukedome of Yorke*. Both which *Supporters* doe stand vpon a *compartment*, placed vnderneath; in the midst whereof, to make his *Graces Atchieuement* perfect and compleat is placed his *Motto*.

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The high dignity of *Duke of Yorke*, hath bene a long time borne by the second sons of the *Kings* of this Land, though of elder times *Yorke* was but an *Earledome*, and yet then also it was an honour of so high esteeme, as that it was annexed to the *Crowne*; as appeareth by *K. Richard* the first, who hauing conferred the title of that County on his Nephew *Otho*, *Duke of Brunswike*, the *Yorke*shire men much repined thereat, saying, *They would yeeld no homage to any but to the King, untill such time as they might speake with the King and see him face to face*. With which testimonie of their great zeale and affection their Soueraigne tooke so great contentment, that he bestowed on his Nephew the *Earledome* of *Poitou* in exchange, and reserued the title of the *Earledome* of *Yorke* to himselfe. Since which time, it became a *Dukedome*, and hath bene reputed of long time the prime Title of this Kingdome, next to the *Principalitie* of *Wales*.

Here might be expected, that the *Atchieuement* of the most Noble and excellent *Prince Henry*, *Prince of Wales*, &c. should be inserted, to exemplifie in that most *vertuous*, *religious* and *peerelesse* *Prince*, the bearing and *blazoning* of such *Princes* as are in heighth of dignity next to *Soueraigne Kings*; but because the difference thereof, and this next ensuing *Atchieuement* of *Soueraigne Ensignes* is in effect so little (being only a *Labell* of three *Points*) I thought fittest to comprehend it vnder the *Ensignes* of his *Majesty*, in whom is comprized the happinesse and welfare of all true hearted and religious *Subjects*.

The





## The Blazon of our Soueraignes Atchieuement.



THE most high and mighty Monarch CHARLES by the grace of God King of great Britaine, France and Ireland, Defender of the onely true Apostolicall faith, &c. beareth for his Highnesse Soueraigne Ensignes Armoriall; these most Roiall Coat-Armours, quarterly quartered as followeth, viz. Principally in the first, Iupiter, three *Flowers de lis*, Sol, for the Regall Armes of France, quartered with the Imperiall Ensignes of England, that is to say, Mars, three *Lions passant gardant in Pale*, Sol. Secondly, Sol, within a double *Tressure Counter-flowered a Lion Rampant*, Mars, for the Royall Armes of Scotland. Thirdly, Iupiter, an *Irish Harpe*, Sol, Stringed, Luna, for the Ensigne of his Maiesties kingdome of Ireland. The fourth and last quarter in all points as the first. All within the *Garter*, the chiefe Ensigne of that most Honourable Order that was instituted by the most famous King, Edward the third: aboue the same an *Helmet* answerable to his Maiesties Soueraigne Iurisdiction: vpon the same a rich mantle of cloth of Gold, doubled, Ermyne, adorned with an Imperiall Crowne and surmounted by a *Lion passant gardant*, Crowned with the like: Supported by a *Lion rampant*, gardant, Sol, crowned as the former: and an *Vnicorne*, Luna, gorged with a crowne thereto a *chaine* affixed, passing betweene his forelegs, and reflexed ouer his backe, Sol. Both standing vpon a compartment placed vnderneath, from the midst whereof issue the Roiall Badges of his Maiesties chiefe kingdomes of England and Scotland, to wit, the *Rose* for England, and the *Thistle* for Scotland. And in the Table of the Compartment his Highnesse Roiall Motto, DIEV ET MON DROIT. Thus haue I finished the Blazon of these his Maiesties most Roiall and Monarchal Ensignes, and therewithall the scope of my intended poore Trauels.

It hath bene questioned, sith these Armes are peculiar to the English Soueraigne, wherefore the Armes of France should haue the preheminance in Marshalling. But the reasons thereof are diuers: as first, because the Kingdome of France is the greater: secondly, because these *Flowers de lis* from their first bearing haue bene the Ensignes of a King; and those of England deduced only from Dukedomes. For the Conqueror (as Duke of Normandy) brought in for his Coat-Armour, two *Leopards*: I say deduced, because the Kings of England after the Conquest did beare two *Leopards*, (the Ensignes of the Dukedome of Normandy) till the time of King Henry the second, who according to the receiued opinion by marriage of Eleanor daughter and heire of the Duke of Aquitaine and Guyan, annexed the *Lion*, her paternall Coat, being of the same Field, Metall and Forme with the *Leopards*, and so from thence forward they were iointly marshalled in one *Shield* and Blazoned three *Lions*. A third reason may be giuen, for that at the first quartering of these Coats by Edward the third, question being moued of his title to France, the King had good cause to put that Coat in the first rancke, to shew his most vndoubted Title to that kingdome, and therefore would haue it the most perspicuous place of his *Escutcheon*.

These



Theſe *Soueraigne* Enſignes haue I thought fitteſt to produce in this laſt, but higheſt place, becauſe all the ſmaller ſtreames of *Nobility* (with which I began according to the vſuall order of precedence in all ſolemnities of ſtate, by degrees from the leaſt aſcending ſtill to the greateſt) doe both take beginning and ending in this full Ocean of *Maieſty*, *Generoſity*, *Nobility*, and all worldly *eminency* and *honour* whatſoeuer.

Kings being vpon Earth Lieutenants of the All-powerfull God of *Heauen*, no vnderſtanding man will doubt, but that, as God is the fountaine from which, and the end vnto which all *ſpirituall* graces doe flow, and tend; ſo alſo the King is the higheſt Spring and beſtower of all *earthly* nobleneſſe, and his eſtate likewiſe is the principall thing, for vpholding whereof the *Powers*, *Honours* and *Endeuours* of all truly *Noble*, are to be imploied, and (if need be) alſo hazarded.

The chiefe attributes of God are, his *power*, *wiſdome*, *goodneſſe*; in all which the neerer any King commeth to the imitation of that prime *Idea*, the more truly doth he deſerue that glorious name, and expreſſe the noble nature of a King. Which all *Countries* (in part) haue ſhewed by the ſeuerrall Titles giuen to their *Soueraignes*: moſt Nations calling them, *Reges*, for gouernement, which cannot be as it ſhould be, without the ſaid three *Regall* properties; and the *Saxons* (our anceſtors) call them Kings, of *Cynning*, a word ſignifying both *cunning* or *wiſdome*, and alſo *power*, whereby all Kings can doe much more than good Kings will doe.

The beginning of Kingly power was from the firſt created man, who was made an absolute (but fatherly) *Soueraigne* ouer all; and the neceſſity of ſuch a *Chiefe*, was ſo great euen in the eie of *Nature*, that as there are no flocks or heards of beaſts but haue one leader of their owne kinde, ſo there is no *Nation* ſo brutiſh or barbarous, but haue found the neceſſity and vſe of hauing a King ouer them, to rule them and adminiſter iuſtice to them, which is the prime office of a King: and that ſuch hath alwaies beene the office of Kings of this our *Iland*, our owne ancient and learnedſt *Lawyers* teſtifie: For *Rex* (ſaith *Bracton*) *non alius debet iudicare, ſi ſolus ad id ſufficere poſſit, &c.* Whence a latter learned *Lawyer* gathereth moſt truly, that though the King ſubſtitute other to miniſter iuſtice vnder him, yet himſelfe is not diſcharged of that authority, when himſelfe pleaſe (as often our Kings haue done) in perſon to ſit and take notice of cauſes; and likewiſe the Roiall Oath at his *Coronation* runneth, *Facies, fieri in omnibus iudicijs tuis aquam & certam iuſtitiam, &c.* And that ſuch was the Kings absolute *Iuriſdiction* in this kingdom before the conqueſt alſo, the ſame *Author* ſo copiouſly proueth, that it is ignorance to deny it, and folly to enlarge the prooſe of it. And yet ſaith *Aeneas Siluius*, It is the manner of Kings in writing to vſe the plurall number, as *Mandamus*, *Volumus*, *Facimus*, &c. As appeareth, *Epist. 105.* where he ſaith, *Reges cum ſcribunt, eſi dominatum habent vt quicquid placet, Legis vigorem habeat; ea tamen moderatione vtuntur cum ſcribunt, vt aliquid precipientes non ſe ſolos videri velim feciſſe, ſed cum aliorum conſilio.* They doe temper their *Soueraigne* *Iuriſdiction* with ſuch moderation, that it may appeare they preſcribe and command not without counſell and aduice of others.

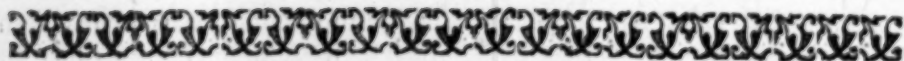


Touching the greatnesse of the Kings of this *Iland* and precedence before any other *Kings*, these are two maine reasons: First, that the *King* of this *Land Lucius*, was the first *Christian King* of the world, as also *Constantine* the first Emperour, publikely planting *Christianity*. Secondly, for that of all *Kings Christian* the *King of Britaine* is the most (and indeed onely) absolute *Monarch*, he being no way subordinate to any *Potentate*, *Spirituell* or *Temporall*, in causes either *Ecclesiasticall* or *Ciuill*, as other *Kings* are, through their owne default.

Moreouer, the *King of England* is both *Anointed*, as no other *King* is, but only the *French*, of *Sicilie*, and of *Ierusalem*: and hee is also crowned; which honour the *Kings of Spaine*, *Portugall*, *Arragon*, *Nauarre* and many other *Princes* haue not. God grant that as our Country hath beene blessed with prerogatiues aboue all other Kingdomes, and with the blessing both of all earthly felicities and heauenly *graces*, beyond any other, and with more puissant, victorious, learned, religious *Kings*, than all the people whatsoever (as the world seeth at this day) so wee may goe beyond all Nations in thankfulness to so mercifull a God, and in dutifullnesse to so gracious a *Soueraigne*; whose *Crowne* let it flourish on his *Roiall* head & on his *Posterities* til the *heauen* leaue to moue, and *Time* be no more.

*Amen.*

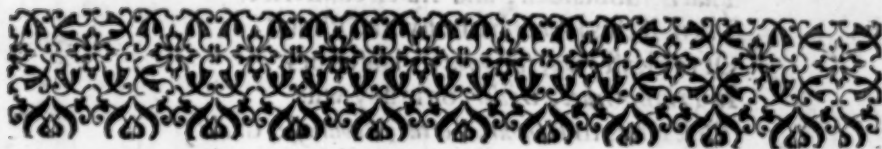
FINIS



To the Generous Reader.

*My Taske is past, my Care is but begunne;  
My paines must suffer censures for reward:  
Yet hope I haue, now my great paines are done,  
That gentle Spirits will quite them with regard.  
For when my loue to Gentry here they find,  
My loue with loue they must requite by kind.*

*But if th'ungentle Broode of Enuies Groomes,  
Misdoome my paines; no force, they doe their kinde,  
And I le doe mine which is to scorne their Doomes,  
That vse vnkindely a kind wel-willing mind.  
Thus I resolue: Looke now who will hercon,  
My taske is past, and all my care is gone.*



### A Conclusion.

**B**Ut *HE* alone, that's free from all defect,  
 And onely cannot erre (true *Wisedomes* Sire)  
 Can, without error, all in *All* effect:  
 But weake are men in acting their desire.  
 This *Worke* is filde; but not without a flaw;  
 Yet filde with *Paine, Care, Cost*, and all in all:  
 But (as it were by force of *Natures* Law)  
 It hath some faults, which on the *Printers* fall.  
 No Booke so blest that euer scap't the *Presse*  
 (For ought I euer read, or heard) without.  
*Correctors* full of *Art*, and *Carefulnesse*,  
 Cannot prevent it; *Faults* will flee about.  
 But here's not many: so, the easier may  
 Each gentle Reader rub away their stains:  
 Then (when the verball Blots were done away)  
 I hope their *profit* will exceede their *paines*.  
 Besides it may be thought a *fault* in me,  
 To haue omitted some few *differences*  
 Of *Coronets* of high't and low't degree;  
 But this I may not well a *fault* confesse:  
 For, twix't a *Duke* and *Marquesse* *Coronets*  
 Is so small \* ods as it is scarce discern'd,  
 As here i'th *Earle* and *Vicounts* frontilets  
 May by iudicious Artists now be learn'd.  
 Then these are faults that Reason doth excuse;  
 And were committed wilfully, because  
 Where is no difference there is no abuse,  
 To *Grace, Armes, Nature, Order*, or their Lawes.  
 This breakes no rule of *Order*; though there be  
 An *Order* in Degrees concerning *This*:  
 If *Order* were infring'd; then should I flee  
 From my chiefe purpose, and my *Marke* should misse.  
*ORDER* is *Natures* beauty: and the way  
 To *Order* is by *Rules* that *Art* hath found:  
 Defect, and Excesse in those *Rules* bewray,  
*Order's* defectiue, *Nature's* much deform'd.

Hhh 3

\* But in (now)  
*Mr. Garters*  
 Booke of Ho-  
 nor Military &  
 Ciuill the dif-  
 ference (such as  
 it is) doth ap-  
 peare, to which  
 I referre the  
 Reader.

But

But *ORDER* is the *Center* of that *GOOD*  
 That is vnbounded, and *All* circumscribes;  
 Then, if this *Worke* hath any likelyhood  
 Of the least *good*, the *good* to it ascribes.  
 In *Truth*, *Grace*, *Order*, or in any wise  
 That tends to *Honour*, *Vertue*, *Goodnesse*, *Grace*;  
 I haue mine *ends* : and then it shall suffice,  
 If with my worke I end my vitall Race:  
 And, with the *Silk-worme*, worke me in my *Tombe*,  
 As hauing done my duty in my *Roome*.

*Finis Coronat Opus.*

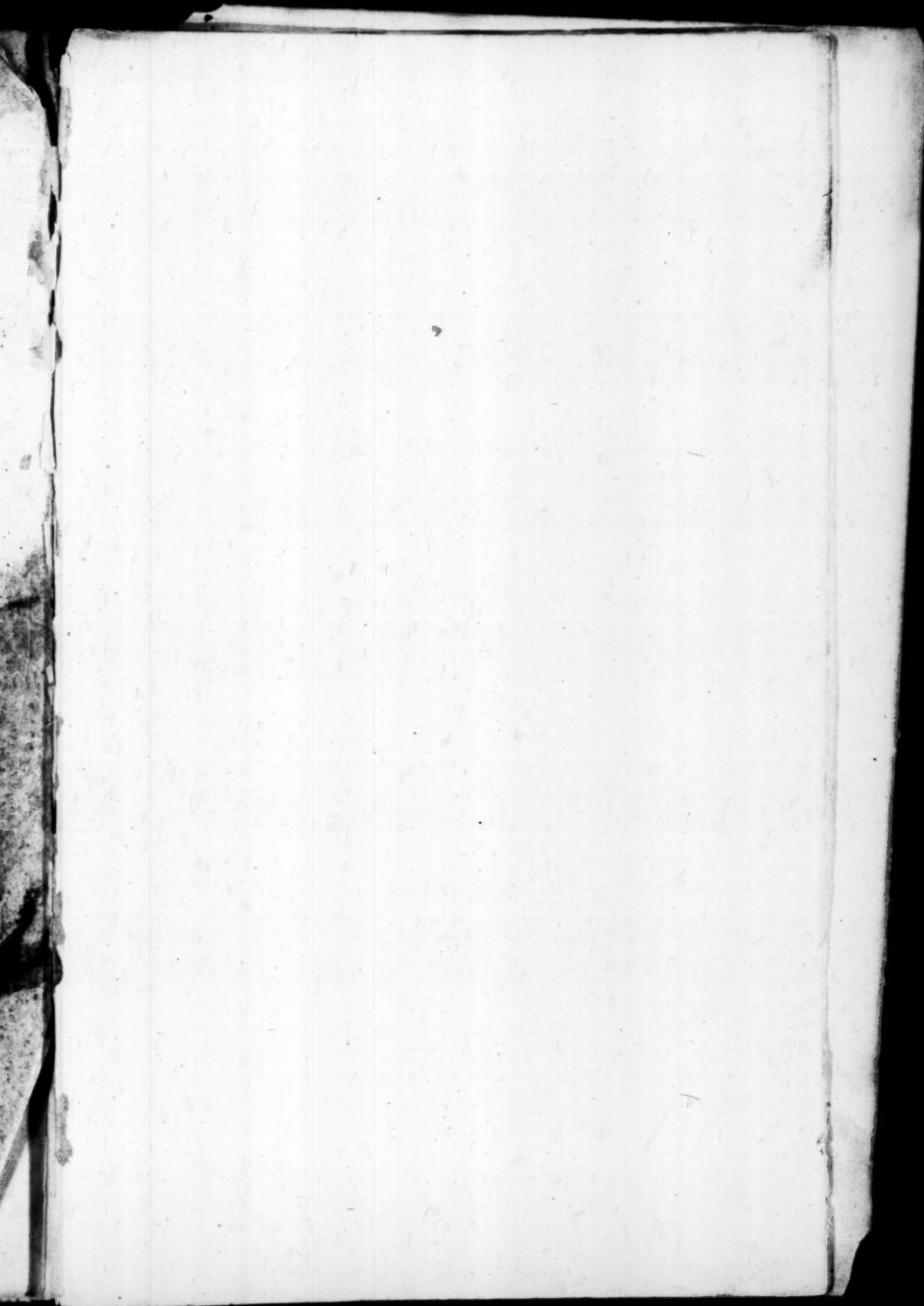
IOH. GVILLIM.



LONDON

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Three Robucks in full course.



English proverb.

He beareth, Vert a *Cheuron* Argent betweene three *Robucks* in full course, Or, by the name of *Robertson*. Although this *Beast* as a coward flieth with his weapons; yet two times there are when he dares turne head on his foe: the one is when it is for his life, as when he is chased out of breath, and his strength spent, that he cannot by flight escape; *Desperatio facit audacem*: he is more than a coward that will not fight when he sees his case desperate: and therefore it is a generall rule in good policie neuer to put them to the utmost exigent and extremity, with whom we desire to preuaile according to the old English proverbe, *Compell a coward to fight, and he will kill he Diuell*: which was the cause that the *Romans* landing in this Kingdome, burnt their owne *Navy*, thereby to enforce the *Army* to be resolute, by despairing of any escape or returne by Sea againe. The other time of the *Staggess* courage is for his *Loue*, at which time he will fight to the death with his *Riuall* or hinderer of his hot desire.

Three Bucks tripping.



Sociableness of fallow Deere.

He beareth, Azure, three *Buckes* tripping, Or, by the name of *Greene*. The *Bucke* is a worthy *Beast*, and hath a degree and measure of all the properties of the *Stag*, but commeth far short of his *statelinessse* and *boldnesse*, (for there are degrees of courage euen amongst *Cowards*.) And *Nature* hath made his *horne* rather broad, for a *defensue* buckler, than sharpe as the *Staggess* for the thrust. Their best qualitie is, that they are *sociable*, and loue to keepe together in *Heards*, which is the property of all harmelesse and peaceable creatures, which are of comfort and courage only in company; whereas all *beasts* and *Birds* of prey are giuen to wander *solitarie*, neglecting societies: and that made the *Philosopher* say, that a *solitarie* and *unsociable* man, was either a *Saint*, or a *Diuell*.

Staggess at gaze.

Female Deere borne.

Art. II. Top. I.



He beareth, Argent, a *Fesse* Azure betweene three *Staggess* standing at gaze or *gardant*, Gules, by the name of *Robertson*. Sometimes the females both of *Red* and *Fallow* Deere, to wit, *Hindes* and *Does*, as well as *Stags*, and *Buckes*, are borne in *Coat-armour*: but such bearing is holden lesse commendable than that of *Males* because *Masculinum dignius est Feminino*, as *Aristotle* witnesseth, *Topic. 1. The Male is ever nobler than the Female*. To proue that *Females* are borne also, I haue (out of many examples) selected one of rare Bearing, here next following.

He



He beareth, Sable two Hinds counter-tripping in Fesse Argent, by the name of Cottingham. Pliny in his *Naturall History, Lib. 9.* writeth, that among all sorts of Beasts, the Males are more stomackfull, and of greater couragethan the Females, excepting in Panthers and Beares: and that those parts that Nature hath bestowed vpon Beasts, to serue them (as it were) in stead of weapons, as Teeth, Hornes, Stings, and, other such like, she hath given them especially vnto the Males, as to those that are both better and stronger

Hinds counter-tripping.

Plin. Lib. 9.

and hath left the Females altogether disarmed: whereof Martiall writeth in this manner.

*Dente timetur Aper; defendunt cornua Cernuum:  
Imbelles Damae, quid nisi prada sumus?*

Martiall.

*The Boares Tuskes him protect; the Hart trusts to his Horne:  
We harmelesse armelesse Hinds for prey are left forlorne.*



He beareth, Argent, three Stagges Heads, Couped, Sable, by the name of Rigmayden. Some authors are of opinion, that the attires of Gentle-womens Heads, were first found out and deuised, by occasion of the sight of the Horns of this Beast, because they are seemly, to behold, and doe become the Beast right-well, and that Nature bestowed Horns on them, more for Ornament than for Assault, appears by this; that they repose their safety, rather in their Speedie foot man-ship, than in the strength of their Heads. The tines

Attires of Gentlewomen

of the Stagges Head doe increase Yeerely, vntill he hath accomplished the full number of Seuen Yeeres, and then decreaseth againe.



The field is Gules three Stags heads trunked Or Armed or Attired, Argent. This Coate is borne by the name of Faldo in the county of Bedford, where there are diuerse Gentlemen of that name yet remaying, and some of them yet owners of the said Mannor (as I take it) For two respects I haue inserted this Coate; The one in regard that the Attires are of a different Metall from the heads, which is not vsuall: The other to shew that S. Iohn Ferne in his book entituled the Blazon of Gentry, page, 240. setteth down for the Armoriall

Three Stagges heads trunked.

Ensignes of this famely, a Coate of deuise, which he supposeth to haue been invented by some of the Ancestors thereof. Which (as he saith) was very ancient, yet no Coate of Armes, as indeed it is not, but a meere fantastike deuise: which being so, he had done much better to haue expressed the true Pater-



shall Coate of that Family, as it is here expressed, rather than the adulterate or counterfeit Coate, which neither relieth of true *Armory*, or yet of any sharpenesse of ingenious *deuice* or inuention.

Three Bucks  
heads coupéd



He beareth, Gules, three Bucks heads, Coupéd, Or, by the name of *Deering*. The bearing of the head of any liuing thing, betokeneth *Iurisdiction* and *Authority* to administer *Iustice* and to execute *Lawes*: For the greatest esteeme of the head in Coate-Armour, is in respect of the more noble vse thereof; for by it is the whole body gouerned and directed, and is called in Latine *Caput*: *Quia capiat omnes sensus*, and he that is a head should be sure to haue all his *Senses* about him, as the head hath.

Three Stags  
heads erased.



He beareth, Argent, on a Fesse Sable, three Stags heads Erased, Or, by the name of *Bradford*. Sir *Iohn Ferne* in *Lacies Nobility* saith, that the head of any beast borne Erased, as this is, is one of the best manner of bearings. The heads of such horned beasts, were wont to be held Sacred to *Apollo* and *Diana*; perchance because *Diana* signified the *Moone*, which is herselfe a horned Creature, and *Apollo* for being a good Bow-man, deserued the *horns* for his reward.

Bucks head  
trunked.



He beareth, Argent, a Buckes head, trunked or Cabossed, Gules, by the name of *Trye*. Of all the parts or members of Beasts, Birds, or other liuing things, the bearing of the head (next to the whole bearing) is reckoned most honourable, for that it signifieth that the owner of such Coat-Armour was not forced to stand to the face of his enemy.



He beareth, Sable, a Bucks head, Cabossed, betwene two flanches, Or, by the name of *Parker* of *North Moulton* in the County of *Deuon*. This Coat-Armour seemeth to haue some congruity with the name of the bearer, it being a name borrowed from the Office, which it is probable the first Ancestor of this family held, viz. a *Parke keeper*, which in old English was called *Parker*, who by office hath the charge of the beast whose head is borne in this *Escutcheon*.

He



He beareth, Argent, *three raine deer heads, Trunked or Cabossed, Sable*, by the name of *Bowet*. If y<sup>e</sup> u<sup>e</sup> should haue occasion to make mention of the *horns* of a ny sort of deer, by reason that they be of a different *Metal* or *Colour* from their bodies, you must terme them *Attired*. If vpon like occasion you shall speake of their *Claws*, you must say they be *unguled*, of the Latine word *ungula*, which signifieth the *Hoofe* or *Clawes* of a beast.



He beareth, Sable, A *Cheueron* betweene three *Attires* of a *Stagge*, fixed to the *scalpe*, Argent, by the name of *Cockes*. The *Stagge* doth *mew* his head every yeare, vnlesse he be castrated or gels whilest his head is in his *prime*: for in such case he neuer *meweth* his head, neither doth his *beame* *Burre*, or *Tynes* augment, or diminish any more, but continue still in the same state where in they were at the time of his *castration*.

*Forresters* and *Hunters* doe call this yearely *mewing* of their heads, the *beauty* of their *wildnesse*, and not

the *mewing* of their *Hornes* as the *Latinists* doe terme it.

These hauing *mewed* their heads doe betake themselves to the thicke brakes and couerts to hide them, as well knowing they are *disarmed* of their *naturall* weapons. And therefore doe neuer willingly shew themselves abroad in the day times vntill the *spring* that they begin to *bud*, and *burgeon*, toward their renouation of force.

*Hornes* doe betoken strength and fortitude, inasmuch as God hath bestowed them vpon *Beasts* to be vnto them *Instruments*, or *Weapons* as well of *offensive* as *defensive*. As we may probably gather by that which is spoken by the *Prophet Dauid*, *Psal. 75. 12. All the Hornes of the vngodly will I breake, but the hornes of the righteous shall be exalted.* Psal. 75. 12.



This *Field* is Sol, three *Attires* of a *Stag*, borne *Paly*, *Barry*, *Saturne*. This *Coate-armour* pertaineth to the of a *Stagge*. renowned Family of the most *High*, *Puissant* and *Noble Prince*, *Fredericke*, late *Duke of Wirtemberge*. and of *Tec. Count of Mountbeliard*, *Lord of Heydenheib*, &c. and *Knight* of the most noble *Order* of the *Garter*. The *Stagges* hauing cast their *Hornes* doe skulke in *secre*: and *desolate* places, because they find themselves *disarmed* and *destitute* of their former strength, which maketh them more carefull of their safety, as *Ælia*

thus noteth

He

An Vnicorne  
iant.

this, or no. But the great esteeme of his *Horne* (in many places to be seene) may take away that needlesse scruple.

An Vnicorne  
tripping.

Hee beareth, Gules, an *Vnicorne tripping*, Argent, Armed and unguled, Or, by the name of *Musterton*. Touching the inuincible nature of this beast, *Iob* saith, *Wilt thou trust him, because his strength is great, and cast thy labour vnto him? Wilt thou beleene him, that he will bring home thy seed, and gather it into thy barn?* And his vertue is no lesse famoused than his strength, in that his *Horne* is supposed to be the most powerfull *Antidote* against *poison*. Insomuch as the generall conceit is, that the wild beasts of the *Wildernes*, vse not to drinke of the *Pooles*, for feare of venomous *Serpents* there breeding, before the *Vnicorne* hath stirred it with his *Horne*. Howsoever it bee, this *Charge* may very well bee a representation both of *strength* or *courage*, and also of *vertuous* dispositions and abilitie to dee good; for to haue *strength* of *body*, without the *gifts* and good *qualities* of the *mind*, is but the property of an *Oxe*; but where both concur, that may truly bee called *manlinesse*: and that these two should consort together, the *Ancients* did signifie, when they made this one word, *Virtus*, to imply, both the *strength* of *body*, and *vertue* of the *minde*.

Three Vni-  
cornes current

He beareth, Sable, three *Vnicornes in Pale*, Current, Argent, Armed, Or, by the name of *Farrington*. It seemeth by a question moued by *Farnesius* that the *Vnicorne* is neuer taken aliue; and the reason being demanded, it is answered, that the *greatnesse* of his mind is such, that he chuseth rather to die than to be taken aliue: wherein (saith he) the *Vnicorne* and the *valiant minded Soldier* are alike, which both contemne death, and rather than they will be compelled to vndergoe any base *seruitude* or *bondage* they will lose their liues.

He





He beareth, Gules, three Vnicornes heads Couped, Argent, by the name of *Shelly*. The Vnicorne is an vntameable beast by nature, as may be gathered by the words of *Iob, chap. 39. Will the Vnicorne serue thee, or will he tarry by thy crib? Canst thou binde the Vnicorne with his band to labour in the furrow, or will he plow the vallies after thee?*

Three Vnicornes heads couped.



He beareth, Sable, a Camel passant, Argent, by the name of *Camel*. This Coate-Armour standeth in *Bury Pomeroy Church* in the County of *Deuon*. This beast farre surpasseth the horse in swiftnesse, in trauell, to whom he is an hateful enemy. After all these clouen footed beasts, I will adde one more no way inferiour in stomack, and absolute resolution to any of the former.



He beareth, Argent, a Boare passant, Gules, Armed, Or, by the name of *Trewarthen*. The Boare though he wanteth hornes, is no way defective in his Armour, nay, he is beyond those formerly exemplified, and is counted the most absolute Champion amongst beasts for that he hath both weapons to wound his foe, which are his strong and sharpe Tuskes, and also his Target to defend himselfe; for which he vseth often to rubbe his shoulders and sides against Trees, thereby to harden them against the stroke of his aduersary; and the

A Boare passant.

shield of a boare well mannaged, is a good buckler against that cruell Enemy called hunger.



He beareth, Argent, three boares heads, couped, Sable, Armed, Or, by the name of *Cradocke*. The boare is so cruell and stomaketull in his fight, that he foameth all the while for rage, and against the time of any encounter he often whetteth his tusks to make them the more piercing. The boare hath beene much honoured by being the crest of an Earle, which seemeth to be giuen to the House of *Vere*, because *Verres*, is the name of a boare in Latine.

Three Boares heads couped.

The bearing of the Boare in Armes betokeneth a man of a bold spirit, skilfull, politike in Warlike feats, and one of that high resolution that hee will rather die valorously in the Field, than he will secure himselfe by ignominious

*minious flight.* He is called in Latine *Aper*, (according to *Farnesius*) *ab asperitate*, because he is so sharpe and fierce in conflict with his foe. And this is a speciall propertie in a *Souldier*, that he be fierce in the encountring his Enemy, and he beare the shock or brunt of the conflict with a noble and magnanimious Courage; *Miles enim dura & aspera perfringit animi & virium robore.*



He beareth, Or, three Boares heads, erected and erased, Sable, Armed, Or, by the name of *Boothe*: here those which are young *Students* in *Armory* may learne to be carefull in obseruing the manner of the position of the charge of the *Field*, by comparing these two last Coat-Armours together, admitting that they neither of them differ in metall nor Colour, and that the *Boares* heads in both *Escucheons* were couped or erased, yet the very manner of the position of them were sufficient difference to vary one Coate-Armour from the other.



He beareth, Azure, a Cheuerson betweene six Rams, accosted Counter-tripping, two, two, and two, by the name of *Harman* of *Rendlesham* in the County of *Susfolke*. The chiefest strength of the *Ramme* consisteth in his head.



He beareth, Sable, a Cheuerson betweene three Rams heads Couped, Argent, by the name of *Ramsfey* of *Hitcham* in the County of *Buckingham*, of which family was *Adam Ramsfey*, Esquire for the body to King *Richard* the second. The *Ramme* is the Captaine of the whole flocke, I shall not need to mention the great profit that is brought to this kingdome by the winter garment of this Beast.



He beareth, Gules, three holy Lambs, staffe, crosse, and banner, Argent, by the name of *Rowe* of *Lamerton* in the County of *Deuon*. The *Holy Lambe* is a Typicall representation of our blessed Sauour: who is vnderstood by diuers to be that *Lambe* mentioned in the *Apocalyps* of *Saint Iohn*: and all the Christian Churches acknowledge him for that *Lambe* of God that taketh away the sinnes of the world. This kind of bearing may well besit a braue resolute spirit who vndertaketh a warre for Christs cause.

## SECT. III. CHAP. XV.



Therto of such beasts as we call *Animalia bisulca*, which haue their feet parted only into two *clawes*: the next part of our *distribution*, containeth those which are called *Multifida*, which haue many *clawes*; of which sort, are not onely *Lions*, *Beares*, *Wolues*, and others of fierce and rauinous kinde, that liue by *Prey* and *spoile*: but such also as are of *timorous nature*, whole chiefest safety consisteth

Beasts hauing many *Clawes*.

rather in swiftnesse of foot, than in any other meanes, as *Foxes*, *Hares*, *Cornies*, and others of lesse harmefull kinde, whereof I will giue particular examples: but first I will offer vnto your heedfull obseruation, certaine *notes* aswell of *generall*, as of particular vse, concerning beasts of this kinde; not forgetting (by the way) such rules and obseruations, as haue beene already commended to your regard, that especially, touching mixt bearing of *Ordinaries*, and common *charges*, which must serue for a *regular direction* throughout our whole *Worke*. And in deliuey of these *Obseruations* and *Examples* I hold it fit to begin with *Beasts* of *fierce nature*; and first, with the *Lion* reckoned the *King of beasts*: *Dignioribus enim digniora loca sunt danda*, Highest person highest place.

Some *French Armorists* are of opinion, that the *Lion* should neuer bee made *Gardant*, or full faced, affirming that to be proper to the *Leopard*: wherein they offer great indignity to that *roiall beast*, in that they will not admit him (saith *Vpton*) to shew his full face, the sight whereof doth terrifie and astonish all the *beasts* of the *field*; and wherein consisteth his chiefest maiesty, and therefore may not be denied that prerogative, *Quia omnia Animalia debent depingi & designari in suo ferociori actu: ex illis enim actibus, magis vigorem suum ostendunt*. All *Beasts* should be set forth in their most generous action, for therein they shew their chiefest vigour. As concerning the true *Note* whereby the *Leopard* is distinguished from the *Lion*, *Vpton*, *Lib. de Armis*, writeth thus, *Cognoscitur Leopardus à Leone, quia Leopardus ubique depingitur habens naturaliter maculas nigras, cum grosso capite, & est Animal planum non hispidum: Leo verò habet unum colorem continuum, cum pectore hispido, cum certis iubis in cauda*. The *Leopard* is portraied with blacke spots and a great head, and nowhere shaggy: whereas the *Lion* is of one colour, shaggy breasted, with a certaine tuft of haire in his traine. So that it is euident that the *Leopard* is notably distinguished both in shape and colour, and not by his full faced countenance as they dreame. Moreouer, *Vpton* saith, that he had often obserued *Leopards* borne by diuers noble men, aswell halfe-faced as *gardant*.

Opinion of some French Armorists.

Rule generall.

Difference betwene the Lion and Leopard.

It is obserued that the generous nature of the *Lion*, is discerned by his plentiful shaggy locks that doe couer his necke and shoulders, which are infallible tokens of his noble courage, especially if those his locks, be crisped and curled, and short withall. Such *Lions* were those whereof *Saint Hierome* maketh mention, *In vita Pauli eremita*, saying, *Talia in anima voluente, ecce duo Le-*



Lions shaggy  
Locks.

Cowardly Li-  
ons which.

Rule 1.

Rule 2.

Bearing of  
Beasts in a di-  
uerse Colour  
from that  
which is natu-  
rall whence ta-  
ken.

*ones ex interioris Eremitæ parte currentes, volantibus per colla iubeis ferebantur.* Two Lions came running with their shaggy lockes waivering about their shoulders. Moreover the thicknesse of the Lions Mane, is a testimony of his generous birth, and by the same he is distinguished from the degenerate and Bastard race of Leopards, begotten betweene the Adulterous Lionesse and the Parde, which are naturally depriued of this noble marke; and not only so, but they are also bereft of that bold and inuincible courage, that the generous sort of Lions haue. For these respects, the degenerate brood of Lions are called in Latine, *Imbelles Leones*, that is, Heartlesse or Cowardly Lions; whereas the true Lion is termed in Latine, *Generosus Leo*, *Quia generosum est quod à natura sua non degenerauit*: That is generous which degenerateth not from his kinde: by which reason, a man of noble descent, and ignoble conditions, is not truly generous, because he degenerateth from the vertues of his Ancestors.

Lions, Beares, Wolues and other Beasts of rauening kinde, when they are borne in Armes feeding, you must terme them in Blazon, Raping, and tell whereon. To all Beasts of prey, Nature hath assigned Teeth and Tallons of crooked shape, and therewithal of great sharpenesse, to the end they may strongly seaze vpon and detaine their Prey, and speedily rend and diuide the same. And therefore in Blazoning of Beasts of this kinde, you must not omit to mention their Teeth and Tallons, which are their onely Armour: for by them they are distinguished from those tame and harmelesse beasts, that haue their Teeth knocked out, and their Nailes pared so neere to the quicke, as that they can neither bite nor scratch with much harme. Those Teeth and Tallons are euermore in Coat-armours made of a different colour from the bodies of the Beasts: and therefore in Blazoning of Beasts of this kinde, when you speak of their Teeth or Tallons, you shall say they are thus or thus Armed. So likewise if you please to speake of their Tongues, you shall say they are thus or thus Langued.

To beare a Lion or whatsoeuer Animal in a diuerse colour from his kindly or naturall colour, as to beare a blew, greene, red, purple Lion, Beare, &c. or whatsoeuer other colour different from that which is Naturall vnto him; is not a bearing reproachfull, though disagreeing to his nature, if we consider of the occasion of their primary constitution: for that the custome of such bearing seemeth to haue proceeded from eminent persons, who habiting themselves either for their sports of Hunting, or for military seruices, (as best fitted their fantasies) would withall sute their Armours and habiliments with Colours answerable to their habits, with the shapes and portraictures of forged and counterfeite Animals.

Or else perhaps by occasion of some ciuill tumults, as that between the Guelphi and the Ghibelini in Italy; they perhaps of each faction bearing Lions, Beares, and Wolues, or other Animals, to auoide confusion, and to the end the one of them should not be entrapped by the other of the contrary faction, whey they were intermixed one with another, and that their valorous Actions might be more particularly discerned from the other; they distinguished themselves by different and unlike coloured garments, that so each Governour and Leader might know those that were of his owne faction.

The like may we obserue to haue beene of late yeares vsed amongst our selues,

selues, when priuate factions haue sprung amongst vs; one sort was knowen from others of the contrary faction by a *Carnation Riband*, worne about, or in his hat: or by a *Crimson feather*, or other thing, the contrary faction wearing like thing, but in a different colour, or fashion.

The *Lion* (saith *Vpton*) passing thorow stony places, doth contract his *Tallons* within his flesh, and so walketh on his feet, as if he had no *Tallons* at all, keeping them exceeding choisely, lest hee should dull and blunt their sharpnesse, and so become lesse able to attach and rend his prey. And this property seemeth not to be peculiar to the *Lion*, but common to all *Beasts of Rapine*: as *Pliny* ascribeth the same property to *Leopards*, *Panthers*, and such other, as well as to the *Lion*. Propertie of Beasts of Rapine.

Not only *Lions*, but also all other *Beasts of rauenous kinde*, i (according to *Bekenhawb*) doe bring forth their young in some part defective; as *Lions* doe produce their whelpes dead, *Dogges* bring them forth blinde, *Beares* deformed and shapelesse, &c. For Nature would not they should attaine perfection in the wombe, in regard of the safety of their Damme, lest in their production they should spoile and rent her wombe by their *Teeth* and *Tallons*. Defectiue production of beasts of rapine Natures foresight herein.

Other more particular Rules there are concerning the diuers kinds and peculiar actions of *Beasts of Rapine*, which shall follow in their more conuenient places. In the meane time, let vs proceed to *Examples* that may giue life and approbation to those premised Rules: *Præcepta enim quantumuis bona & concinna, mortua sunt, nisi ipse auditor variis exemplis ea percipiat*: Good and fit precepts are but dead, vnlesse examples giue them life. Of which opinion was *Leo* the Tenth, when he said,

*Plus valent exempla quàm præcepta,  
Et melius docemur vitâ quàm verbo:*

*Examples are more forcible than Precepts,  
And our liues teach more than our words.*



He beareth, *Iupiter*, a *Lion dormant*, Sol. The *Hebrew Rabbies* (saith *Leigh*) writing vpon the second of *Numbers*, do assigne to the *Tribe of Iudah*, a *Lion* after this manner; alluding belike, vnto that blessing that *Iacob*, (a little before his death,) did pronounce vpon *Iudah*, saying; *He shall lie downe and couch as a Lion; who dares stirre him up?* Wherein one noteth, that *Iacob* seemeth to allude to that diminution, which happened at such time as the more part of the *People* of that *Tribe* did fall away vnto *Ieroboam*: *Tunc enim* Lion dormant Standard of the Tribe of Iudah. Iudah seemeth to sleepe.

(saith he) *Rex Iuda similis esse cœpit Leoni dormienti; neque enim erectis iubis timorem suum latè effudit, sed quodammodo accubuit in spelunca. Latuit tamen quadam occulta virtus sub illo sopore, &c.* The *King of Iudah* was then like a sleeping *Lion*, which did not shew his rage with his erected *Shag*; but did as it were lurke in his *Denne*, yet so as he lost not his *Strength* in his *sleepe*, neither durst any the most aduenturous to rowse him. This may be true of the

King of Iudah; but surely the *Lion* of the Tribe of Iudah, doth neither slumber nor sleepe, though he seemeth to sleepe; neither doth their vengeance sleepe who dare prouoke him. It is reported that the *Lion* sleepeth with his eyes open; so should *Gouernours* doe, whose *Vigilancie* should shew it selfe, when others are most at rest and secure.



He beareth, Or, a *Lion couchant*. The *Lion* couching after this manner, must not be deemed to haue beene compelled thereunto, but that he hath so settled himselfe of his owne accord; for it is contrary to his *Magnanimous* nature to couch by any chastisement, or to be corrected in himselfe; but if a *Whelp* or some other beast be beaten or chastised in his sight, he thereupon humbleth himselfe after this manner: But as touching himselfe he must be overcome with Gentleness, and so is he easiest wonne. *Generosus enim animus facilius ducitur quam trahitur*: The generous mind you may easier lead, than draw. So when the children of *Princes* offend, their *Pages* are whipt before them; and the *Persians*, if a *Noble man* offended, brought forth his Garment and beat it with wands.



He beareth, Gules, a *Lion Sciant*, Argent. Though this forme and gesture hath affinity with the former, yet the difference is easie to be obserued, by comparing the manner of their reposing: and in these kinds and varieties of gestures, you may obserue, that by degrees and steps I proceed from the most quiet, to the most fierce gesture and action.

Lion passant  
gardant.



The Field is Mars, a *Lion passant, Gardant*, Sol. This was the Coate-Armour of *William Duke of Aquitaine*, and of *Gwyne*, one of the *Peeres of France*, whose Daughter and Heire named *Eleanor*, was married to *Henry the second King of England*: by reason of which Match the Field and Charge being of the same Colour and Metall, that the then royall Ensignes of this Land were, and this *Lion* of the like action that those were of; this *Lion* was vnited with those two *Lions* in one Shield: Sithence which time the *Kings of England*, haue borne three *Lions passant, Gardant*, as hereafter shall appeare, vid. pag. 193.

He



A like *Lion* in a field *Azure* was borne by *Lewellya aur* *Dorchock* Lord of *Tale* in *Wales*, ancestor to *Gruffith* of *Bromfield ap Cadwgan*, from whom is descended *Edward Bromfield*, *Alderman* of *London*.



He beareth, *Argent*, three *Lioncels*, *passant*, *Gardant*, in *Pale barrewaies*, *Langued* and *Armed*, *Gules*. This Coat-Armour pertained to that worthy Gentleman *Sir John Brograve*, *Knight*, sometimes *Attorney Generall* of the *Dutchie* of *Lancaster*. In the *Blazoning* of *Armes* consisting of more *Lions* in a *Field* than one, you must terme them *Lioncels*, (according to *Leigh*) which is as much to say, as so many young or petite *Lions*. The reason of this rule I take to be this, that inasmuch as the *Lion* hath a *Prerogative* *Royall* over all

Three Lion-  
cels passant  
Gardant.

Reason.

*Beasts*, and cannot endure that any other should participate of the *Field* with him, *Quia Principes nolunt pares*, *Princes* will admit no fellowes, to the impeachment of their *Soueraigntie*; therefore the bearing of diuers *Lions* in one *Field* must be vnderstood of *Lions whelps*, which as yet haue not so great feeling of their owne strength, or inbred noble courage, nor apprehension of their ingenerated *Royall Soueraigntie* over all beasts as *Lions* haue. But *Leones adulti participationem non admittere solent*: When they are of yeeres, they will know their owne worth. Note that this Rule must be vnderstood with a certaine limitation in some particular cases, *Quia non est regula deo generalis, quin admittit exceptionem in suo particulari*: For this rule holdeth not in the *Soueraignes Ensignes*, where these beasts are said to be *Lions*, *propter dignitatem Regia maiestatis*; next this rule hath no place in *Coate-Armours* wherein any of the honourable *Ordinaries* are interposed betweene these beasts, for by such interposition of these *Ordinaries* (saith *Leigh*) euery one of them is reckoned to be of as great dignitie, as if he were borne diuidedly in so many seuerall *Escacheons*, and that in respect of the *Soueraigntie* of the *Ordinarie* so interposed; for which cause, they haue the title of most worthy partitions. And so shall you reckon of all other *Coate-Armours* consisting of things so diuided:

Limitation  
of this Rule.



are not well cut

He beareth, *Argent*, on a *Crosse*, *Gules*, *four* *Lioncels* *saliant*, *Or*, by the name of *Audyn* of *Dorchester* in the *County* of *Dorset*. The *Prophet Esay* describeth the valorous courage of these kinde of beasts though young, where he saith, that as a *Lion* or a *Lions whelp* roareth upon his prey, against whom if a multitude of *Shepherds* be called, he will not be affraid at their voice, neither will he humble himselfe at their noise; so shall the *Lord of Hosts* come downe to fight for *Mount Sion*, and for the *Hill* thereof, *Esay* 31.4. But here the *Lions*

He



He beareth, Sable, two *lioncels counterpassant*, Argent, the uppermost towards the Sinister side of the *Escoccheon*, both collared, Gules, by the name of Glegg of Gayton in the County of Chester: some blazoners have given another blazon to this Coate-Armour thus; He beareth, Sable, two *lioncels*, the one *passant*, the other *repassant*, Argent, both collared, Gules, but in mine opinion no man by this last blazon is able to *tricke*, or expresse the true *portraiture* and manner of the bearing of these *lioncels*; for it appeareth not by this Blazon towards which part or side of the *Escoccheon* their heads are placed, which is contrary to the Rule given chap. 4. Sect. 1. pag. 27. The Lion and the Lionesse doe neuer goe one and the same way, either when they seeke their prey, or when they goe to fight; the skilfull and expert men render this reason for it, that these beasts stand so much vpon their strength of body as that neither of them needeth the others helpe.

Now that Lions and Lioncels are borne in *Armes*, the first with interposition of some of the *Ordinaries*, the other charged vpon *Ordinaries*, the following examples will make it manifest, and in *Blazoning* of such Coate-Armours care must be taken to obserue and remember, what concerning this point of their difference I haue euen now deliuered.



He beareth, Azure, a *fesse wauey* betweene three Lions *passant*, Or, Armed and langued, Gules. This is the Coate-Armour of John Hawes, or Hawys of London, who draweth his descent from William Hawys of Walsham of the willowes in Suffolke, which William was seised of lands there, in the time of Edward the third. The Lion apssing his ground leasurely, and as it were *pedetentim*, step by step; which kinde of gate we vsually doe call *passant*; expresseth his most generous and noble action of Maiestie, Clemencie and Circumspection.



He beareth, Gules, on a *Fesse*, Argent, three *lioncels*, *Passant gardant*, Purpure. These *Armes* appertained to Arnold Oldefsworth Esquire, late Keeper of the Hanaper of the High Court of Chancerie. Such is the noble courage and magnanimitie of the Lion, as that in his greatest rage and furie hee neuer doth tyrannize ouer those that doe prostrate themselves to his mercy: whereof a certaine Author thus writeth:

*Parcere prostratis scit nobilis ira leonis:  
Tu quoq; fac simile, quisquis regnabis in orbe.*

He



He beareth, Gules, two *Barres Ermyne* in *Chiefe*, a *Lion Passant*, parted *per Pale*, *Or* and *Argent*, by the name of *Hill of Hales* in the County of *Norfolke*. This *Lion* is different from the former *Passants*, in that he goeth directly forward, shewing in the *Escoccheon* but halfe his *face*, whereby hee is distinguished from the *Gardant*, which sheweth the whole *Face*. This *Lion Passant* seemeth to goe with more confidence and resolution, but the *Gardant*, with more vigilancie and circumspection; which both being ioined,

Lion passant parted per Pale

doe make an absolute Commander.



He beareth, *Or*, a *Lion Saliant*, *Gules*, by the name of *Felbridge*. The Proper forme of a *Lion Saliant*, is when his right forefoot answereth to the *Dexter corner* of the *Escoccheon*, and his hindmost foot the sinister base point thereof. And hee is termed *Saliant*, a *faliendo*; because when hee doth prosecute his *Prey*, hee pursueth the same leaping, which action hee neuer vseth when hee is chased in fight, (as *Pliny* noteth) but is onely *Passant*. And it is sometimes no dishonour to goe softly, or retire leasurely out of

Lion Saliant how discerned.

His gesture in prosecution.

the *Field*, but to flye is a reproch; and therefore of all gestures, I neuer find any *Lion Current*.



The field is *Ruby*, a *Lion Rampant*, *Pearle*. This was the *Paternal Coate-armour* of *Thomas Mowbray Duke of Norfolke* in the time of *King Richard the Second*: and now is quartered by that most Honourable and flourishing Familie of the *Howards*. As touching the bearing of the *Lion* after this manner, I hold that then he may be truly said to be *Rampant*, when he standeth so directly vpright as that the *Crowne* of his *Head* doth answer to the *Plant* of his *foote*, whereupon he standeth in a perpendicular line, and not by placing of

Lion Rampant how knowne.

His gesture in seizing.

the left foot, in the *Dexter corner* of the *Escoccheon*, as *Leigh* would haue it. As the former example sheweth the gesture of the *Lion* pursuing his *Prey*, so this sheweth his gesture in seizing on it when he hath attained it.



He beareth, *Ermyne*, a *Lion Rampant*, *Azure*, *Crowned*, *Or*, by the name of *Mydhope*. A Familie of good note, which hath matched with diuers other families of worthy reputation. As appeareth by the descent of that industrious Gentleman *Edmund Mydhope* (late *Clerke* of the *Pleas* in the *Court of Exchequer* within the *Realme of Ireland*) scene, perused and allowed by *M. Norroy, King of Armes*, and ratified by the second part of a certaine *Lidgier booke*, sometime belonging to the late dissolved *Abbey of Furneis*, containing a trans-



cripte of deeds concerning lands given in *Frank Almaine* to the same Abbey, by diuers Gentleman of Worthy name and reputation : Amongst which there is extant to be seen a deed of certaine lands given to the said Abbey by *Roger de Mydhope*, sonne and heire of *Henery de Mydhope*, whose Coate is faire limmed in the first letter of the same deed in manner as the same is here blazoned; which deed beareth date *Anno Dom. 1290*. As may be scene in the said booke.



Hee beareth, Argent, *A Lion Rampand, the taile eleuated and turned ouer the head, Sable*. This is the Coate-armour of *John Buxton* of *Tibenham* in the county of *Norfolke* Esquire. Although this manner of bearing in respect of the taile is rarely vsed, yet it is very ancient, as appeareth by an old Table of the said *Armes* taken out of the Monastery of *Bungey* in *Suffolke*, hauing beene (before the dissolution of the Abbeyes there hanged vp, for one Stiled *Le Seneschall Buxton* which table now remaineth in the custo-

dy of the said Mr. *John Buxton*. Here *Blazoners* may please to obserue, how requisite it is to take aduised consideration in what manner the taile of this beast is borne in signes *Armoriall*; but I shall presently in this Chapter haue further occasion in the Coate-armour of *Corke* to treat more largely of this point.

A Lion Rampand a File of three points or Lambeaux.



He beareth, Azure, *a Lion Rampand, Argent, a File of three Lambeaux, Gules, each charged with as many Bezants*: This is the Coate-armour of the worthy Gentleman *Thomas Couell*, one of the *Captaines* of the City of *London*: here I tell not the colour of the *Bezants*, because euery *Rundle* in *Armory* (of which sort these *Bezants* are) hath his proper colour and name in *Blazon*, as shall hereafter be more particularly declared when I come to speake of *Roundles* in generall.

A Lion Rampand parted per Fesse.



The field is, Or, *a Lion Rampand, parted per fesse, Azure, and Gules, armed and langued, Argent*. This is the Coat-armour of *Rafe Sadlier* of *Standon* in the countie of *Hartford*, Esquier, Grandchild and heire male to *Sir Ralfe Sadlire* the last Knight *Banneret* that liued in England, a Graue counsellor of State to *King Henery the Eight*, *King Edward the Sixt*, and *Queen Elizabeth*. This kind of bearing of a *Lion parted per Fesse* appeareth in a very old Roll of *Armes* in colours, now in the custody of the before mentioned *Sir Richard Saint George*,

George Knight, Clarenceaux King of Armes; wherein is depicted this Coat-Armour, viz. Argent, a Lion Rampant parted per fesse, Gules and Sable, and superscribed in French in an ancient letter Ioan de Louetot. Now I will shew vnto you one other Lion Rampant, which in regard of the pale vpon which he is charged is worth your obseruation.



He beareth, Azure, vpon a Pale Radiant rayonnee, Or, a Lion Rampant, Gules, by the name of Colman of Brunt Ely in the County of Suffolke. Had not the shining raies of this glistering Pale extraordinarily inuited me to gaze vpon the variety of this bearing, I should without respect of the Lion rampant, (of which kinde you haue had already great variety) being this rare Pales onely charge, omitted to haue here demonstrated this Coate-Armour, but I doubt not if the skilfull Artist in this way obserue it well, he cannot but commend the inuention of its first deniser.

Vpon a Pale  
Radiant Rayonnee a Lion  
Rampant.



He beareth, Argent, a Lion Rampant between three Crestants, Sable, a Chiefe, Verrey. This is the Coate-Armour of Thomas Wilkokes of Tottenham High-crosse in the County of Middlesex Esquire.



He beareth, Argent, three Lioncels Rampant, Gules a Chiefe of the Second, by the name of Yeluerton. The Lion (saith Farnesius) is a liuely Image of a good Souldier, who must be valiant of courage, strong of body, politicke in counsell, and a foe to feare. Such a one was the most valiant Prince Richard the second, surnamed Cueur-d' lion; whose renowned aduentures, suited with all courage and politicke care, gaue him the eternall name of the Lion heart. And now I will with your patience shew you an Escutcheon wherein you shall

finde an Ordinary charged with three lioncels Rampant.



He beareth, Azure, on a Cheueron Engrailed, Argent, betweene three Trefoiles slipped Ermynois, as many Lioncels Rampant, Sables, armed and langued, Gules, by the Name of Barliff, Bariff or Beriffe; for I find the name variously written which I note here to giue a caueat to Gentlemen to bee carefull to keepe the Ancient and true Orthography of their Surnames, lest in time the differing variety thereof may call their descents and Armes into question; for it is vtterly vnlawfull by the law of Armes for one Gentleman to beare the Coate-Armour of another, they both being descended from feuerall families, although their surnames be neere agreeing or the same.

Three lioncels  
Rampant on a  
Cheueron Engrailed.

Lioncels Ram-  
pand Combat-  
tant.

The significa-  
cation thereof.



He beareth, Or, two lioncels Rampand Combatant, Gules, langued and Armed, Azure, by the name of Wycombe. Leigh saith, that these were to lions of sundry Regions, which of manhood must combat, only for government, for the lion is as desirous of mastery, as a courageous Prince is ambitious of Honour: which if it be in a iust title and claime is a vertue in a King, and no way to be disliked: for it was a Roiall Apothegme worthy that great King, *Nemo me maior, nisi qui Iustior*; I acknowledge no king greater than my

selfe, but hee that is Iustier.

Lioncels Ram-  
pand Endorced



He beareth, Azure, two lioncels rampand, Endorced, Or. This Coat (saith Leigh) was borne by Achilles the Grecian at the siege of Troy: and Leigh takes it to bee a combat intended betweene two valiant men, and they both keepe appointment and meete in the Field, but the Prince favouring both parties, taketh the matter into his hands, and then turne they backe to backe and so depart the Field; for their stout stomachs will not suffer them to goe both one way, because it is counted an iniury to hardinesse to goe

first out of the Field.

There are yet other formes of bearing the Lion than are hitherto expressed, as in these next Escucheons may be seene.

Lion Tricor-  
porated.

A like lion  
borne in de-  
uice.



The Field is Mars, a tricorporated Lion, issuing out of the three corners of the Escucheon, all meeting vnder one head in the Fesse point, Sol, langued and armed, Iupiter. A like Lion did Edmund surnamed Crouch-backe (Earle of Lancaster and brother to King Edward the 1.) beare in Deuice. As appeareth by the Seale of the same Edmund; the circumference of which Seale containeth this inscription, SIGILLVM EDMVNDI FILII REGIS ANGLIAE.

Onely herein it differeth from this, that where the middlemost of the bodies in this is borne Rampand, and the other two descend from the corners of the Escucheon; contrariwise, in the Seale the two lowermost are borne passant, and the third descended from aboue, and are all conioined in the Center of the said circumference. The like was borne in Deuice by one of the Ancestors of the Right Noble and Honourable late Lord Carew, Earle of Totnesse. But the Field of this was Topaz, and the Lion Diamond; moreouer the middlemost body of this was Rampand, and the other two after a sort Passant.

He





He beareth, Or, a *Demy Lion Rampant*, Gules, by the name of *Mallory*. There are certaine formes of *bearing* much like vnto this at the first sight, but are diuerſe from it in *bearing*, and doe receiue a different forme of *blazon*, whereof good heed muſt be taken, *Quia diuerſitas nominis denotat diuerſitatem rei*. The diuerſitie of names doth manifeſt the diuerſitie of things: inalmuch as names are ſignificant demonstrations of things, and expreſſe notes of their differences.

A demy Lion Rampant.



He beareth, Azure, on a *chiefe*, Or, a *Lion Rampant*, *iſſuant*, Gules, *Langued* and *Armed* of the firſt, by the name of *Markeham*. This *Lion* is ſaid to be *iſſuant*, becauſe he doth iſſue from out of the bottome of the *chiefe*, and ſo muſt other things bee *blazoned*, which thus ariſe from the bottome thereof.

A Lion iſſuant



He beareth, Azure, a *chiefe*, Gules, a *lion Rampant* *iſſuant*, his *taile forked*, Or, by the name of *Hastang*.

A *Lion iſſuant* borne in *coat-armour*, is where the *Coate* is firſt charged with a *Chiefe* or other *Ordinary*, and after by ſome ocaſion ſome *animal* is added therunto, but is not ſubiected to the *primarie charge*, but is borne ouer both the *field* and *Charge*, and is therefore called a *Lion iſſuant*, *ajacendo*, becauſe of ſuch lying all ouer. Some *Blazon* this *Coat*, Azure, a *chiefe* Gules, ouer all a *Lion rampant*, his *taile forked*, Or.

Lion iſſuant



He beareth, Or, out of the midſt of a *Feſſe*, Sable, a *lion rampant*, *naiſſant*, Gules, *armed* and *langued*, Azure. This *coat* was born by *Sr. Hen Emme*, K<sup>t</sup>. of the moſt Honorable order of the *Garter*, and choſen companion thereof by *Ed. 3.* when he did erect and eſtabliſh the ſame. This *Lion* is ſaid to be *Naiſſant*, becauſe he ſeemeth to iſſue out of the wombe of the *Feſſe*, *Quaſi nunc eſſet in naſcendo*. This forme of *Blazon*, is peculiar to all living things, that ſhall be found iſſuing out of the midſt of ſome *Ordinary* or *common charge*.

A Lion naiſſant



He beareth, Argent, a *Lions head eraſed*, Gules, by the name of *Gouis*. Concerning the dignity of this part of the body, and how the ſame is preferred before all other the parts and members thereof, I haue formerly made mention, as alſo of the commendable bearing of *Members Eraſed*.

A Lions head eraſed.



He beareth, Topaz, on a *Chiefe*, Diamond, three *Lions* heads erased of the first. This is the *Coat-Armour* of Sir *Thomas Richardson*, Knight, at this present time *Lord Chiefe Iustice* of his *Maiesties Court of Kings Bench*. I doe here giue this *Coat-Armour* this kind of *blazon* by *precious stones*, in respect of that high place of *Iustice* which its bearer executeth vnder his *Maiestie*.



The Field is, Azure, a *Cheueron*, Argent, betweene three *Lions* heads erased, Ermyne, crowned, Or. This is the *Coat-Armour* of Sir *Paul Pindar* of the City of *London*, Knight; whose bounteous *Piety* manifest in many other charitable actions, is this, yeare 1632 more conspicuous in the richly adorning and exquisite beautifying the quire of *Saint Pauls Church*. *Erasing* is a violent rending of a member from the body, and may signifie some worthy and memorable *Act* of the bearer, that hath seuered the head from the shoulders of some notorious turbulent or seditious person.



He beareth, Sable, two *Lions* paws, issuing out of a *Dexter* and *Sinister* base points, erected in forme of a *Cheueron*, Argent, Armed, Gules, by the name of *Frampton*. The fore-feet of the *Lion* haue five toes vpon each foot, and the hinder-feet, but foure, whereby nature hath enabled him, for the more sure seazing and retaining his acquired prey. The *Lions* claws are crooked and exceeding hard, with these he carueth and rendeth his prey, and for this purpose hee keepeth them very choicely and tenderly, and is no lesse carefull to saue them from blunting, than a good *Souldier* is to keepe his *Armour* and weapons from rust and bluntnesse. By the greatnesse and sharpenesse of the *Lions* claw, wee may easily coniecture how dangerous a thing it is for a man to encounter him, for wheresoeuer hee seazeth if he breake not the bones, yet he renteth away the flesh. So also may we giue a neere ghesse, if not make a certaine demonstration of his proportion and bignesse, for so we reade that *Phydias* the famous caruer of great Images in Gold and in Iuory vpon the sight of a *Lions* Claw onely, did raise the whole proportion of his body, which gaue occasion (as is supposed) of the prouerbe, *Leonem ex ungue estimare*; whereby is meant that of one probable coniecture, a man may giue a neere ghesse of the whole businesse.

He



He beareth, Argent, two *lions paws, Erased*, in *Saltire*, the *Dexter* surmounted of the *Sinister*, Gules. That *Lions, Panthers*, and *Leopards* doe hide their claws within their skinne when they goe or runne, it may seeme a little miracle; for they doe neuer extend them but when they offer to seaze their prey, lest they should be blunted and so become lesse seruiceable for the apprehension, retention, and diuision of their prey.

Two Lions  
pawes erased  
and surmount-  
ing each o-  
ther.



He beareth, Sable, three *Lions pawes, Couped* and *erected*, Argent, *Armed*, Gules, by the name of *Vsher*. Sometimes these pawes are found borne vpon *Ordinaries*, as in this next *escutcheon*, where there is a *lions pawe* borne vpon a *Canton*. And you must obserue, that albeit I doe here vse but one example for an instance, yet shall you by obseruation finde them borne as well vpon other *Ordinaries* as on this.

Three Lions  
pawes couped.



He beareth, Argent, on a *Canton*, Sable, a *lions pawe erased in bend*, Or, by the name of *Bowtheby*. This one Coate doth minister occasion of a twofold obseruation; the one, that this member is borne vpon *Ordinaries*: the other that it is borne after the manner or fashion of *Ordinaries*, as *Cheueron-waies*, *Crosse-waies*, *Saltire-waies*, &c. As by the precedent examples may appeare.

A Lions pawe  
on a Canton.



He beareth, Sable, three *lions tails erected* and *erased*, Argent, by the name of *Corke*. The Lion hath great strength in his taile, the much motion whereof is a manifest token of anger: when he mindeth to assail his enemy he stirreth vp himselfe by often bearing of his backe and sides with his taile, and thereby stirreth vp his courage, to the end he doe nothing taimly or cowardly. The Lion when he is hunted, carefully prouiderth for his safety, labouring to frustrate the pursuit of the Hunters by sweeping out his footsteps with his taile as he goeth, that no appearance of his tracke may be discour-  
red, whereby they may know which way to make after him.

Three Lions  
tailes erased.



The *Lion* beareth his *Tayle* after a diuerſe manner, inſomuch as we may thereby (if not certainly know, yet giue a neere gheſſe) what a moode he is in for the preſent, viz. whether he be furiously bent, or placable, or mai-ſtically affected. And theſe qualities are manifeſtly diſcerned by the *Inuerſion*, *Euerſion*, or *Extention*, &c. of his *Tayle*.

Here may riſe a queſtion, whether the bearing of the *Tayle* of the *Lion* in any of theſe ſeueral manners be a ſufficient difference to preuent all cauſes of challenge?

For my owne part (albeit I haue not read or ſcene in *Gerard Leigh*, *Boswell*, *Ferne*, or any other *Armoriall* writers the ſtate of this queſtion handled) I hold that they be differences ſufficient to debarre all challenge: my reaſons are theſe; firſt, *Sufficit quod inter Arma mea & tua talis ſit differentia, qua detur diuerſitas*. And againe, *Noua forma dat novum eſſe rei*: I hold them not onely to be differences *ſecundum quid*; but *ſimpliciter*, that is to ſay, abſolute and eſſentiall differences. Furthermore, *Data vna diſſimilitudine etiam paria iudicabuntur diuerſa*. Moreouer, experience ſheweth vs, that the leaſt addition or ſubtraction in *Armoriall* ſignes maketh them ceaſe to be the ſame that they were; *Omnia Arma Arithmetiſis figuris ſunt ſimillima, quibus ſi quid addas vel ſubtrahas non remanet eadem ſpecies*, as I haue formerly ſhewed. Finally, for approbation of theſe my opinions I wil adde this infallible aſſertion; *Ea differunt quorum definitiones differunt*.

Theſe are my reaſons that induce me to be of this opinion, that the diuerſe manner of bearing of the *Tayle* of the *Lion* as aforeſaid, are or may be (without exception) eſſentiall differences: which neuertheleſſe I referre to the Iudicious cenſure of the learned in this profeſſion, who perhaps may conuince me with more forcible grounds.

But becauſe *demonſtration* is the beſt of Arguments to conuince the incredulous, it is apparant that *Buxtons Coate* before mentioned differs not from that of *Smeres*, but onely in the manner of the bearing of the *taile*, both of them being *Argent*, a *Lion Rampant*, *Sable*, only in *Buxtons Coate* the *taile* is *eſtimated and turned over the head of the Lion*, as it more plainly appeares before in this preſent Chapter.

Now as touching particularizing of the before-mentioned aſſertion, I ſay that the *Euerſion* of the *Tayle* of the *Lion* is an expreſſe token of his placabilite or tractableneſſe, as contrariwiſe the *Inuerſion* of his *Tayle* is a note of his wrath and fury, eſpecially if he do beat the back there with, & do roare withall. Of this property of the *Lion Catullus* maketh mention in theſe words.

*Age, cæde terga cauda tua, verbera pateant*  
*Face, cuncta mugienti fremitu loca retonent.*

The gate of a *Lion* when hee is paſſant is an apparant note of his iuriſdiction, and regall authority and Soueraignty wherewith the *extention* of his *Tayle* doth fitly quadrate and agree: inasmuch as when he hunteth after his prey, he roareth vehemently, wherewith the Beaſts being aſtoniſhed doe make a ſtand, whileſt he with his *Tayle* maketh a circle about them in the ſand, which circle they dare not tranſgreſſe, which done out of them he maketh choiſe of his prey at his pleaſure.

The



The *Field* is party per Pale, Gules and Azure,, a *Tiger Passant*, Argent. This was the paternall *Coate-Armour*, of that graue Citizen *Iohn Mabb Chamberlane* of *London* in the time of *Queene Elizabeth*, Grandfather of *Ralph Mabb*, at whose charges this second Edition is presented to the publike view. The *Tiger* may well take place next to the *Lion*, it being a beast of great cruelty and incomparable swiftnesse, whence some thinke the *Riuer Tigris* had its name.



He beareth, Argent, a *Tiger Passant*, *Regardant*, gazing in a mirrour or Looking-glasse, all Proper. This *Coate-Armour* standeth in the Chancell of the Church of *Thame*, in *Oxford shire*, in a Glasse window of the same Chancell, Impaled on the *sinister side* with the *Coate-Armour* properly pertaining to the Family of *de Bardis*. Neere to this *Escutcheon* is placed this inscription, *Hadrianus de Bardis Prebendarius istius Ecclesie*. Some report that those who rob the *Tiger* of her *yong*, vse a policy to detain their *damme* from

A Tiger passant.

following them, by casting sundry looking-glasses in the way, whereat shee vseth long to gaze, whether it be to behold her owne beauty, or because when shee seeth her shape in the glasse, she thinketh she seeth one of her *yong ones*, and so they escape the swiftnesse of her pursuit. And thus are many deceived of the *substance*, whiles they are much busied about the *shadows*.



He beareth, Sable, a *Beare Passant*, Argent. It is written of the *Shee Beare*, that she brings forth her *yong ones* vnperfect and deformed, like a *lump* of raw flesh, and licks it till it come to shape and perfection. The *Shee Beare* is most cruelly enraged against any that shall hurt her *yong*, or despoile her of them: as the Scripture saith in letting forth the fierce anger of the Lord, that he will meete his aduersaries, as a *Beare robbed of her whelps*. Which teacheth vs how carefull *Nature* would haue vs to be of the welfare of

A Beare passant.

our children, sith so cruell beasts are so tender hearted in this kind.



He beareth, Argent, a *Beare Rampant*, Sable, muzzled, Or, by the name of *Barnard*. The Countries that were reputed famous for the Cruelty of *Beares* were *Lucania*, and *Vmbria* in *Italy*, now called the *Dutchy of Spoletum*, and so in ancient times was our *Iland of Britaine*; for *beares* were carried from hence to *Rome* for a shew, where they were holden in great admiration. The *beare* by nature is a cruell beast, but this here demonstrated vnto you, is (to preuent the mischief as it were might otherwise doe, as you may obserue) as it were

Dd

bound

bound to the good behauiour with a *muzzle*: I must confesse I haue oftentimes seene a *Sable Beare Saliant*, in a *Field, Argent*, borne by the name of *Bernard*.



He beareth, *Argent*, a *Cheueron* betweene three beares heads erased, *Sable*, *muzzled*, *Or*, by the name of *Penarth* of *Cornwall*.

The *Beare* is reported to combat with the *Bull*; in which fight he useth no lesse policy than strength; as evidently may appeare out of *Aristotle de Animalibus*, lib. 8. chap. 230.

A Wolfe Saliant.



He beareth, *Azure*, a *Wolfe Saliant*, *Argent*, *langued* and *armed*, *Gules*, by the name of *Downe*. Some such *ensigne* did *Macedon* the son of *Osyris* (surnamed *Iupiter* the iust, whose father was *Cham* the son of *Noah*) beare in his *Shield* at such time, as hee together with diuers of his brethren and kinsfolke, did warfare vnder the conduct of *Osyris*, as witnesseth *Diodorus Siculus*: *Osyridem duo filij, virtute dispares, Anubis & Macedon, prosequuti sunt, uterque Armis usus est insignibus, aliquo animali hand ab eorum natura dissimili: nam Anubis Canem, Macedon Lupum, insigne Armorum tulit.* *Anubis* (saith he) gaue a *Dog* for his deuice on his *Armes*, and *Macedon* a *Wolfe*. This *Coate-Armour* may serue to exemplifie that which I haue formerly deliuered touching the *Antiquity of Armes*. The ancient *Romans* also in their *Military ensignes* did beare the *Wolfe*, as appeareth by *Vegetius Valturius*, and others.

He beareth, *Gules*, two *Wolues passant*, *Argent*, by the name of *Low*. Vpon leaueth to the consideration of *Heralds*, whether the bearing of the *Wolfe* in *Armes* be not fit for such persons as in *Parliaments* and places of great assembly, are accustomed to wrangle and shew themselves contentious; and (*quasi Iohannes in opposito*) to put on a resolute determination to be contrary to all others. For it is the *Wolues* nature when they assemble together to fall a howling. Some write that those who suddenly looke on a *Wolfe*, doe lose

Two wolues passant.



their voice; it were fit, such *woluish* and *snarling persons*, would looke on themselves in a *glasse*, and so become more silent.



He beareth, *Azure*, two *barres*, *Argent*, on a *Canton* *Sable*, a *Wolues head* erased of the second, *Langued* and *Armed*, *Gules*: in *chiefe* (for a difference) a *Cressant*, *Or*, surmounted by an other, as the third. This *Coate-Armour* pertaineth to *Sir Robert Wilbraham*, *Knight*, in the time of *King Iames* one of his *Maiesties Masters of Requests in Ordinary*, and *Surueior of his Highnesse court of Wards and Liueries*. These few examples may serue for all *beasts of fierce kind*, which may be reduced vnto this head.

Thus



Thus ending with the *Wolfe*, I will perclose this tract of *beasts* of fierce nature, comprehending all others of this kind, as *Ounces*, *Lynxes*, *Hyenæes*, *Panthers*, &c. vnder these before handled. Forasmuch as the greatest part of the generall Rules, as also of the sundry formes of bearing attributed vnto *Lions* and *Wolues*, may be aptly applied to all, or the greatest part of other *beasts* of like nature.

## SECT. III. CHAP. XVI.



Hauing giuen examples of *Rauenous* and *Fierce* kind, that by maine force doe prosecute and obtaine their *prey*: I will now proceede to the handling of *beasts* lesse *Fell* and harmefull; of which number some are *Wilde* and *Sauage*, other are *Domesticall* and *Sociable*, as *Dogges* of all sorts, of which I will first intreat; because the *Dogge*, whether it be for *pleasure* and *Game* in *field*, or for *thrift* and *guard* at home, deserueth a very *high estimation*; and of all *Dogges*, those of *chase*, are most in vse in *Armory*; whereof some prosecute their *prey* speedily, others, more *leasurably*; of the first sort is the *Greyhound*, as in example.



He beareth, *Argent*, a *Greyhound passant*, *Sable*, by the name of *Holford*. Such *Dogges* as doe pursue their *Game* with a more leasurely pace, are *Hounds* fitted for all sorts of *Game*: As *Hart-hounds*, *Buckehounds*, *Harriers*, *Otter-hounds*, *Bloud-hounds*, &c. which are of some authors called, *Odorisequi canes*, quia odoratu investigant, for following by the smell; and *Cicero* calleth them, *Sagaces canes*, because of their tender and quicke sent; and both these and the *Greyhound* are called *canes venatici*, *Dogges for the chase*.

Grey-hound  
Passant.

Note that it appeareth in an old manuscrypt treating of *blazon*, that a *Greyhound* cannot be properly termed *Rampant*, for it is contrary to his kinde to appeare so fierce as the *Author* there writeth in his said booke now remaining in the custody of that worthy *Knight Sir William Segar*, *Garter*, *Principal King of Armes*, whose great study and trauell in this *Heraldicall Art*, hath by his owne workes already published, beene sufficiently manifest.



He beareth, *Azure*, a *Talbotte passant*, *Argent*, by the name of *Burgoigne*. It is a generall obseruation, that there is scarce any *Vertue* incident to a man, but there are singular *Sparks* and resemblances of the same in the sundry kinds of *dogs*: For some are so courageous, as if they be in the encounter, you may cut off a *Legge* or any *limme* before they will let goe their *Holdfast*: in which kinde the *English Mastiffe* hath highest praise; insomuch that *Histories* report, that the *Romans* tooke *Mastiffs* hence, to carry in their

Talbot Passant

*Armies* in stead of *Souldiers*: Some others haue beene so *Trusty* and *louing* to their *Masters*, as being by error lost, they haue refused meate, though it were to the death, till they saw their *Masters* againe. For their admirable *Propertie* in finding any thing that is lost, in fetching any thing they are inioyned, in pursuing any man by the sent of his *Foot*e after he is *Fled*; it requireth a *Naturalists* large discourse, rather than the touch of a *Heralds* pencill.

Fesse Dauncette and three Talbots.



He beareth, Or, a *Fesse Dauncette*, betweene three *Talbots passant*, Sable, by the name of *Carrick*. These kinde of *dogges* are called in Latine, *Canes sagaces*, for the tenderesse of their sent, and quicknesse of smelling, because thereby they doe readily discover and find out the *Tracks*, *sourmes*, and *lodgings* of *beasts* of *chase*, and of *Sauage kinde*: which done they doe prosecute their vndertaken ~~chase~~ with open mouth, and continuall cry; that oftentimes through hot pursuit they doe so tire it, as that it is either taken vp by the *Hunter-man*, or doe become a *prey* to themselves.



He beareth, Azure, a *Fesse*, betweene three *Talbots Heads erased*, Or, by the name of *Burton of Lindley*, in the County of *Leicester*. To this head must be referred all other *Sorts* of *Dogges* of *Prosecution*: As *Beagles*, *Terriers*, and such like, so called, *Quia feras sub terra prosequuntur*, (for that they prosecute their prey vnder the *Ground*, as the others do about *ground*) also *Land*, and *Water-Spaniels*, and such others. Now for the *Wild* or *Sauage* sort of *beasts*, some doe achieve their *Prey* by *Subtill meanes*, as *Foxes*, *Ferrets*, *Weasels*, *Cattes*, &c. some by prudent *Providence*, as the *Hedge-hogge*, *Squirrel*, and such like. Others also there are, whose care is, not so much how to come by their prey, as that themselves become not a prey to others; as *Hares*, *Conies*, &c. Of these briefly, I will giue some few examples, to shew to what head they are to be reduced, as followeth.



He beareth, Argent, two *Reynards*, countersaliant in bend, the dexter surmounted of the sinister, Saltire-like, Gules, by the name of *Kadrod-Hard of Wales*. These are somewhat vnlike *Samsons Foxes*, that were tied together at the *Tailes*; and yet these two agree in *Aliquot tertio*: They came into the *Field*, like two *enemies*, but they meant nothing lesse than to *Fight*, and therefore they passe by each other; like two *craftie Lawyers*, which came to the *barre*, as if they meant to fall out deadly about their *Clients* cause; but when they haue done, and their *Clients* purses well *sprunged*, they are better friends than euer they were, and laugh at those *Geese*, that will not beleeue them to be *Foxes*, till they (too late) finde themselves *Fox-bitten*.

He



He beareth, Argent, a *Cheueron Azure*, betweene three *Squirrels*, *Seiant*, Gules, by the name of *Louell*. This *Beast* hath his name, *Sciurus*, or *Scuirell*, by reason of the largenesse of his *Taile*, which shadoweth all his body: And is therein like one, who carefully keeping the loue and affection of his *Followers* and *Retayners*, is sure they will sticke to him, protect and shadow him in time of need: To whom those *Villaines* (mentioned in the *Roman Historie*) were much vnlike, who betrayed their *Proscribed Lords*, flying

A Cheueron  
betweene  
three Squirrels  
Seiant.

to them for *Shelter* and secret *Conerture*: and such a one was the faithlesse *Cartismandua*, to whom our renowned *British King Caradacus*, flying to hide himselfe, till he might gather his forces together against the *Romans*, she betrayed him vnto his foes, to the ruine of this *Kingdome*: that *Infamous Queen* had not *Caudam Scinri*, a *Squirrels* shadowing *Taile*; but *Caudam Draconis*, *Fierie* and *venemous*.



The field is *Parted per Fesse*, Gules and Azure, in the first *Sixe whole Ermyns*, *Ermyne*, *Conchant*, three and three. This was the *Coat-armour* of a *Bishop* in the *Kingdome* of *Scotland* who liued *Anno Dom. 1474*. as I finde it in *Master Garters* (before mentioned) *Manuscript*. The *Surname* of this *Bishop* is not there set downe. I haue inserted this *Coat-armour*, in regard of the raritie of the bearing of this *Beast* whole in an *Escoccheon*, which is seldome so vsed: but the *Skinne* of this *beast* is of very frequent vse in *Armes*, it being that *furre* in *Blazon* called *Ermyne*, of which I haue formerly

treated in this booke *Section 1. Chapter 4*. I was as curious as I could in procuring this *Escoccheon* to be cut like vnto that which is depicted in that *Manuscript*, because I was desirous to demonstrate vnto you the fashion of *Escoccheons* of those times; I must confesse that I finde the *Blazon* there to differ from this of mine; for there he beginneth to *Blazon* the *Base* part of the field first, which manner of *Blazon* at this day is not approued of by *English Blazoners*.

To these must be added all other fourefooted *beasts* that are prouident in acquiring their food, as the *Hedghog*, and such other. It resteth that I should now giue example of the last sort of *beasts*, among them of sauage kinde before spoken of, which are those of timorous and fearefull nature. Such are these that follow and their like.



Three Conies



He beareth, Argent, three *Conies*, Sable, by the name of *Stroode*. *Conies* are bred in most Countreys, but in few are they so plentiful as in *England*. Amongst the *Baleares* they were so abundant as that the people made sute to *Augustus* to grant them a military company of *Pioners* to destroy them. Of this little *beast* it seemeth that men first learned the Art of vndermining and subuerting of *Cities*, *Castles* and *Towres*, by the industry of *Pioners*.

Three Conies in bordure Ingrailed.



He beareth, Gules, three *Conies* *Seiant*, within a *Bordure Ingrailed*, Argent, by the name of *Conisbie*. Though nature hath not given these *timorous* kinds of *beasts*, such craft or strength as to the former; yet are they not destitute of their succours in that they haue their strong *Castles* and *habitations* in the earth, and their food euer growing so nigh them, that they need not put themselves into danger except they list.

Three Hares heads couped Nebule.



He beareth, Argent, on a *Fesse Nebule*, Sable, three *Hares heads couped*, Or, by the name of *Harewell*. The *Hare* is a simple creature and reposeth all her safety in swiftnesse, wherein she useth many shifts to helpe her selfe withall, both to defend her selfe from the perill of the *Hounds*, and to frustrate the endeouours of the *Huntsmen*. Shee naturally feareth the *Eagle*, *Hawke*, *Fox* and *Wolfe*, her naturall enemies. It is strange which some haue written of *Hares*, that their nature is, for the selfesame to be sometimes *Male*, and sometimes *Femall*. Such an one also (as *Poets* write) was *Tiresias*, of *Thebes*, who being a *man*, became a *woman*, and so continued seuen yeeres, and then returned againe to his former shape. Afterward a great controuersie rising betwixt *Iupiter* and *Iuno*, whether the *man* or the *woman* were more insatiate of *Venerie*, or tooke most delight therein, he was chosen *Arbiter* in the matter, and gaue the garland to *Iuno* and the *Femall Sexe*, as being inuincible in the encounters of *Venus*.

And hitherto haue we handled such *Terrestrial Animals* only, as are called *Vinipara*, because they doe bring forth *Lining creatures*; whereas the other *Terrestrials* doe bring forth eggs, and are therefore named *Onipara*; of which sort we will speake in the next place.

## SECT. III. CHAP. XVII.



His other sort of foure-footed *EGGE-bearing Animals* (as I may so terme them) notwithstanding that in many things they haue no small resemblance with man, aswell touching the faculties of the *Vegetable soule*, as also the parts of the *body*: yet are they farre more vnlike vs than those that bring forth a liuing Creature. And albeit that these *EGGE-breeding fourefooted Animals* doe consist of the same bodily parts that the *Viuipara*, or *Animall*-producing doe, and of the foure humors that are answerable in quality to the foure Elements, and haue all parts aswell internall as externall senses, and many other things wherein they doe communicate with the *viuipara*; yet are there many other things wherein they differ not only from these, but also euen amongst themselves one from another of them. For neither doe we finde in these that quicknesse of wit that we obserue in others, neither like parts of strength of Body that the other haue.

Like as *man* (especially in his soule) approacheth neere vnto God in likeness; so, in like manner doe other *Animals* resemble *man*, wherein they doe participate with man in likeness after some sort, but in diuerse degrees, forasmuch as some of them haue more and some lesse likeness with vs than others haue.

There is not (saith *Beda*) amongst the vniuersall workes of nature, any one thing so little, or of so base esteeme, wherein a man cannot finde some diuine thing worthy of admiration. No lesse (saith *Farnesius*) may we admire the force of a silly *Flea*, than the hugeness and strength of an *Elephant*.

Notwithout reason doth the *Husband-man* prognosticate the approach of some great shower of Raine by the croaking of *Frogges*, more frequent than vsuall, wherupon he saith, that they doe cry for Raine. For this obseruation is grounded vpon a *Physicall* reason, *Omne enim simile gaudet suo simili, & sua natura vtili ac conuenienti*; *Euery like is delighted with his like*, and with that which is commodious and agreeable to his nature; Sithence then that *Frogges* are exceedingly delighted with water, as with that which best agreeth with their nature, therefore when they doe apprehend a fore-sense of Raine, they doe reioyce, and doe testifie their ioy by singing after their manner.

*Animals* of base esteeme, and of no industry haue (for the most part) not onely *foure* but manifold *Feet*: whereby wee are admonished that peruerse and euil disposed persons haue *multiplicities* of *affections*, in respect that by the motion of the *Feete* our bodies are produced from place to place; so doe our *affections* transerre vs from one delight to another, according to that saying *Pes meus, affectus meus, eo feror, quocunque feror*.

Though some perhaps may esteeme these *EGGE-bearing Animals* unworthy the dignity of Coate-Armour: yet for my owne part, I hold their bearing

ring to be no lesse Honourable than many of those that in common estimation are reputed farre more worthy; insomuch as they may well beseme the bearing of the greatest Potentate. For if it pleased the Soueraigne King of Kings to vse them as his speciall instruments to chastise the stubburnnesse of such as rebelled against his Ordinance, and to arme those his minute and weake creatures, with such an incredible boldnesse, as that they feared not the face or forces of men, but that the very Frogs: entred the houses and chambers of the Egyptians, vpon the people, into their Ovens, and into their kneading-Troughs; yea euen into King Pharaohs Chamber and vpon his Bed: Morcouer if God hath vouchsafed to giue to the Grasshopper, the Canker-worme, the Caterpillar and the Palmer-worme, the honourable title of his huge great Army, why should we prize them at so low a rate as that we should disdain to beare them in Coate-Armour? Sithence God saith by the Prophet Joel, I will render you the yeeres which the Grasshopper hath eaten, the Canker-worme, and the Caterpillar, and the Palmerworme; my great Host which I sent among you.

It is therefore to be obserued, that they also haue their actions not to be omitted in Blazon, albeit not in that variable manner, nor yet so copious as some others. And because they are farre different from those formerly handled, not onely in shape but also in the manner of their lining, in their gate and actions, therefore must they receiue a diuerse manner of Blazon. They are called in Latine Reptilia, or Creeping things; Quia reptant super terram; and here we must distinguish betweene those things, qua reptant, which Creepe, as Frogs, Ants, &c. and those qua serpunt, which glide as Snakes, which latter kind we shall speake of afterward.

But here we mention those Reptiles which are Gressible, such as by meanes of their feet, are able to goe step by step from one place to another, so termed à gradiendo, which is proceeding by degrees; and hither also are referred such as by skipping, mounting or leaping, raise their bodies aboue ground, and so alter their station, place or seat. Of which kinds, some haue foure feet some haue more. Such as haue foure feet only, are these that follow with their like.

I haue omitted in this my second Edition that Escoccheon, Sol, charged with three Toades erected, Saturne, which according to some Authors was the Coa-Armour of the Ancient Kings of France, because since my first Edition I find great variety of opinions concerning this matter, of which I haue given a touch in the first Chap. of the first Sect. pag. 5. And in lieu thereof I do present you with an Ancient Coat-Armour of the same charge borne by a family in this Kingdome.

He beareth, Argent, three Toades erected, Sable, by the name of Bothereux of Cornwall, which Family long since there florished as you may read in learned Cambden. Toades and Frogs doe communicate this naturall property, that when they sit, they hold their heads steady and without motion: which stately action, Spencer in his Shepheards Calendar calleth the Lording of Frogs. The bearing of Toades (after the opinion of some Armorsists) doth signifie a hasty Cholericke man, that is easily stirred vp to anger, where-

vnto

Three toads,





vnto hee is naturally prone of himfelfe, hauing an *inbred poison* from his birth.



He beareth, Argent, *Three Moules, Sable, their Snowt, & feet*, by the name of *Mangotham*, a Familie as I take it of *Scotland*. I could not well here tearme these *Moules Proper*, because there be many *white Moules*, which colour whether in them it is occasioned by age or not, I will not here dispute. The *Moule* in latine is called *Talpa*, from the *Greeke* word, *Ταλας, Ταρας i. Cacus, Cacitas*.



He beareth, Azure, *three Hedgehogs, Or*, by the name of *Abraham*. The *Hedgehog* signifieth a man expert in gathering of substance, and one that providently layeth hold vpon profered opportunity, and so making *Hay* (as we say prouerbiably) *whilest the sun doth shine*, preuenteth future want.



He beareth, Vert, a *Tortois passant, Argent*; by the name of *Gawdy*. The shells of the *Arcadian Tortoises* are very great, therefore out of them they doe make *Harpes*, whereof *Mercury* is said to be the *Inuentor*, who finding a *Tortois* left vpon the *Rocks* after the falling of the *Riuer Nilus*, the flesh being consumed, and the sinnewes that remained dried vp, hee strake them with his hand, and they made a kinde of *Musicall* sound, whereupon hee framed it into a *Harp*, which caused others to imitate his practice, and to

A Tortois passant.

Harpes howe inuented.

continue the same vnto this day.



He beareth, Azure, *A Tortois erected, Or*, by the name of *Cooper*: this *escoclean*, I haue caused to be inserted in this Edition to manifest the various *bearing* of this *Crestible Reptile* in *Armarie*.